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THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P.T.S.

June, 1928

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STATUE OF Dr. SUBRAMANIA AIYAR

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ON May 17th, on the lawn in front of the Hall of the Adyar Headquarters, was unveiled by the President a beautiful statue of the late Vice-President of the Theosophical Society, Dr. Subramania Aiyar, a truly noble "Aryan," a very great jurist, and an equally great Theosophist. We are able to give two views of this statue, executed by a Madrasi artist, Mr. Nagappa—the first a side view, and the second showing the gathering during the ceremony of unveiling. A number of leading citizens of Madras assembled to do honor to their great fellow-citizen, prayers were offered by representatives of various Faiths, the President herself spoke of the honor Dr. Subramania Aiyar's membership was to the Theosophical Society, and then each member of the gathering offered flowers from the Adyar Gardens. The statue is a great adornment, and shines exquisitely in the moonlight amidst the trees, flowers and shrubs. It is also a foretaste of a far greater beauty which as the time passes shall come to Adyar.

STATUE OF Dr. SUBRAMANIA AIYAR.

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ON THE WATCH-TOWER

WILL the readers of *The Theosophist* be as glad as I am to see the old cover back on our Magazine, improved, I think, by the coloring? Please like it, readers dear, for our H.P.B. is glad to see once more the old familiar eastern palms, and the naughty little bit of prickly pear, looking rather surprised to find itself once more in its old place. And it is rather nice also to have in this number the reprint of an article in *Lucifer*, when H.P.B. was its sole Editor, "A Vision of Music," foretelling the coming of the World-Mother, recognised as the Shakṭi, the Power of God, imaged in Hinḍūism as the feminine side of the Ṭrimūrṭi—the three Images—of the Divine Manifestation for our World, the Hinḍū equivalent of the Christian Trinity—Pārvaṭī, Lakshmī, Sarasvaṭī. Only in Christianity the Madonna is regarded as the Mother of Jesus, the incarnation of the second Person. It is rather a strange co-incidence that the Gospel story has in it the "three Maries," the "Holy Women" who were the devoted followers of the Lord, faithful through His murder, and one of them the first to greet Him on His re-appearance.

***

In Eastern faiths this recognition of the feminine side is not confined to Hinḍūism. The wonderfully compassionate Kwan-yin of the Chinese represents this Ideal of the Perfect

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Woman. And in this, the coming of the Women's Age inevitably demands the recognition of that duality which in the West, to-day, leads so many in the Women's Movements to speak of "God" as "Father-Mother".

***

But the "find" of the *Lucifer* article was quite unsuspected by me, and I did not know, when *The Madras Mail* scornfully announced "Mrs. Besant's new fad," that this confirmation from 1889, before my membership in the Theosophical Society, was lying in wait for me to outstretch a helping hand from the past, the hand of the great Messenger from the White Lodge, who brought me "out of darkness into Light" by her wonderful *Secret Doctrine*. When the World-Mother spoke to me, and spoke of "our blessed Lord" now in the world, it was a glad surprise, and linked together, as with a golden clasp, the Kingdom of Happiness proclaimed by our Krishnaji, and the all-embracing Compassion of the Divine Motherhood. Slowly will come this complementary work, calmly, serenely, the revelation of the true place of Woman in the coming civilisation, not as the rival of man, but as his comrade, his friend, the other half of Humanity, the two representing the Human Being. Of these will be born, as they reach their fuller evolution, the Buḍḍhas and the Christs of the future, as a Master prophesied in the early days of our Society.

***

Exquisite taste is evidently to be one of the characteristics of Rukmini Devī's work in the world. The Magazine, simply entitled *The World-Mother*, is a gem of beautiful production, and we may well feel proud of the Vasanṭā Press for its work. The cover is blue, as is the ink, and two conventionalized lotus-buds are its sole adornment. The frontispiece is

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picture of Lakshmī Ḍevī in the heart of an open lotus-bloom, and the delicacy and beauty of the Face of the Figure in its centre, are truly Indian. It is taken from the original picture in water colors, by Promode Kumar Chatterjee, now in the collection of the Jagan Mohan Chitrashāla, Mysore. Lakshmī Ḍevī, we are told in a note intended for non-Hinḍūs, is the Ḍevī "of Good Fortune," one of the beneficent aspects of Cosmic Motherhood. Careful examination will reveal unexpected details, and the lotus is described, in its treatment, as "a perfectly accomplished feat of great daring". Then is given the accepted Invocation to the World-Mother:

We bow in homage and adoration
To the mighty and glorious Hierarchy,
The Inner Government of the world;
And to Its exquisite Jewel,
The Star of the Sea,
The World-Mother.

The letter-press of this first number consists of an article by myself, or rather the report of a sermon given in the Church of S. Michael and All Angels, on the Festival of the Annunciation, March 25, 1928. This follows "the Watch-Tower". It contains the statement that Shrīmaṭi Rukmini Devī has been chosen to lead the movement for the uplift of Motherhood to its rightful place in the Life of the Nation. It is fitting that for this movement, as for that which is the mission of Him whom the World-Mother calls "Our blessed Lord," an Indian body should be chosen. Only in India can be found the pure unmixed descent of Āryan blood for thousands of years, marked by the

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wonderful delicacy of the physical body, the utter purity and impersonality of the emotional nature, and the subjection of the mind to intuition, of Manas to Buḍḍhi. Everyone recognises the value of race in the animal kingdom, but modern Democracy resents it in the human; none the less are the laws of Nature inviolable, and there is no such fact in Nature as the loudly proclaimed "equality" in the modern triplet of the "Rights of Man". Here, as everywhere, man has to learn: "It is hard for thee to kick against the pricks" of natural law.

The second article is "The Call of the World-Mother," to which is prefixed an explanatory note by myself, as to the meaning of the term, World-Mother, and as to the "mechanism"—if one may so call it—of the translation of statements made in the higher worlds—wherein words, as we know them, do not exist—into the vocabulary of the transmitter. I hope that this may be useful, as to the general principles concerned, to many students, who are often puzzled by discrepancies of words; they forget the warning: "The letter killeth." The last item is a poem by Rukmini Devī, addressed to the World-Mother, written down over a year ago.

But it must be fully recognised that neither the belief in the coming of the World-Teacher, nor that of the manifestation of the World-Mother, has anything to do with binding the Theosophical Society, merely because on the temporary President has been conferred the great honor of being the mouthpiece by which these facts happen to be voiced. I say this, because many of those who are opposed to me constantly try to foist my individual opinions upon the Theosophical Society, and then assail what they are pleased to label neo-Theosophy. The Society is no more committed to my opinions than to those of any other member of the Society, nor

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does the fact that I am the President deprive me of the liberty of thought that belongs of right to every member.

***

European Theosophy promises to be very busy this summer. The Belgian National Theosophical Society holds its Annual Convention in Brussels, before the European Federation, on July 28 and 29, and I hope to arrive there on the 27th. The European Federation meets in Conference at Brussels, probably on July 30 and 31, and I hope to be present at its meetings. That is followed by the Conference of the Theosophical Order of Service, which has become so well organised and so widely spread under the energetic guidance of its Chief Brother, Max Wardall. It meets on August 1 and 2 in camp.

***

After that comes the well-established and happy Camp at Ommen: arrivals on August 2, August 3-9 Camp, departures on August 10. There thousands of the world-wide Order of the Star will gather round their beloved Chief, our Krishnaji, and will be bathed in the wonderful magnetism which flows from the indwelling consciousness of the World-Teacher, who has, in the Christian phrase, by the "taking of the manhood into God" come among us once more on "My visit to your world". Happy are they who will there gather. But it was said aforetime: "Because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

For physical sight often deceives, and its testimony is challenged by the mind. But the inner sight of the Spirit in us pierces through all illusions, and recognises unfailingly its Superiors in Manifestation. Again to quote from His last visit, in answer to the flashing reply from a disciple: "Blessed are thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

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That Father in each of us is the Monad, the fragment of Divinity in the higher world: in the lower, we call it the Intuition, the "Tyrant" who must be obeyed, of whom Krishnaji speaks so often, whom each man must hear for himself.

***

I have very great pleasure in stating that I have just—May 23—signed the Charter of our 43rd National Society, that of Greece. Last year, I met some Greek delegates in Paris, who came there to give me a beautiful cloak, lovingly embroidered for me by some Greek lady members. I hope that on one of my journeys to Europe, I may be able to visit Greece, and tread the sacred soil which gave to the world so many of its greatest thinkers.

***

"Weeks" for Students have become very favorite institutions, and I hear of them lately from England, from Wales. Bishop Wedgwood does great service in such gatherings, from his great knowledge of Christian literature and his sympathetic insight into temperament and character. A long week, from the 11th to the 20th of May was held in Cardiff, with Mr. and Mrs. Hodson, Mrs. Margaret Jackson, the new General Secretary for England, and Captain and Mrs. Ransom as the leaders. Some public lectures were also given in Cardiff, in connexion with this gathering. When this is done, it is not only the students who benefit, but also the neighborhood in which the "week" is held; the mental atmosphere is filled with Theosophical ideas, and the lecture makes the ideas articulate for brains already prepared to welcome them.

***

I make a very special appeal to those readers—and to those readers only—who believe me when I speak of the Hierarchy. The work that I am doing for the Freedom of

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India, and her being accorded Dominion Status in the Federation of Free Peoples linked together by the British Crown, is work which is part of the Great Plan, and is desirable for the welfare of the world. It may be checkmated by the Lords of the Dark Face, and grave mischief will follow in that case. The struggle between the Brothers of the Light and those of the Shadow is part of evolution, and builds up the Will in man, finally determined unshakeably to Good, and this struggle must continue until the work is complete.

***

We are glad to record the great activity which our old colleague Mr. Fritz Kunz is showing in the United States. The report says:

> At the invitation of the North-west Federation of Theosophical Lodges, Fritz Kunz undertook a special campaign of an interesting sort in Seattle, Tacoma, Spokane and Vancouver. The Seattle period of eight weeks has just closed and a report will have some value to Theosophical workers.

In Seattle (Wash.), he lectured to twenty different organisations covering practically the field of work in Seattle. He gave India a prominent place in his lectures, and must have done much to shew her value to the world. Some of the addresses were broadcasted, but in Seattle itself the audiences totalled 5,135 persons. Much new ground was broken. He then visited Tacoma, where nearly 8,000 persons attended the lectures. I warmly congratulate him on his great success, but am not surprised, for his lectures are racy and are enlivened by many humorous touches.

THE POSITION OF WOMAN

A Sermon delivered in the Liberal Catholic Church at Adyar

BY DR. ANNIE BESANT, P.T.S.

One of the most marked changes in the world of to-day is the fashion in which the women of the world are coming to

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the front. In the West it has been rather a matter of struggle. In the East the women of India have quietly taken what they have felt to be their natural place in the Nation as embodying the Shakṭi, the Power of God. There is no more difficulty for any Hinḍū in recognizing the divinity of woman than in recognizing the divinity of man. Both are necessary for the evolution of Humanity, and to ignore either is to throw civilization out of joint.

In the Scriptures of the world man and woman, as regards divinity, are equal, the two sides of the divine manifestation. In the Hebrew Bible we find the remark that God "created man in His own image . . . male and female created He them". In the ancient Scriptures of the Hinḍūs we find exactly the same thing declared—that the creative aspect of God divided Himself into two, the masculine and feminine sides.

In the civilization of the West a very strong claim is being made for the recognition of women in their right place. The same idea can be more vigorously emphasized in India, since here the sacred function of Motherhood has received what we may almost call its apotheosis, its highest place; the reverence paid to Motherhood in India is unrivalled in the whole world.

The coming civilization will be one in which the position of Motherhood will be fully recognized. This recognition will spread all over the world, but the great movement for it has to begin in India, because in India the sanctity of Motherhood has ever been understood, and the Mother side of the Self has here its natural place—not of rivalry, as too often in the West, but as the other half of Humanity. The coming civilization will have this mark; Motherhood will take in it its rightful place in the National life. For from the mother comes the

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body, the nutrition, the building up of the children of the Nation; therefore the mother should be surrounded with the tenderest of care, with the gentlest of reverence.

And this great movement in India, coming directly from the Divine Motherhood of the World-Mother, cannot be strange to the Indian mind, for, as She said just now to me: "You have been worshipping Me for many, many years, for Ḍurgā and Lakshmī and Sarasvaṭī are aspects of the Ṭrimūrṭi in Its feminine manifestation, and it is the power of Those that I embody as the World-Mother." For there is only one World-Mother, as there is only one World-Teacher, and inevitably the relationship of the World-Mother and the World-Teacher is of the closest and the tenderest nature. The World-Mother speaks of the World-Teacher as "Our blessed Lord," recognizing His lofty place. And the World-Mother stands out as the representative of womanhood in its highest function, the function of the mother.

Now Motherhood as a National vocation has not been acknowledged in the West, and it is a little strange that in the Constitution of the German Republic we meet for the first time the National recognition of Motherhood and of the duty of the Nation to the mothers of the Nation. That is to be one of the notes of the future, and the great movement for it is to begin here; for all the great religious movements have come forth from the East.

It is at this time, in connection with the same forward stride of civilization, that the World-Mother, known by different names in different faiths, is coming forward to take Her special place as the Mother of the World, to be recognized publicly as She has ever been active spiritually. Hers is the tender mercy that presides at the birth of every child, whatever the rank or place of the mother. The sacredness of

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Motherhood brings Her beside the bed of suffering. Her compassion and Her tenderness, Her all-embracing Motherhood, know no differences of caste, colour or rank. All, to Her, are Her children—the tenderest of all human movements and, because the most compassionate, the greatest power in the civilization.

It is a constantly-repeated phrase that every great man had a great mother. But while the great man is admired and honoured, she who gave him his physical body is often forgotten, treated with disregard and disrespect. The coming Age is the Age of Motherhood, and it is in the fitness of things that an Indian woman should be chosen to lead that world-wide movement.

While I am asked to speak of this, it is not I who will be the leader of that movement. It will be Rukmini Arundale. It was for that that she was chosen; for that she was cared for through her (as yet) short life on earth. It is she who is chosen by the World-Mother to spread through India and the world this recognition (which has been partly overlooked by western thought) of the sanctity, the greatness of Motherhood in all its varied aspects; and it is well that such a movement should be led by an Indian woman, selected for this splendid work. I have known her for many years; I have wondered at the utter absence of all that we know as personality in her. Even as a young girl she cared practically nothing for the things that young girls like. She is worthy of her great mission in the world; and it is appropriate that the announcement of that mission should be made on the World-Mother's Day (March 25th), that Her presence should be with us here, as it is—that Her blessing should rest upon the real starting of this great work for the world.

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Wide as the world it will be; great as the Divine Power it will be. The West is ready for it, for it recognizes the power of woman, and the corrective that is needed there is that woman is not man's rival, but the other side of God; that marriage is a holy Sacrament, the great union of the Divine Nature in man and woman by which Humanity is created and evolved. And so, because I am concerned in many movements for the helping of the world, I have the great privilege, here on this birthday of a new movement, of telling you the joyous news. It is the Festival of the Annunciation in the Christian Church, therefore naturally the day which may be chosen in this Christian church for the announcement of the work that here begins. Among the Hinḍūs and the Pārsīs they recognize the place of the woman as Shakṭi, the Divine Power.

For this reason this women's movement is started in India; for this an Englishwoman, married to an Indian, and an Irishwoman (which is the next thing to an Indian) have been working for the uplift of women in India. The Indian woman is now taking her rightful place, and where she takes her place the Indian man inevitably follows, for he knows her as the Power of God. And this great movement for co-operating with the work of the World-Teacher will be the feminine side of the work for the uplift of Humanity.

I count it as the greatest privilege of my life to have been ordered to announce and prepare for the coming of the World-Teacher; and that is crowned when I am bidden to-day to announce the complementary movement, the movement of Motherhood, which will appeal, I believe, to the hearts of the Nations, whether they belong to the East or the West.

There is a great Spiritual Being who represents the feminine side of Divinity in a concrete form—the Ideal

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Womanhood, as the Ideal Manhood is represented in the World-Teacher. The Coming Age is often called the Woman's Age, and—as was long ago pointed out by the Masters (in one of the early letters)—when the woman takes her rightful place, she will bear Buḍḍhas and Christs. The Hinḍūs have always regarded the Emanator of the universe and His products as of His own dual nature; every divine manifestation is dual, masculine and feminine. The Hebrews show similar knowledge in the Elohistic first chapter of Genesis: "God created man in His own Image: in the Image of God created He him; male and female created He them." The quaint story of a woman being made of a rib of man is Jahvehistic. In the feminist movement of the West, the idea of God as Father-Mother has been reborn; the Catholic Christian concept of the Madonna has instinctively preserved the Ideal Womanhood—"Our Lady".

The time being ripe, this great Being whose function is clearly indicated by the title She bears of "World-Mother" has deigned to give to Her world the following "Call," transmitted through the inevitably imperfect channel of a pupil living in the outer world. Now the difficulty in translating messages from the higher planes of consciousness into physical-plane words is that above the mental plane images are used, not words. The words convey the images or thoughts, but vary with the mental vocabulary of the translator. The substance of the thought is conveyed, but the words may be balder or more ornate, according to the artistic or emotional habit of the translator. Unless this be understood, many difficulties arise; it is peculiarly true in this region that "the letter killeth, but the Spirit giveth life".

The following "Call" was thus impressed by the World-Mother upon a pupil under the circumstances above-mentioned.

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She "spoke" in images and pictures and these were translated to the best of the pupil's ability.

Each reader should use his own judgment in accepting or rejecting it. I accept it, for I have my own knowledge. Its appearance in THE THEOSOPHIST gives it no authority over members of the Society, nor over anyone in the world. Those to whose intuition it appeals will accept it; others will not.

ANNIE BESANT

Note: The "Call" will be found in the magazine *The World-Mother*.

BISHOP LEADBEATER writes:

I am issuing this extra number of *The Bulletin* because I wish without delay to put before those brethren of the E.S. who are under my charge a Message which our Outer Head has received from the Great Official called the World-Mother, of whom I wrote at some length in an article beginning on p. 91 of this volume of *The Bulletin*. (I would ask each Brother to turn back at this point to that article and carefully re-read it before perusing what follows, so that he may refresh his memory on this subject.) This Message will presently be laid before the public; but it seems to me of such importance that I think it should go first of all to the members of our Inner School, in order that they may study it and form their opinion with regard to it, and with regard to what each of us can do to carry out its directions, before they are questioned about it (as they inevitably will be) by newer members of the Theosophical Society and by outsiders. We should be able to answer intelligently and to offer reasonable opinion on a

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matter of such moment as this, and we can do that only if we, at least to some extent, understand it first ourselves.

I may perhaps be permitted to add my little grain of personal testimony to the assurance given to you by our Outer Head. She says: "I accept this Message, because I have my own knowledge." A statement made to us by our Outer Head needs no confirmation from any one else; yet I think it my duty to say that I also have my own knowledge on that point; I know personally of the existence of this most loving and glorious Lady of Light, and I know that this Message conveys Her wish and Her intention. It seems to me that it offers us a wonderful opportunity of doing an additional piece of work for mankind, of being useful to Humanity in a new way. It would be a thousand pities to neglect that opportunity.

Bishop Arundale suggests another aspect of Her work. He writes to me: "The World-Mother, as the Queen of the Angels, the Head of that great kingdom of evolution, will draw that kingdom into harmonious relationship with the human kingdom, so that She thus co-operates with the advent of the Seventh Ray, during the reign of which bridges will be built between these two kingdoms." More will be written on this subject later.

C. W. L.

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THE LADY OF LIGHT

(WRITTEN BY GERALD MASSEY FOR *LUCIFER*, 1887)

STAR of the Day and the Night!
Star of the Dark that is dying;
Star of the Dawn that is nighing,
Lucifer, Lady of Light!

Still with the purest in white,
Still art thou Queen of the Seven;
Thou hast not fallen from Heaven,
Lucifer, Lady of Light!

How large in thy lustre, how bright
The beauty of promise thou wearest!
The message of Morning thou bearest,
Lucifer, Lady of Light!

Aid us in putting to flight
The Shadows that darken about us,
Illumine within, as without, us,
Lucifer, Lady of Light!

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Shine through the thick of our fight ;
Open the eyes of the sleeping ;
Dry up the tears of the weeping,
Lucifer, Lady of Light !

Purge with thy pureness our sight,
Thou light of the lost ones who love us,
Thou lamp of the Leader above us,
Lucifer, Lady of Light !

Shine with transfiguring might,
Till earth shall reflect back as human
Thy Likeness, Celestial Woman,
Lucifer, Lady of Light !

With the flame of thy radiance smite
The clouds that are veiling the vision
Of Woman's millennial mission,
Lucifer, Lady of Light !

Shine in the Depth and the Height,
And show us the treasuries olden
Of wisdom, the hidden, the golden,
Lucifer, Lady of Light !

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The Fifty-second Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

Once more from the Chair to which you re-elected me for the third time in 1921 I bid you a warm and glad welcome to the Central Headquarters in the physical world of our Masters' Theosophical Society. We have come to the last half-year of my term of office, and I render to you my Report of the ever-spreading activities of our beloved Society. But you will join me first in our annual invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality :

May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth ; may They ever guard it by Their Power, inspire it with Their Wisdom, and energise it by Their Activity.

The Coming of the World-Teacher

The outstanding event of the year for those of our members who believe in the Hierarchy and in its immemorial relationship with our world, is, of course, the completion of the long preparation for the Coming of the World-Teacher, beginning in 1909, by His own announcement that He had chosen the body of one then a child, which, if he should prove to be worthy of the choice when he grew to manhood, He would use "on My approaching visit to your world". Shortly after that statement the child came to Adyar with his father, a widower,

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and his younger brother. The two young boys were made my wards, and after some difficulties, I sent them to England and they were privately educated there. When the time was ripe, the special preparation of the body took place in California and Italy, and finally in Holland, where in August of the present year, 1927, such part of the consciousness of the World-Teacher as could manifest within the limitations of a human physical body descended and abode in him, taking up the human consciousness into wondrous association with the Divine Life. I, who have known him from a little child, and have served him to my utmost ability, now have become his devoted disciple and still serve him wherever I can.

The Society has suffered two great losses, one by the calling Home of Dr. Mary Rocke, who suddenly passed away from heart failure on board ship, travelling in the same vessel with our little party. The second, by the call which came to Sir T. Sadashivier, the noble retired Judge of the High Court, Madras, who had consecrated all his time, after he had left the Bench he adorned, in visiting the villagers of the Presidency, in the company of his devoted and able wife, teaching them in their own vernacular Hinduism in the light of Theosophy, and using his high intelligence to purify and broaden their faith.

I mentioned last year that the externalisation of our First Object in the practical manifestation of the Fellowship of Faiths had been advanced by the foundation in the United States of a similar movement, started there within a few weeks of our own Convention ; I may add that this year in London the pioneers of that movement visited England, and held two very successful meetings in the City Temple, London, a famous Nonconformist building, rendered illustrious by the names of Moncure D. Conway, Mr. John Robertson, the Rev. Mr. Campbell, and others. It has ever been a centre of light and leading. Two very successful meetings were held there in the early summer and autumn ; in the first, each speaker expounded his own faith ; in the second, he spoke on what he regarded as the most valuable characteristics of Christianity. A London journal made the quaint remark that in many places of worship we heard attacks on other religions, but never before had been heard appreciations of different religions by each other.

The World-University, the synthesising aspect of our Second Object, has continued its unobtrusive and useful work in its three centres

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in Adyar, London, and in a considerable group in Java. A new centre in Holland has been opened, and one in France. The writing of text-books is going on. Dr. Cousins is still the ever-active head of the studies, and his energy seems to increase every year. His cultural work is most useful, especially in the prominence he gives to the wonders of Indian painting and sculpture. Mrs. Cousins adds her remarkable powers to the uplifting of music in Madras.

The preparations for the Revival of the Mysteries, the practical side of our Third Object go steadily forward.

Our International Lecturers

Fruk. Dijkgraaf, who had resigned from the General Secretaryship of the Netherlands Section after years of most efficient and devoted work, has been appointed one of our international lecturers for Dutch, German and English-speaking countries. Also, for the same area, I have appointed Mr. Vigeveno, who is doing specially useful service in Germany. Such lecturers from abroad give a great impulse to Theosophical activities in other countries, and often remove misconceptions due to ignorance.

Adyar Day

Once more we have to express our grateful thanks to Mr. Fritz Kunz and Dr. Ernest Stone for the exercise of their organising talents on behalf of Adyar Day.

The Auditor's Summary shows that

Adyar received in	1924	$ 1,711·64
,, ,,	,, 1925	$ 5,071·13
,, ,,	,, 1926	$ 6,800·00
,, ,,	,, 1927	$ 7,000·00
		$ 20,582·77

Truly a noble gift to the Headquarters from a single Section. The clerical and other work has been done by voluntary helpers, with a single exception, due to the heavy work for the Order of the Star

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done by Dr. Stone. The little notice sent mentions that the idea originated with Mme. Manziarly, and was taken up by Mr. Fritz Kunz—that tireless worker—for the United States. The Committee, in addition to these two, has been: Mary S. Rogers, Alma Kunz-Gulick, Harry J. Budd, Anna M. Brinkley. May I once more pay the tribute of thanks to all who have so helped "Our Masters' Land".

The U.S.A. Headquarters

We must warmly congratulate the General Secretary and the Theosophical Society in the United States, on their great achievement of completing their Headquarters at Wheaton within a year; I laid the foundation-stone last summer (1926), and the building and gardens were opened this year. Dr. and Mrs. Arundale, who were the guests of honor at the Convention of this year, speak enthusiastically of the beauty and convenience of the new Centre.

Dr. and Mrs. Cousins

These tireless workers, one of whom is the creator of the Brahmavidyāshrama, and the other the founder of the Indian Women's Association, are leaving for a tour round the world, that will take about a year and a half. Dr. Cousins will give a course of lectures at Yale University and at the University of Tokyo, and who knows at what others. We shall miss them badly, but they have promised to write for *New India*, and, I hope, also for THE THEOSOPHIST. This last note does not belong to what is now last year. But thanks to the speech being late in appearing, I shamelessly insert it here, in the proof.

Charters up to the end of 1927

The number of Charters granted from the commencement of the Society to the end of 1926 was 2,519. In 1927, 89 new Charters were granted, raising the number to 2,608. 6,538 diplomas to new members were issued, being 305 more new members than in 1926.

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Lodges and Members

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	262	8,520	1,807	
2	,, England	161	5,150	672	
3	,, India [1]	438	6,216	1,108	
4	,, Australia	33	1,562	177	
5	,, Sweden	43	1,094	37	
6	,, New Zealand	19	972	71	
7	,, Holland	46	2,832	311	
8	,, France	81	3,456	420	
9	,, Italy	38	548	—	No Report
10	,, Germany	42	801	223	
11	,, Cuba	35	620	254	
12	,, Hungary	14	319	57	
13	,, Finland	23	618	43	
14	,, Russian T. S. outside Russia	12	200	—	
15	,, Czecho-Slovakia ...	7	96	—	
16	,, South Africa	13	489	96	
17	,, Scotland	32	783	63	
18	,, Switzerland	10	162	—	No Report
19	,, Belgium	12	420	70	
20	,, Dutch East Indies ...	30	2,028	286	
21	,, Burma	6	235	43	
22	,, Austria	10	441	92	
23	,, Norway	10	261	19	
24	,, Egypt [2]	—	—	—	
25	,, Denmark	12	614	94	
26	,, Ireland	7	114	10	
27	,, Mexico	29	341	24	
28	,, Canada	22	508	45	
29	,, Argentina	19	385	34	
30	,, Chile	16	261	44	
31	,, Brazil	25	500	22	
32	,, Bulgaria	8	201	35	
33	,, Iceland	8	366	64	
34	,, Spain	18	340	—	No Report
35	,, Portugal	11	305	42	
36	,, Wales	18	331	48	
37	,, Poland	12	343	—	No Report
38	,, Uruguay	12	166	34	
39	,, Porto Rico	22	384	—	No Report
40	,, Rumania	10	170	30	
41	,, Yugoslavia	9	143	13	
42	,, Ceylon	10	109	35	
	Non-Sectionalised Countries ...	21	548	85	
	Canadian Theosophical Federation	8	203	23	
	Federation of the Lodges of the T.S. in Egypt	5	67	7	
	Grand Total ...	1,679	44,217	6,538	

[1] This number includes 109 Lodges and 680 members and 299 new members of the All-India Federation of Young Theosophists

[2] See below for statistics

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Our National Societies

United States. A remarkable advance is reported, the visit of the President being credited with the bringing back to the Society of a large number who had dropped out. The net gain in membership for the year is 639. The event of the year is the finishing and dedication in August of the new Headquarters building at Wheaton. The work of placing literature on Theosophy in public libraries reported last year has been carefully carried on. Three hundred libraries were thus supplied. The Theosophical Press shows an advance on last year. Increased interest in Theosophy by young people is reported.

England. New members numbered 672, thus wiping out the deficit in the number of enrolments in the previous year. The President was in England for several months and presided at the Annual Convention in June. At this Convention a resolution was passed expressing the desirability of having a European Congress annually or biennially. (This has been adopted by the Council of the European Federation, which has decided to have a Congress annually in some European country.) Dr. Arundale and Shrimati Rukmini Devi, Mr. J. Krishnamurti and Bishop Wedgwood were also present at the Convention. In June I delivered a series of lectures in the Queen's Hall on "The New Civilisation," and Mr. Jinarājadāsa lectured in the same hall on "The Divine Vision".

I was happy to be able to dedicate the fine and commodious new premises of the Manchester Lodge on July 5. Bayswater (London) Lodge has made a new departure in forming an Art Group to draw together those members who are artists and art-lovers, and to stimulate and encourage the presentation of Truth as Beauty. Interesting dramatic performances have been given under the auspices of this Lodge. During the year nearly a hundred special courses of lectures were delivered in connection with various Lodges and Centres. Students' week-ends were held in a number of places.

The General Secretary visited the United States of America for a lecture tour, and he records his happy recollections of the kindness shown to him by the American members.

The work of the Theosophical News Bureau in England goes on.

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India. A spirit of alertness and increase of life are reported. Dormant members have decreased by half. Membership stands at 5,536, a considerable increase on last year. Educational work in connection with the Section is winning increased recognition, and is beneficially influencing general education, especially in regard to the treatment of children in schools. The work for the uplift of Indian women is progressing, and brings an added strength to the Society through the co-operation of women and men in the work of the Section.

The All-India Federation of Young Theosophists received charters for 11 Lodges during the year, making a total of 63 chartered Lodges, with a regular membership of 2,034 and 84 associates. Organised activity has been particularly evidenced in Maharashtra, the United Provinces, Gujerat and Kathiawar, also in the Madras area where local Federations are being formed. The Lodges have been active along cultural and social service lines, and yeoman service was rendered to the victims of the floods in Gujerat.

Australia. This virile Section sets a pace all its own. The broadcasting station 2GB has a splendid record of work, and its field of usefulness is growing. It keeps its programmes up to a high standard and caters specially for children. Through this wise general appeal the prejudice against Theosophy has largely broken down. Bishop Leadbeater has twice spoken over the radio with great effect. Australia has given an example to the whole Society in the raising of funds for work. It shows confidence in age by giving Bishop Leadbeater youth to train and a place to train them in, and it shows its confidence in youth in having the youngest General Secretary.

Sweden. Thirty-seven new members were admitted during the year. The Theosophical Bookshop supplies the public with books on all kinds of idealistic subjects. I presided at the Convention in August.

New Zealand. The General Secretary, touring as National Lecturer, reports steady progress, and notes the enthusiasm and devotion of many small country Lodges. There is an increase of 71 members. The various movements connected with the Section are all working harmoniously. A group of visitors from Australia helped to make the Convention a great success.

The Netherlands. The General Secretary has been released in order to work up the European Federation and its Congress in Brussels

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next summer. The new Headquarters building at Amsterdam is nearing completion. The National Council will share the building with the Amsterdam Lodge. The Theosophical Order of Service has done much good work. The Young Theosophists have now 11 local groups. The central office in Utrecht does both national and international work. The members carry on meditation, study and action, and are earnest and reliable.

France. France reports a year of steady progress. Eight new Lodges have been established, and there has been a net gain of 198 members. Three Lodges are dormant. Mr. Jinarājadāsa presided at the Annual Convention, and his lectures were a source of much inspiration and strength. Work of outstanding importance is being carried on by the publishing department. Many books have been produced and sales are steadily increasing, much to the satisfaction of the General Secretary, who regards this as one of the best means of propaganda among the educated public. A branch of the Theosophical World-University Association was founded.

Italy. Italy sends no Report.

Germany. Germany reports the formation of 13 new Lodges and a stirring of new life and enthusiasm largely through tours by Mr. Jose Vigeveno of Amsterdam and Mr. John Cordes of Vienna. Deep gratitude is expressed for his self-sacrificing labour, and the Section has appointed him its National Lecturer. I presided at the 25th, semi-jubilee, Convention in Hamburg. My public lectures at Hamburg and Berlin will be published by Mr. Pieper who continues his useful activities in this line. Lack of funds and lecturers have greatly hampered the Section's work, but this year sees it once more firmly established, with every promise of future growth and activity.

Cuba. Cuba has a very satisfactory story to tell. She has released a whole new potential Section from her ranks, yet remains strong and actually larger. Nine Lodges, with 234 members, branched off to form the Central American Federation under a Presidential Agent. Cuba has also been responsible for the development of the Latin American Theosophical Federation. Five Sections have joined it, and they plan a Congress in Havana in 1928.

Hungary reports that the past year has been one of the most eventful in the history of the Section. The Theosophical Order of

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Service and the Round Table have been reorganised, and the Young Theosophists carry on very useful activities. The greatest difficulty to be contended against is the lack of funds, the result of the extreme post-war poverty of the Nation. French members sent a generous donation to meet the most urgent requirements, and the Theosophical Society in Wales made a gift of books. A succession of visitors, including myself, are stated to have given great help and stimulus by lectures.

Finland. I had the pleasure of flying to Finland in August. The Section is developing its work along cultural lines, and is going to erect a new Headquarters building. Mrs. Adair's visit from Adyar aroused widespread interest in Indian art, on which she lectured with original paintings as illustrations. Other activities were helped by a number of visitors, such as Bishop Wedgwood, Madame Poushkine and Miss Naomi Magge.

Russia. The Russian Theosophical Society, whose members are, under present political circumstances, outside Russia, sends a most interesting Report. It is everywhere—Shanghai, San Francisco, and most of the countries of Europe have at least one Lodge each. Many activities are in operation, and books and a little magazine in Russian are printed. In Tientsin (China) the Lodge runs a regular popular university with evening courses. These scattered Lodges carry on a very effective work for internationalism chiefly through the General Secretary.

Czecho-Slovakia reports that the work of the year has largely consisted in efforts towards the consolidation and adjustment of the activities of the Section, rendered necessary by the secession of many members in 1925. The first Convention since the reorganisation was held in June, and an Executive Committee was elected. Financial assistance has been given to the Section by the European Federation. I visited Prague during the year. The General Secretary records help given by visitors from other Sections.

South Africa reports steady progress. Membership has increased by 90. The first Lodge building in Africa is being erected in Pretoria. Durban and Cape Town hope to follow suit. The Rt. Hon. V. S. Srinivasa Sastri, P.C., the representative of India in South Africa, has delivered lectures under the Society's auspices to

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large audiences. These have helped to create a spirit of tolerance and goodwill towards Indians in South Africa. Nairobi Lodge has joined the Section, and it is hoped that a Lodge will shortly be formed in Lourenco Marques in Portuguese East Africa. A tribute is given to the good work done by Captain and Mrs. Ransom.

Nairobi Lodge, mentioned above, sends a separate Report which is interesting in its association with India in the fact that books in Urdu, Hindi and Gujerati, which are languages of India, as well as in English, have been sold.

Scotland has not much to say about numbers, but emphasises work through dramatic performances in various parts of the Section. Discussion as a propaganda activity is also being tried. The young people promise well for the future.

Switzerland sends no Report.

Belgium has increased its membership by 45. I visited the Section during the year and gave two lectures. The Section has realised a long-cherished wish in the purchase of a house to be used as National Headquarters. This was made possible by the generosity of many of the members. The Section has advanced towards the fulfilment of its ideal of spreading spiritual enlightenment in Belgium and congratulates itself on the fact that the next Convention of the European Federation will be held in its territory.

Netherlands-Indies. The most important event recorded for the year was Bishop Leadbeater's tour in November of 1926, when he visited the island Lodges on his way to Benares. This was his third visit, and as usual his presence evoked everywhere love and enthusiasm. Steady progress is being maintained in the various activities. Malang opened its new Lodge building at the Annual Convention, adding another to the large number of important Lodges who own their own premises. There are several magazines published in the Dutch, Malay and Javanese languages.

Burma records much good work and progress, also very helpful visits from Bishop Leadbeater and Mr. Yadunandan Prasad. These helped to dissipate certain shadows of prejudice on the matter of the World-Religion which had hung in the air from the previous year.

Austria reports the visits of Bishop Wedgwood and myself. Members of the Section are doing good work in other countries, and

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members of other Sections, such as Mrs. Rathonyi, Miss Wanda Dynowski and Miss A. C. Bell, have paid helpful visits. An Action Lodge has been created which has taken up propaganda work.

Norway sends no Report.

Denmark reports my visit. Work is carried on in the face of difficulty and some disharmony, but the membership steadily increases. Lecturing to other societies continues successfully. It is hoped that the Broadcasting Bill introduced into the Danish Parliament will soon be passed. This gives every society which is fighting for ideals the right to broadcast, and will, if passed, enable the Danish Section of the Theosophical Society to resume its former work in this way. The Summer School continues its good service.

Ireland. This Section still labours under difficulties, mainly material. Dublin and Belfast are the principal Centres, but public work is done also in Cork and Derry, and a new Centre has been established at Coleraine. The quarterly magazine is doing good work in relating the folk-lore of Ireland to the Ancient Wisdom. English friends have helped the Section in finance and also by lecture visits.

Mexico reports that no marked progress of spread of the Theosophical movement can at present be looked for, owing to the "unfavourable political and economic conditions of the country". Nevertheless the General Secretary reports that the work has at least maintained the level of former years. Headquarters have been established in a suitable building in pleasant surroundings.

Canada reports much misunderstanding of the World-Religion and of the announcements at Ommen in 1925. There is a decrease in membership through lapses. The Toronto travelling library is doing good work. Individual members are active in the field of literature. The death is reported of the author, Michael Sherk, of Toronto Lodge, and of the essayist and musician, Francis Grierson.

The Canadian Federation of Young Theosophists has a tale of excellent work to tell along various lines. The Summer School run by Sirius Lodge is arousing the interest of non-Theosophists, and is to be a permanent organisation. The North-West Federation has purchased 26 acres of land, which it calls "Indralaya," on Orcas Island, Washington, where it hopes to establish a permanent Theosophical community and camping place for visiting members. The Federation

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had visits from Bishop Arundale, Shrimati Rukmini Devi, and other well-known Theosophists. A book centre has been built up, and a magazine is in contemplation. All this is very satisfactory, and I sincerely congratulate the Federation.

Argentina reports good growth in the ninth year of the Section's life. While curiosity seekers have dropped out, new workers have come in. The bi-monthly magazine goes to all the Spanish-speaking countries. The Theosophical Library Association is particularly active, and co-ordinates all the subsidiary activities.

Chile reports general approval in the Section of the scheme for the formation of Latin-American Theosophical Federation. Much interest is taken by members in the new methods in education and the scheme for the establishment of the Theosophical World-University. The Section has benefited by the generous bequest of the greater part of the estate of Mr. M. Yuraszech, and gratitude is expressed for this.

Brazil. The General Secretary resigned owing to ill-health, but was requested to be permanent Honorary President. Mr. J. Mesquita was appointed in his place. Money is being collected to build Headquarters. Meantime roomier premises have been found. Lodges are working efficiently and steadily. A Branch of the Theosophical Order of Service has been started. S. Paulo Lodge is marked by well organised activity. It publishes a magazine and runs a Theosophical College with 280 students, some in residence. The residential section is vegetarian. The Damodar Lodge, besides doing fine propaganda and social work, runs a school for poor children. The translation of *The Secret Doctrine* into Portuguese is proceeding.

Bulgaria is progressing steadily, and her members show a spirit of unselfish service. Lecturing is the main activity. At the consecration of a Lodge's new premises (the gift of the upper storey of a house by a member) a priest of each of four different faiths (Greek Church, Muhammadan, Jewish and Liberal Catholic) gave their blessing. After the ceremony, the priest of the Greek Church mentioned how moved he was to see in this act the fulfilment of an ancient prophecy, the reunion of the faiths and the communion of the Holy Spirit. Though he was afterwards forced to deny this, it was published in all the newspapers.

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Iceland announces growth and extension in all ways. The visit of the Vice-President was a great help. The number of members has doubled, and is now 366. There are three lecturers besides the General Secretary. Eight subsidiary societies, including the Young Theosophists, carry on effective activities.

Spain again sends no Report, but we are aware from other sources that there are signs of increasing activity in the Peninsula, and that two groups of students, associated with the Brahmavidya Ashrama at Adyar, are at work in Madrid and Barcelona. I hope next year will bring a cheering Report.

Portugal still finds itself hampered by political conditions, but the Section carries on a "peaceful penetration". The Fraternal League (a charitable organisation) and the National League for the Protection of Animals, movements carried on by Theosophists, are doing much useful work. The outstanding event of the year was the visit of Mr. and Mrs. Jinarājadāsa, when large audiences gathered to hear lectures on Theosophical topics.

Wales. During the year, the Section purchased its own Headquarters building for Theosophical and allied activities. A Trust has been formed to hold the property. Mr. D. Jeffrey Williams has been appointed National Organiser and Publicity Secretary. An effort has been made by the Section to establish May 18 as Goodwill Day throughout the world.

Poland sends no Report.

Uruguay reports much consolidation and reorganisation. As a result the financial outlook is better and the future very promising. New activities of the Lodges have included musical and art evenings. Members have visited the jails for juveniles. One Lodge devotes itself to visiting and aiding the sick. There is great solidarity among the Lodges, and work is laid out on seven lines, each member choosing a line: education, social affairs, arts and sciences, religion and philosophy, philanthropy, administration and finance.

Porto Rico sends no Report.

Rumania. Work here is much handicapped by the political situation. Touch is kept with isolated members who are supplied with books by the Bucharest Lodge. Transylvania hopes for recognition as part of the Section in order to get permission to meet. The growth in

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this district is admirable. Strong Lodges have developed from the parent one. The Section has a difficult work in bridging the gulf between the various nationalities and cultures.

Yugoslavia presented me with a coat of the National costume during my visit in August, and derived much pleasure from my wearing it at my public lecture. In spite of natural deductions, the membership has increased by ten per cent, and the Section has now members in thirty different towns. A quarterly magazine is published, and books are slowly coming out in the indigenous language. The Order of Service is active.

Ceylon reports a net gain of 35 members, though there is a net loss of one Lodge. The Youth Lodge is developing dramatic performances. Funds are being steadily collected for a Headquarters building. Mr. H. Frei, who has done much good work for the cause of Theosophy in Ceylon during the last 25 years, resigned the General Secretaryship on leaving the island in June. Mr. N. K. Choksy takes his place.

Unsectionalised

China. Hong Kong Lodge keeps up its good work, all activities showing growth and effectiveness. The members are generous, one family giving the Headquarters hall. Regular publicity is secured by clever use of the daily press. Many leaflets are distributed. Work is done among the army and navy and by correspondence. The book department has done very good service.

A Chinese Lodge has budded off from the Hong Kong Lodge. It works through the Chinese language, and uses its own members for class-room and platform work. The officers are all Chinese and a Chinese library is being collected. A lecture-practice class is carried on.

Shanghai Lodge has nearly doubled its membership. It keeps up a good Headquarters with many activities. *First Steps in Theosophy* has been published in Chinese. This is very good. We need Chinese Lodges and Chinese books. For China, though so ancient, has a future. Miss Arnold's splendid and lonely work is bearing fruit.

Singapore Lodge, after trying affiliation with the Netherlands-Indies Section, reverted to Adyar for linguistic reasons. The Lodge owes its success to Bro. J. H. Ruttonjee of Hong Kong, who has much

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helped it in the matter of rooms and in a gift of 133 books. The Lodge entertained Dr. Rabindranath Tagore when he passed through on his way to Java.

Japan. Mahayana Lodge has been actively working since October, after an interval of inactivity due to the ill-health of the chief workers and the death of Dr. Emma Erskine Hahn. The booklet *Information for Enquirers* has been translated into Japanese for early publication. It is hoped that a book on Theosophy in Japanese will be published in 1928.

Egypt. After last year's stormy period, work is proceeding quietly in an atmosphere of brotherhood. Two members of the Lodge have translated *At the Feet of the Msater* into Arabic, and this has been published. Visitors moving East or West occasionally call, notably last year Bishop Arundale and Shrimati Rukmini Devi.

T.S. Outposts in the Wilderness

Greece resumed her activities by founding the Plato Lodge in 1923. Now there are 5 Lodges and 700 members. They have nice headquarters at Athens, with a good library and useful activities. A little deputation came to me in Paris, and gave me a coat, beautifully embroidered by Greek ladies.

Barbados Lodge reports a quiet yet busy year.

The Adyar Library

During the year Dr. C. Kunhan Raja has filled the office of Director. A thorough and systematic re-arrangement of the Western Section was completed, and the same is being done in the Eastern Section. The library has grown steadily in materials and in public usefulness. Many valuable books have been added both by purchase and gifts. The students of the Brahmavidyashrama make good use of the library. Many additions have been made to the manuscript department.

Brahmavidya Ashrama

The Principal's Report shows that one of the outstanding features of the session has been a course of synthetical studies of the Will by

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various members of the Ashrama, this being an attempt to carry out a suggestion made by the Chohan K. H. to Mr. A. O. Hume in 1882. Schopenhauer's Philosophy of the Will was presented by a German student, Fraulein S. Liedtke. Dr. Handy of the Bishop Museum, Honolulu, gave a course of lectures which was practically an adjustment of the principles of Ethnology to Theosophical fundamentals. Other valuable courses are in progress, also a study group. Associated Ashramas are being formed in other parts of the world through the enthusiasm of members who have been at Adyar, and realised the value of the Ashrama's special work.

The Theosophical World-University Association

An Indian section of this international association was formed early in the year, and has local groups working in all the areas of the country. The members are kept in touch with the movement by pamphlets and circular letters. Thus the idea of the future World-University is being spread. Sections in Great Britain, America, Java, France, Holland are also busily at work spreading ideas on the new education.

The Theosophical Educational Trust

The Trust continues its excellent work, though lack of funds hampers its activities. The National College at Adyar continues to grow in popularity and strength. Madanapalle has started a girls' hostel, and it has been decided to make the school and college entirely residential. The Theosophical School at Allahabad reports rapid developments, and now owns thirteen acres of land and two buildings. The National Girls' School at Coimbatore has been dropped owing to lack of support, but the Girls' School at Mangalore has been affiliated. The Narmada English School at Shuklatirth is no longer affiliated, and the Montessori School at Adyar has been closed.

Olcott Panchama Free Schools

Work is carried on in these schools in a spirit of happy service, and the inspector reports satisfactory conditions. Personal hygiene

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receives much attention, and the Adyar Baby Welcome helps greatly in this respect.

The Round Table

Australia reports a substantial gain in membership and much real and consistent work. Five new Centres have been established and almost all report some increase.

Order of the Brothers of Service

This Order continues to serve various activities with its usual and most commendable spirit of self-sacrifice. The work done by the Order has been of incalculable value especially to education in India.

International Theosophical Order of Service

Much progress in many countries has been made by this Order under the enthusiastic guidance of Captain Max Wardall, and his scheme for working the Order in the United States of America should be carefully studied with a view to its adaptation to suit the needs of varying conditions.

Women's Indian Association

The Association has now 70 Branches and 3,600 members. Good work is being done everywhere for women and children, especially in educational reform and in the movements for the abolition of child marriage and the devadasi system. Most of the women now prominent in public life, such as the Deputy President of Madras Legislative Council, are members of the Association. Its magazine *Stri Dharma* is a valuable asset to international sisterhood as it is quoted by exchanges abroad.

League of Parents and Teachers

The League reports widespread and effective activities, but like many another useful organisation reports a heavy loss on the

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physical plane through the death of Sir T. Sadashivier who was its President.

International Fellowship in Arts and Crafts

The Secretary reports an encouraging amount of activity during the year. Numbers of small Groups and Centres have sprung up, each with its own independent and often original activities, and many members are working with and inspiring other organisations. Mr. Jinarājadāsa's new book, *Art as Will and Idea*, has been of great service to students. Reports have been received from 25 countries of activities carried out chiefly along the lines of community singing, dramatic art, and training in handicrafts. An exhibition was arranged at the Theosophical Order of Service Camp at Ommen in August. In order to avoid overlapping it has been decided to incorporate the Fellowship in the reorganised Theosophical Order of Service as the nucleus of its art section.

T.S. Muslim Association

The T.S. Muslim Association, so splendidly helped by Professor H. C. Kumar, is at work in the vital task of drawing the two great communities into closer accord.

Association of Hebrew Theosophists

The Association of Hebrew Theosophists is spreading Theosophy most usefully in Judaism.

Theosophical Society Employees' Co-operative Credit Society, Adyar

This Society fills a special place in the domestic arrangements of Adyar, and is going on satisfactorily.

Theosophical Medical League

This League was constituted at Ommen in August with a view to preparing the ground for the creation of a new medical science "touched

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and transformed by the new spiritual current which flows from the Theosophical movement". Membership is open to all who sympathise with the Theosophical objects, and who have a legal qualification to practise medicine, surgery and obstetrics, or any branch of these, and to certificated nurses and masseurs. The League has already fifteen National Secretaries.

A good book is the precious life-blood of a master spirit embalmed and treasured up on purpose to a life beyond life . . .

MILTON

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THE MASTER

THE sun was setting, all the heavens a-glow
With purple, red, and gold, and fading blue :
O'er white waves the new moon of silvery hue
Crowning the jade-green sea, was shining slow.
Watching the sinking and the rising beam
Sat a young boy, he looked and had a dream.

He dreamed of Beauty, and he always sought
For beauty in his dreams, his work, his play
And after many a mirage went astray
In quicksands of unguided fancies caught.
At last came Death, the boy grown old and gray
In that last awful Beauty passed away.

But Death must have a sequel, once again
Birth called the boy to live, a work to do
And with him came the dream, now seeming new,
Seen clearer, held its purpose with its chain.
He was an artist, and he strove to make
All men see Beauty for his dream's dear sake.

And many lives succeeded, till he grew
To know that Beauty is our glimpse of Good.
That both are Truth at last he understood
And still the Threefold Glory did pursue.
And then he quickly found a guiding hand
Which led him safely to our Fatherland.

F. H. ALDHOUSE

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A VISION PRODUCED BY MUSIC[1]

(FROM *LUCIFER*, JANUARY, 1889)

By A. J. C.

I was lately at a concert in the Hof-Kirche, at Lucerne, to hear a celebrated artist sing an Ave Maria and S. Elizabeth's prayer, the latter by Liszt. But even more than with this beautiful music I was occupied with the symbolism of portions of the church. In the dim evening light I could just see, in a side chapel, a beautiful *Assunta* slowly ascending heavenward, with a rapt ecstatic expression of divine love, her eyes filled with the light of Heaven radiating from her heart, the only true heaven.

I saw that in a few moments more she would be beyond my ken, and that I was one of the sorrowful children of earth who are fated to moan during her absence, and to long, with unutterable longings, for her return.

Is not Maria the glorified human female soul, ascending in the "upward path" heavenwards, but ascending in order again to descend and to fill with completed beauty and loveliness each lonely and divided heart of man?

I saw this "Meri-Amun"[2]—Miriam—or, as the Grecianised Jews called her, "Maria," in the dim "religious light" of the sanctuary, slowly ascending beyond my sight, but suddenly

[1] It would appear from the date of this, published before Dr. Besant joined the Theosophical Society, and when Mme. Blavatsky edited *Lucifer*, and had not yet met Mrs. Besant, that the coming of the World-Mother is not "Dr. Besant's new fad" as *The Madras Mail* thinks.

[2] Beloved of God.

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she became transfigured before my earthly eyes and "clad with the sun" as foretold; but the radiance and the glory were too bright for my weak eyes of earth. I only saw her smile one sweet farewell to my longing and eager eyes, and then she made a sign to me, her right hand pressed to her heart, and I heard a voice as from Heaven say: "Be comforted, lone heart, I ascend now, but only in order to descend again; wait with patience. I will surely come and descend gloriously, as Queen into your heart. Love on, but be patient and calm."

Then the Voice ceased, and I fell into a trance, as often before, when the soft notes of a woman's heart-voice enter into my soul's heart.

And in the trance I saw the other symbol, Man crucified on earth, and the pale and suffering face and figure was life-like on the Cross, nailed on the beautiful metal lattice railing separating the holy of holies from the outer portion of the church. Within the sanctuary was silence, no living being was there, while outside was the crowd of sorrowers, and I among them, as was meet and necessary; for Mary, had she not departed, and was I not alone?

And another Voice came to me from Heaven and said: "Dost thou not understand the symbolism of all this earthly woe?" and my heart replied: "But dimly. Who can explain the Mystery?"

And the Voice said, with tones deep and soft like the Atlantic wave as it rolls landwards on the long sands: "That beautiful portion on which idealised man is ever—and ever must be—crucified, until Mary comes back again, is the barrier between the two worlds, the low miserable world of earth and the true ideal transcendental world of the spirit and the soul. This wall of separation is made beautiful in order to make the earthly souls suffer from the ugliness of the evil in earth life, and to excite through this Suffering the sense of

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ideal beauty, which is in its true meaning exactly what men call religion. Behold, I tell you a mystery; this Partition that separates the two worlds can never be removed until Mary descends again into the living human heart, annulling its division, and bringing to each the divine counterpart of which Maria is the eternal symbol."

"When she comes again—and I say the time is not long—the crucifixion of Man shall be ended, the opposites, the antinomies, shall cease, melted into the divine unity of love, and the world shall be as once it was before. Pray, then, ye mortal crucified ones, wandering sadly through life gazing at the partition which separates ye from bliss, that is, from completed and satisfied love; pray ye ever that Maria may return, and soon, so that the Cross may vanish!" The Voice ceased and I heard the divine prayer of Elizabeth sweetly echoing in my ears and heart, through the inspired music of Liszt—Liszt who is now with his Saint, in the same love-choir of glorified idealised ones.

And in one of the pauses of the melody, when the love pæan was dying away in the far distance, as if, like Maria, ascending slowly heavenwards, I looked entranced, and behold, the partition was gone, the divine Crucified one was there, but transfigured, and shining with the *soma augoeides*, and this body was to me transparent, and I saw One like to Maria, but it was not Maria, lying close wound around the glorified Heart.

And the Voice came again, and said, "Behold the next evolution of Man, and praise God, the eternal loving One, that the time is not long. Maria comes soon again to each and all, and there shall be no more sorrow or sighing in the whole City of God. Pray then that She may come soon, for the earth is weary of her absence."

Then I awoke from the trance, and gazing before me, I saw the partition again, and the pale and wan crucified type

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of our race was there once more in his anguish—Prometheus like—with the Vulture of the world, Sorrow, gnawing at his heart.

And "Gloria in excelsis" was pealing in my ears, but I sadly went away, saying: When, O when shall be the end, that the true glory from on high may come to us, Maria in the heart of each?

OM

Lucerne A. J. C.

THE WAY OF HOLINESS

"THEN the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped,
Then shall the lame man leap as an hart,
And the tongue of the dumb sing:
For in the wilderness shall waters break out,
And streams in the desert.
And the parched ground shall become a pool,
And the thirsty land springs of water:
In the habitation of jackals, where each lay,
Shall be grass with reeds and rushes,
And a highway shall be there, and a way,
And it shall be called the way of holiness;
The unclean shall not pass over it;
But it shall be for those:
The wayfaring men, yea fools,
Shall not go astray therein."

Isaiah, 35; 5, ff.

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THE COMING GENERATION AND THE COMING CHRIST[1]

By ANNIE BESANT

A lecture delivered by Mrs. Annie Besant to the members of the Edinburgh Lodge of the Theosophical Society on Wednesday afternoon, 9th June, 1909.

DEAR FRIENDS,

I really do not know how often I have been down here to visit the Edinburgh Lodge, but this certainly I can say, that I come with ever-increasing pleasure, for I know that in Edinburgh, as elsewhere, the work is going forward, and I know that in the years that lie immediately in front of us that progress will be enormously more rapid than it has been in the past. I have not time this afternoon to tell you of the many signs of growth which I see as I travel from one country to another over the world. I am more concerned just now with the work of the immediate future, the place that the Society fills in human evolution, the mission with which it is charged, the duties and the responsibilities that fall upon it in trying to discharge that mission wisely. And it is specially on those lines that I want to speak to you this afternoon, and to give you, if I can, something of the feeling of joy with which I myself look to the future, something of that inspiration and hope from which no one can possibly escape, who gets a glimpse of that which lies in front. And in order to make what I want to say to you perfectly clear, let me remind you of one line of Theosophical teaching which is

[1] It may interest readers, and help them in forming their own judgment, to read this lecture, delivered eighteen years before the realisation of the hope was completed.

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sometimes thought perhaps to be a little removed from the affairs of ordinary life—a little far away—some people would say, unpractical. I refer to that general study which we call "Rounds and Races and Cycles", peculiarly Theosophical; and I fear a study, which, of all studies, is a little apt to frighten or to alienate those who do not realise the power which it has upon life; and yet without this study it would be impossible for us at the present time to understand as clearly and as definitely as we can the exact position of human evolution, and the part which those who understand it ought to be prepared to play.

Suppose we glance backward, we see those races rising one behind another, as it were, in the past, and there is one thing which may be noticed always in these successive waves, as I often call them, of human evolution, that as each one of them is rising to its highest point, the wave which is going to succeed it is beginning quietly behind; and that these waves are separated by long intervals of time, are characterised by certain definite marks, so that anyone who has studied the past is able to recognise those marks when they appear in the present. And without going into very much detail on that matter—we have no time for that now—let me only remind you that in the succession of great Races—the Root-Races—you have an order which corresponds in evolution with the order of the various stages of consciousness that we speak of by the name of principles of man; that just as in yourself those stages of growth succeed, so is it also with the great Root-Races. The sequence is the same, only in you it is repeated in miniature, whereas in the great Races of evolution it is repeated on an enormous scale. So again in all races which are the subdivisions of the Root-Race, those also mark out certain divine stages of growth identical in their nature. And you find in looking at history in this way and in tracing the resemblances

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between the larger and the smaller, that you are following a very well-known scientific principle, in which it has been observed that the growth of the individual, even as regards his bodies, repeats very rapidly the growth through which the race to which he belongs has gone in the past. So that the ordinary scientific man, if he is tracing out the growth of the human body in the pre-natal stages, will see in those stages a repetition, clear and graphic, of the vast stages of evolution through which the whole world has passed; and he will tell you as a now accepted principle, that you can find in the separate individual the life-history of the race or even of the various kingdoms—vegetable, animal and human—through which the world has passed. And in seeing that repetition also in the stages of human consciousness, we are not going beyond scientific principles, nor are we dealing with the realm of imagination, but the realm of already accomplished fact.

If we glance backwards to the Fourth Root-Race we notice that in the fifth sub-race of that, our own Fifth Race evolved. Out of the fifth sub-race a choice was made which was gradually developed and evolved into the Fifth Race type as we know it. It would not then be wrong to suppose that when we come to deal with the Fifth Root-Race, and as we see the various sub-races follow on from that, we ought to expect to find that it will be in the sixth sub-race of that, that the Sixth great Root-Race of the future will find its origin; and that from that smaller stage in human evolution will be chosen out the individuals who shall grow into families and from families into Nations, until the Sixth Root-Race is definitely established on our globe. Now if we glance back once more we shall see the way in which our own Fifth or Aryan Race was chosen out in the past. We find the Manu of that Race —its future Law-giver and King—we see Him sending out His messengers all over the world of that time—the world of

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Atlantis—and gathering those together whom He considered to be proper materials out of the fifth sub-race, in order to lead them away from their own countries and their own surroundings, and to bring them to a chosen point on the surface of the earth which would be the cradle of the coming Race. Looking back into the old records—the Ākāshic records —we can notice how these Masters worked. Little bands of pilgrims following an appointed Master, and these little bands gradually gathering together in a great congregation ; and then being gradually segregated from the rest of the world in order that they might be shaped and trained into the new type of Race which was to be born. We find, if we follow it onwards, that after enormous periods of time the new type differentiated itself from the old, and when that was done the Manu Himself took birth in it with some of His great disciples, and so gradually perfected the type and made it ready to go out into the world, to go through the enormous experiences historically through which it has passed since that time.

Now, when from the past we turn our eyes again to the present we find that the condition of the world has altered very much from those ancient days, and that it is no longer possible, as a practical question, to segregate people in the way that they were segregated then. Means of communication have so increased, and the population of the earth has scattered so very much over places that long ago were practically empty, that there is no possibility now of bringing people together and putting them down, as it were, in some chosen spot where they can be separated off from the rest of the world. Hence when the coming Manu—the Manu of the Sixth Race—began to think of the great work which lay before Him He adopted a different plan for choosing the first elements out of which the Race could hereafter develop, and He only began to do it when the sub-race was beginning to show itself on the earth. The method that He adopted was to

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strike the note of the coming Race. You can very readily understand that that note will be a note of unity; and the simplest way of putting that is by using the one word Brotherhood. He chose Brotherhood as the keynote, and striking that note, those in whose minds the germ of Brotherhood was sleeping or ever growing, at once came forward to respond to the keynote that He struck. He made it the basis of a Society into which He would gather the various elements from all countries that might appear to be likely to be suitable for this great Root-Race of the future—those who showed a little of the marks of the Root-Race of the future—those who showed a little of the mark of the sub-race that was being born, and who showed it out by this note of Brotherhood and the readiness to try to carry it out in life.

The Theosophical Society is His first choice in this matter; not segregated but scattered everywhere; not asking to come out from the peoples and languages, but to join together in a vast international organisation which would be able to influence the whole of the civilised world at the same time that its members developed in themselves the qualities which were necessary for the coming civilisation. So that we have this Theosophical Society which, as you know, was founded at the wish of two of the Masters generally known in the outer world as the Masters M. and K. H., being the first letters of the names which They assumed; the one, Maurya, because by body He is a Rājput, and the other Kuthumi, a very old Indian name, the name of an ancient Sage. These were the two who were to have on Their shoulders the organisation of the new Race, and the new civilisation to which They were to give birth, and the teaching and training of the spiritual life in that Race after a form of all-embracing religion which ignored none of the great religions of the world, but held up simply the standard of the Divine Wisdom, without any exclusive barriers, without any

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new divisions which would make further separations in the world. And so you have these two remarkable points about the Society; that the only thing to admit anyone coming into it was Brotherhood: on everything else you might think exactly as you please, and that is a thing that must never be forgotten—it is only Brotherhood which is compulsory, as it were, of acceptance; that is the only thing for which the Society, as a Society, is responsible. On every other point on which men and women are able to think, they are left absolutely free.

Remembering that, you see the second thing comes out of this Brotherhood—that all religions are equally welcome within the Society, and that no man leaves his own religion in becoming a member of the Theosophical Society. Hence it is possible within that Society to lay deeply and broadly the foundations of what may fairly be called the Wisdom Religion, —a Religion in which all the branches of the separate religions of the world have the same trunk, equally drawing their knowledge from that one trunk. These are the great characteristics of the coming Race, and so of the coming sub-race, and the two who as Masters founded the Theosophical Society will become Rulers and Teachers of that great Race. Hence the prominence which has been given to those two Masters in our literature, not because They are, so to speak, greater than other Masters, but because this particular piece of work is Theirs, and the Society is Their instrument for the carrying out of the work.

Then we see in relation to this movement one thing which is very peculiar: that from time to time it comes through a great storm or cataclysm, by which very large numbers of prominent and useful members are shaken out and left behind. So that some good people for a moment think: Well, surely the Society is in danger. But every time that this has happened the Society afterwards has gone on more rapidly

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and more powerfully than before. We saw it in the great Coulomb trouble; we saw it in the trouble round Mr. Judge; we are beginning to see it in the trouble that has lately been round Mr. Leadbeater; and so in every case there has been a great shock to the Society. You may say: Why? And the answer is quite simple: Because in gathering large numbers of people together in this way with the view to the building up in the future a new human type, it is not possible to avoid a considerable number of people coming in who are attracted for a time, but who do not show sufficient plasticity, sufficient readiness to receive new thought and new ideas, sufficient power of adaptation to accept the type of the Race that is to be. You know that it is sometimes said of man, looking at him from the general animal standpoint, that he is the most adaptable of animals. That is true: he can live practically anywhere. He is able to do that and to be so adaptable because his life is subtler and more complex than the life in the lower kingdoms of nature; and with the increase of the complexity of the life and of the organisation which embodies the life, there is always a greater adaptability, a greater flexibility and power to take up new conditions and live in them. Now that is above all things necessary with the formation of a new Race, such as is the immediate destiny of mankind.

As the Race grows it requires a large number of ideas and grades of thought, channels of thought, endless conventions of every sort and kind, suitable to its own evolution, suitable to its own growth, but not suitable to a new type, not suitable to an entirely new development of the human being. That is profoundly true when you come to deal with Root-Races, but it also is true to a very large extent when you come to deal with the sub-race. You will see the principle more clearly if you again look back to the time of the Christ. When He last came to earth, see how completely different His type was from the type of the Nation from whom He

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took His body. See how His ways and His thoughts, His attitude to the world and His sympathies were antagonistic to the received attitude and methods of His time; how the leaders of thought, the leaders of Society, those who embodied, as you may say, the particular types of the Nation among whom His body was born—see how these were continually coming in His way, and how the old life, being for the moment stronger than the new, succeeded in killing the body in which the new life was being poured out into the world. And so it looked for the moment as though His work were a failure instead of being, as it was, a gigantic success. But the very fact that He was unable to stay among those people for more than three years shows the enormous antagonism that He aroused. He aroused it because He was of the coming type, not of the type that was passing away; because He embodied in Himself the future, not the past; and those who are the products of the past and embody it do not readily lend themselves to the new thought and the new life of the future. And hence the great Prophet in the past has continually been a martyr. To some extent this is inevitable. It is so in many other things. History constantly repeats itself.

It is natural, then, when the Manu of a Race is busy getting the materials together which He is going to try to shape into a new type, that if He finds in those materials a considerable number of people who are emphatically the people of their day and not the people of the future, in whom the principle of the sub-race, which is Love, does not show itself very actively, He must then take some means to shake that part of the material He has gathered out of the way, so that it may not hinder His work. Hence these troubles that from time to time we have. And we reckon roughly that we have to have one of these great shakings in about a dozen years; and in these times we get rid of those people who belong to the present—not to the future. Just because of that

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they often draw prominence, because the mind and the attitude of those who see the concrete thing, who embody the functions of the concrete mind, those are just the people who, however admirable they may be, however useful along their own lines of work, are not useful to this particular work that the Manu has in hand; and while there may be work for them to do outside the Society, they are material that hinders His work rather than helps it, so that they are shaken out of it. Naturally then, the life after that springs forward with new vigor, with the more plastic elements that remain; and so things go on again accumulating and accumulating till the time comes for another great upheaval.

Now we are just through one of these periods of trouble and distress. We have lost a certain number of good and useful members. Not certainly as many as we expected, but still a considerable number, counted only by a few hundreds, whereas the last time a good many more than a thousand left us. Instead of being distressed and troubled over that, we should simply take it as an inevitable part of this advancing growth and a very necessary training for all those who remain, because supposing any of you keep on in the Society for many, many years to come, or supposing that it should happen that you should be reborn quickly and shall come again into this same movement after an interval, with changed conditions in the world, then it becomes enormously important that you should be prepared to face these changes, and advance anew to the further future; because in that further future there are many rougher ways than merely the shakings of societies in order to get rid of bodies that cannot develop any further, and to enable those to live who take up new bodies, in which the higher principle is to be embodied more widely within its suitable habitation.

And there again I should be going away too far from my immediate subject if I were to take you along that line. That

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has to do with the Root-Races rather than the sub-races. We are standing at this moment at what I often call a transitional period of the Society's history. We have now reached a period in which children will be born belonging by type and temperament to the sixth sub-race, showing from the standpoint of consciousness a tendency to unity, to co-operation, to generosity, to unselfishness, which will become more and more marked, and, from the standpoint of the body, with a more complex nervous system, a considerable amount of psychic capacity, which is only another way of saying a more complex nervous system. Hence we shall find coming amongst us in increasing numbers children of this new type, that will form all the world over the sixth sub-race of the great Āryan family. They will not be segregated—in any case for a long time to come. They will be scattered rather over the world, through the various families who are going to make up the sub-races of the Sixth. And so through the whole of this widely spread Āryan Race you will find an increasing number of these same peculiar children; peculiar in the delicacy of their organisation, in the generosity and lovingness of their nature—a definite peculiarity that will become yet more and more strongly marked as the years go on.

Now, it is fundamentally and essentially to that type that our members will gradually conform themselves. And they must not only try to conform themselves to it, but if they are to do the work the Society is wanted to do, they must try gradually to penetrate the public mind with a new type and a new thought to be regarded as admirable, the fitting type which belongs to the sixth sub-race, both physical and mental. The continual competition which marks the whole of this fifth sub-race civilisation, the competition which our children are trained to even in the schools, the setting of the one against the other, must be changed and we must teach the children that the strength of brain and the strength of

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body belong to them in order that they may help weakness and in order that they may serve, which is the idea of the next sub-race and the next Race. And these ideas have gradually to be changed, and they can be changed most easily through the agency of the Society which recognises Brotherhood as the ideal which is to be aimed at, and which hopes gradually to bring about a more brotherly civilisation upon earth. But it is not only along that line that we want to affect the public mind. We want to try to change the attitude of the ordinary men and women of our time from the suspicious and the critical towards those who are greater in evolution than themselves, to change that into an attitude of glad recognition, admiration, awe and reverence.

The purpose of that is that we have to prepare for the coming of the Christ, for the return of that same Great Being who in Christendom is called the Christ, who among Buḍḍhists is spoken of as the Boḍhisaṭṭva, a name which if translated gives your own idea of the Christ. The two words only mean Wisdom-Truth, two great characteristics which are embodied in every supreme Kingly constitution of that kind. And among the Hinḍūs again there is one word which you constantly hear used amongst them: *Jagaṭ Guru*, the World-Teacher. So that in all these great religions there is a recognition that there is one Great Being who is the Supreme Teacher, and that all other teachers are related to Him, but He stands at the head of all. And in the many great religions—the various great religions in the world—while each has its own name, the exclusiveness lies in the name and not in the Being whom that name designates. For it is the same Being under every name, and it is only the exclusiveness of the name which makes the separation or the quarrel. We hear of Christian missionaries going to India and speaking of winning India for Christ. There is no need for that propaganda on their part, for the Supreme Teacher is recognised, and one name is as

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good as another to designate the same Being; the Supreme Teacher is a mighty Individual and the same Individual goes on through thousands and tens of thousands of years. It is He who inhabited the body of Him who is now the great Master Jesus, who was then the disciple who trained up that body for the coming of the great Lord. And if you read the *New Testament* carefully you will see how that is remarked upon at the Baptism, when it says distinctly: "The Spirit of God came down upon Him and abode with Him." That was the coming of the Christ. He came because the fifth sub-race was then in its birth hour, because the fourth sub-race had reached its highest point and the fifth sub-race was being born in order to take its place. That is the time when this Great Being comes into the world as a manifested Teacher.

So He came to strike the keynote of the civilisations that were to be the civilisations of Christendom, and to lay the foundations of the religion that His great Disciple was specially to take in charge. And recognising that in the past, and knowing from the occult standpoint how these things take place, it is surely only reasonable and fitting that in a Society like this, which is the germ of the Sixth Root-Race, we should find large numbers of people coming into it accepting these teachings almost instinctively, as so many do when they just hear of them in this particular incarnation, people who have brought with them the knowledge of these teachings through the past and who rather recognise them than learn them when they hear them first in the present life.

At such a time as this large numbers have to be born and are brought into incarnation in the time which is the outpouring preparatory for the coming of the Christ; and their special immediate work, to use the Christian simile, would be to act as John the Baptist, practically coming to prepare

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the way of the Lord; to make the way rather smoother than it was last time, and with the object of making it possible for Him to remain upon earth longer than He remained when He last came among us. Because when you think of it seriously, it is a very horrible thing that a Great Being like this, who comes into the world to help it, is murdered three years after He has come into manifestation, as happened last time. Any one of you might say: "Oh, if I had been there I would have followed Him. I would not have been amongst those who cried 'Crucify Him'." And yet you probably would have been. I know many are quite ready to call out the same thing against other teachers. How many called it out against H. P. B.! Her life was made one long crucifixion by the way in which she was met by the outer world. We here recognise her, but many gathered round her and were shaken away continually during her life —people whom she allowed into a certain intimacy with her, for she was very open in her ways; they turned against her and took advantage of things that they knew to use against her; criticised her, blamed her, naturally did not understand her, and consequently would go away saying: "Oh that is not at all my idea of what a pupil should be." What on earth does it matter as to what their idea is regarding what such should be? The extraordinary conceit of it strikes one occasionally. Well, of course she did not in the least mind what the people thought she should be. She was herself, her Master's pupil, and all that she did care for was to please Him—not to please the people who were around her and who measured her by their small standard of convention.

And so over and over again you see the tendency amongst people towards anyone who is different and greater. They challenge him and blame him. Now this took place with the Masters Themselves in the early days of the Society, when They first came out of what They called the Silence of the Ages

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in order to give this impulse, this spiritual impulse to the world. There are a large number, as you probably know, of letters which were written by pen and came by post, from which Mr. Sinnett wrote his famous book on *Esoteric Buḍḍhism* and a large number of others which have never been published at all because they deal with personal matters rather than with principles, and there is a sentence in one of these letters which struck me very much. It was a *written* letter—not a precipitated letter—from the Master M. to H. P. B. One or two people had criticised Him very much. They did not like His ways. They did not like the way in which He answered some of their questions, and one of these gentlemen remarked that He was not at all his ideal of what a Master ought to be. And so quite good-humouredly the Master wrote back :

> The standard of the Type is not kept at Simla. It is kept at . . . (a place that He named). And it is to that to which I try to conform Myself.

And that has always remained in my heart since I read those words, which convey to each of us a very important lesson : that when we come across or come into contact with a Being who is far ahead of us in evolution, the right attitude is not the attitude of criticism but the attitude of study, of trying to learn. Those people who had this enormous opportunity of coming into such close contact with the Masters and getting answers to their questions had an opportunity which is very, very rare in the history of the world ; and instead of utilising it to find out what a Master was, man threw it away by laying down laws as to what a Master ought to be—an utterly ineffectual proceeding, because a Master would not adapt Himself to their ideas, and it is for them to shape these ideas, if they choose, according to what He is. And all through that series of letters that I am thinking of, this thing comes out time after time. If a person is very much

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above us we cannot measure him by the standard that we measure ourselves by and those who are on a level with ourselves. His outlook is wider. His principles must be very largely modified by the enormous horizon which is opened to His eyes. He sees values and proportions in quite a different way from the way in which we see them. All values are changed when other worlds are open to you. The things of the physical world are very unimportant. The things that we see become mere trifles. Those which here seem trifles become of great weight. The passing thought which here a person regards as trivial, from the occult standpoint is a seed which will grow to flower in the future. The action which here seems a matter of great weight to us is simply the last expression of a thought a thousand years ago and has no further power on the evolution of man. All values change with the wider outlook, and any person with this wider outlook, who has to talk with people who are not at his own level and whose values are different, is very apt to startle them or even repel them. And hence the wisdom when we come into touch with the great of not having, so to speak, a ready-made suit of clothes into which we expect them to fit themselves, but rather to study them very carefully, and try to fit our ideas to what they are.

And I say that to you because as you progress in this inner life you will need to recognise that more and more. All who have come into a more personal touch with the Masters have realised that we have to put away our ideas as to what They ought to be, and quietly and reverently to sit down and study what They are, and learn what the Master is from that study. Every one has to do it who comes into touch with Them. They are so different from anything that we meet here in our ordinary daily life. And it is not true, as we are apt to believe, as we have all thought, probably, at times, that we shall recognise a great spiritual Being when we come into

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His presence. That is not at all the case. He is just as apt to arouse hatred as to arouse love. You see in the history of the past how blind the people were, but you do not realise that you might also have been as blind if you had not grown up in the atmosphere which that Great Being has created. And hence looking at Him through the atmosphere which you have grown up in and which has moulded you, you may see something of the greatness of the Christ. That influence has awakened in yourselves some of the qualities which were in Him, but there is a difficulty of judging for the men to whom a Great Being comes. He is apt to start a new manifestation, a new type, and hence it is necessary to cultivate in yourselves now a tendency, when you come across greatness along any line, to be more willing to learn than to criticise, so that when a supremely Great One comes, you may not find yourselves in the position of those who rejected Him, but in that of the disciples who loved and followed Him. This is one of the great lessons that we have to learn, this cultivating in ourselves of delight in greatness instead of envy and jealousy of it. Where any person shows greatness along any line he is always a martyr of envy, jealousy, suspicion and distrust; whereas the right attitude is to rejoice in greatness wherever you come across it, to be glad of it, to be happy in it because it is there, not thinking how you could hold the position that person holds, but rather how good a thing it is that some one is able to show you that part of the Divine Life. And that makes the attitude of mind which prepares us for greatness, and the more and more we are able to admire the more and more we are able to begin to copy.

Remember that great truth in nature, that the thing that the man admires is the thing that the man will become. It is a very, very ancient teaching. "As the man's thought is," the ancient Upanishad said, "so is he". "Man is created

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by thought," says one of the Hindū Scriptures. "What he thinks of, that he becomes". And when you are admiring it you are thinking it, and that which you admire you gradually are shaping yourself into its image. Hence the value of what some people object to, that is what is called hero-worship. It is an admirable school for spiritual growth. When you come to see the great, and love it and follow it, and even the faults that go with it, then you are on the high road to riper character and improvement, for it works on us naturally as the sun works on a seed, and brings out the hidden powers so that there is growth and flower. Then for the sake of the world we must try to bring about something of this deeper feeling. That is part of our preparatory work. For when I speak of the coming Christ, I am not speaking of a time which is very far off.

It is not easy to measure in ordinary human years these questions of occult manifestations, but within a very limited time, as man counts years, He will be amongst us again. Now to be born in such a time seems to me to be one of the pieces of the greatest good karma that anybody could possibly have. To be born in one of these rare and grave periods in which there is a great spiritual change which comes with the beginning of a new departure in human life, to come into a movement which is the chosen vehicle for that preparation, to live in it and work in it, it seems that for every one of you there is something in the past of good service done to man which has brought you into this in the present. Why? There is no favouritism, remember, in these things. It comes by law and by justice, and none comes into the Society who has not behind him something that has given him a right to enter. There is nothing more sad than to have won that right in the past and to throw it away carelessly in the present over some passing, transient cloud, that arises in a Society like this. The greatness of the privilege of being a

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member is the measure of the greatness or sadness of throwing that privilege aside.

And so now before us there dawns this time of great preparatory work, of training ourselves and helping others to come into the attitude of mind which shall realise spiritual greatness and give welcome to the Supreme Teacher when He comes. For that reason it is, as you will very naturally surmise, that I have taken this general line of thinking for my lecture work while I am in England during the present months, to spread this idea in all directions. And it is very interesting to note, if you will keep your eyes open to the signs of the times, from how many different directions the idea is beginning to show itself, that some Great Being will manifest before very long upon our earth. One comes across it in every direction. A month or two before I left India this time a little Indian boy who knew nothing of the Theosophical Society, but who happened to be exceedingly psychic, told a gentleman who happened to visit his father's house that a very Great Being was going to be born. He called him another Power, which was the natural phrase for a Hinḍū boy to use; he spoke of various details with regard to this and he said, not understanding what he was saying, that the Theosophical Society would go forward in India and become one of the dominant influences there in preparation for the coming of this mighty Being. Now it is very striking when a thing like that is said by a small boy who knows nothing about the Society at all. That is not the only case. Several people have come to me asking me as to the reality of messages which came to them through wandering ascetics and others, of this great change which is coming over the world, and this great outpouring of spiritual life which they hear of. You will see the same signs of expectation all over the world. The same idea that some Great Teacher is again going to manifest. I have noticed it

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several times in the literature of the times; one writer and another has said that this is a transitional age and we may look for a Great Teacher. It is worth while to notice these things when they appear, for that feeling of expectation is one of the things that comes to the world before the coming of some Great, some Supreme Teacher.

It was very widely spread in the old Roman world, before the last coming of Christ; an expectation was coming over the nations that some one should come to teach truth, and so again in our own time; and if you will look carefully at the many signs of the Society around you, you will see that in order to let the old die decently and the new to be born, the presence of some great Human Being is imperatively needed. It is that then for which we are looking and our immediate work is, as I said, to prepare ourselves and the world for the coming of that Great One. Surely no more inspiring thought can be put into the heart of anyone than the approach of such a manifestation, such a blessing to be poured down upon the world, and if sometimes some of you may have done, (as I did in my childhood, I remember) if you have regretted that you were born when all these things seemed to lie far behind, then it will come to you as with new joy to think that you have been born also in one of the great times of the world's history, and that you may also play a part and have a share in this great work and this mighty inspiration.

Think over it; brood over it; meditate on it; and when it seems wise talk of it amongst yourselves, and try gradually to work out in detail the methods of such leaders in the Society, and you shall in very truth make ready the way of the Lord. That is our great and our immediate path, and the more we can open up our hearts to do it the richer will be the outflow of the life from the other side. There all things are ready. The Masters are ready for the work that has to be done. He who is to come is ready to manifest upon earth.

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The only difficulty is on this side, with us who have to prepare and the world that has to get ready. As quickly as that work of preparation here can be done, so quickly will the manifestation be made upon earth.

Annie Besant

RUKMINI'S VOICE

HAVE you heard Rukmini's voice ?
It is the voice of the flute of Kṛṣhṇa
Playing for the Gopīs in the woods ;
It is the singing of the lark of the soul,
It is an echo of the heavenly melodies
Played by the Lord in His flute.

She is the graceful Indian reed with a voice
Announcing that the charm of the Lord,
Like the voice of the spiritual flute,
Is in the very air we breathe ;
She is the reed and the flute
Exquisitely played by the Lord.

EVANSTONIAN BROTHER

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A LETTER FROM T. SUBBA ROW

TO V. V. SIVAVADHANULU GARU, DATED JULY 1, 1883

. . . I come now to your long letter which deals with Theosophical matters.

You appear to be in a chaotic state of mind at present, owing to all that has happened during the last twelve months, in connection with so-called Theosophical phenomena and the missionary attack. It is not possible for me now to remove *entirely* all your doubts and difficulties. I shall have to write hundreds of sheets to give you full explanations of everything alluded to in your letter. I fully expect, however, that in course of time you will gradually be able to get rid of the confusion that has now taken possession of your mind. I shall however give you brief, succint answers to your questions in the order in which they are stated.

1. You are not correct in stating that Theosophy contradicts itself by stating first that the highest spiritual improvement is possible for every human being and next that karma influences possibility. You must admit that there is no contradiction in the two statements, when you see that karma itself is a product of human effort and of human action, and can be altered and varied by human endeavour. Karma is not a settled and invariable cause, existing from eternity to eternity, predetermining the fate of every human being through thousands of incarnations. As you do not want argument, I shall not proceed further with this question.

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2. You are not right in objecting to the existence of a definite path of progress to adeptship. Though there may be several means of travelling, the road and the point to be reached are the same for all. If your objection has any weight, you may as well object to every kind of uniformity in the operations of nature. To begin with, you do not yet know what varieties the rules of the Brotherhood admit. It will be more reasonable to wait until you know something more about the Path. In every path of occult study, there are a few *essential conditions*, while the rest are merely accidental. The latter have varied greatly with the varied races, while the former have remained the same. This is as it ought to be.

As for blocking it up, no human being is responsible for it. Every cat may as well complain that the College professors have blocked up its way and prevented it from learning Newton's *Principia*. The evil passions of humanity at the present stage block the way, not the Adepts. They are willing to help every man who is fitted for this kind of study, if he is really willing to help himself.

3. You are mistaken in supposing that worthless men of depraved character "have been taken under the special patronage of Mahatmas". It is not true. I know to whom you allude. The dispatch of a short encouraging note does not indicate special patronage. The other individual never had anything to do with the *Mahatmas*. His accounts of clairvoyant journeys to the Himālayan Brotherhood may be true or may constitute a midsummer night's dream. I do not see how the Society or the *Mahatmas* are responsible for the statements of such people. As regards the former you commit a mistake in but taking one phase of his character into consideration. No one is immaculate and no one is entirely vicious. You have to take all his virtues and vices into consideration before you pronounce your judgment. My own opinion is, taking him as a whole, he is better than the ordinary run of

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humanity. This opinion is the result of three years' close observation, and you may take it for what it is worth. Anyhow he is not a *Chela*, and there is no "special patronage" to be strictly accounted for.

4. Why cannot Adepts control the evil magnetism of the world and live here? This is your curious question. Why should they? is my question by way of reply. Their difficulties are great enough as they are; why should they enhance them and waste their energy and power in overcoming the same, and even endanger their existence for the purpose of satisfying the curiosity of the common herd. The select few can go to Them as they do now. Their influence on the progress of humanity will be the same whether they live in Their retreats or in a place like Madras.

5. You say you cannot understand the precipitation of writing and the dispatch of letters by occult means. Possibly you cannot; and no amount of theoretical explanation that I can give will satisfy you. You must wait until you yourself can learn something of occult dynamics. But first satisfy yourself that such a thing can take place, though you cannot form a clear conception of the *modus operandi* involved in the phenomenon. Your inability to conceive it does not however disprove the phenomenon.

6. Madame B.'s temper is bad enough, as you say, in some respects. However she happens to be the only agent that can be employed by the *Mahatmas* for the purposes of the T. S. Had it not been for this bad temper, she would have been somewhere else by this time. Please recollect also that the person inhabiting Madame B.'s body (who is a Hiṇḍū *Chela*) has tremendous difficulties to cope with, and is not always able to keep in check the influence of the auric impressions of that body left there by the former personality with which it was associated. She is now in Italy. She was not expelled, as you imagine, but was requested to go there

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for the sake of her health, as advised by Mrs. Scharleb who treated her during her late sickness. You say that in addition to genuine phenomena she might have shown some tricks. Quite possible; but no one has yet been able to point his finger to any particular phenomenon and say, "Here is a trick"; and I cannot do it either. The question however is not of any importance when you admit the genuineness of but one phenomenon. The question at issue as between the Theosophical Society and the public is not whether Madame B. is honest or dishonest, but whether occult science is a reality or a fiction. Even a single genuine phenomenon must procure a finding in our favour. My client is the Theosophical Society and not Madame B.

7. The Committee's report has been withdrawn, it is true; not because he got desperate, but because owing to the carelessness and mendacity of Dr. Hartmann several serious mistakes and misrepresentations had crept into the report. We did not re-issue it corrected, as we decided after consulting Mr. A. O. Hume and others that the Society as such should not make it its duty to defend Madame B. It will take a long time to give all the details about the matter. Do not suppose that we came to this conclusion as we found it impossible to defend Madame B. If we make it the duty of the Society to defend the phenomena assailed and take up its stand on them, its time and energy will have to be wasted in answering a thousand attacks every day. It is not proper also to attach an undue importance to phenomena. The Society has acted wrongly up to this time in making so much fuss about these phenomena each time they occurred. Such interest cannot be kept up for any length of time. We therefore thought it proper not to take any further official action in connection with that report.

8. Mr. Hodgson's report is adverse, no doubt. We are not responsible for it however. The result is further due to

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the mis-statements of a few unscrupulous men in our camp. I cannot say anything more about it now. Further explanations will be forthcoming when we meet.

You say that the Coulombs must be very learned if they could have forged all the letters. Are you quite sure that they have not had the assistance of learned men in preparing their ammunition for the intended attack?

9. Colonel Olcott might have made some careless statements in a spirit of bravado. The accounts of the Society hitherto published show that such statements mean nothing very serious.

Now I have dealt with all your questions. My dear friend, do not take a desponding view of the matter. I can give you my assurance that occult science and the Theosophical Society have got some basis of truth to stand upon. Be calm and composed; and your difficulties will disappear in course of time. I send you a small book by book-post today as a present. It is dictated by an Initiate to an English lady—the daughter of an eminent English poet—in England. It deserves careful study, and you will no doubt be profited by it. The Government of India have after all decided the Civil Service question against me on a silly ground. More in my next letter about it.

Yours fraternally,
T. SUBBA ROW

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THE LIGHT THAT RISES OVER THE HIMĀLAYAS

By An Idler at Camp

III

DAWN upon the Himālayas! This was to me the first realisation of the presence of my Beloved. It took me to his Patience, Wisdom, Gentleness and Love, and as I sit here at Ommen, outside the confines of the camp, this light upon the fields is advancing towards high-noon, and again I feel the Presence of my Beloved. I had thought that I had left Him there and only there in memory could I find Him.

As that dawn sank into my being and took me to itself, so am I now part of its more vibrant active hours of the approaching noon. This ever-growing radiance calls to me for response and unity. I rejoice in its calm vigor. I become an instrument for light and sound and colour.

I am as a harp to its vibrations, my body, mind, emotions, with their various blending notes, respond to its light-rays . . . I seem to be creating music . . . I hear it not, . . . I *am* the music. Tuned by unfailing love and intuition, I am in accord with my Beloved and am sounding forth His deep strong glory.

This ever-growing Light plays upon me as the gentle breeze plays upon an Æolian harp in the mellowness of an Indian night; so as I sit motionless, invisible hands play upon my strings. I glow to the strength and tenderness of my Beloved.

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No jarring note of light or colour can be detected by the Angels of Light Themselves.

The dawn rose over the Himālayas, and I was as one sleeping in the arms of my Beloved; but now I realise this Light, that warms my body and urges me to action . . . I am awake! I thrill with the expectant clash of noon and with the advancing turmoil I find I am not alone. He is here, not only there. We are one, and I pulse with His great message of joy and life.

My music swells to the climax of high-noon, the trombones sound and the bugles call, the drums resound. . . . Hunt, O men, for your Beloved in the strife of life. The notes of pain and anguish that you hear must needs ring out. They are the bugle calls of sympathy with your Beloved, and with Him ever near, they blend in conscious harmony to enrich the music of your lives . . . A single note, clear as a tolling bell, yet silent as suspended breath, denotes the hour has struck . . . The message has been heard! It awakens by His Love and Light the sleeping souls of men, that they may learn, as I, to be responsive, and strike no note of discord in the high-noon of their lives to mar the beauty and separate them from *their* Beloved.

The out-going breath has ended. The active theme of the earlier melody is now repeated, but in a lighter, more joyous vein . . . it seems the message is being answered; I feel the echo mingle with the rays that move my harp to melody. Soon the tones will die away into the more delicate ones of lengthening shadows, . . . but the siren in the distance sounds shrill notes of warning to the wanderers from Camp, that the workers have prepared the midday meal. Krishnaji would have none late and seemingly thoughtless. Yet I hesitate, . . . fain would I sit and feel the finish of the symphony of Light. But my Beloved seems to lift me slowly, and with my harp well tuned I rise to join my fellow

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campers. Such sweet music playing as I go; assured I am, it may continue in peace until the end; assured of the coming calm of sunset, distant still; assured of the Silence back of Krishnaji's voice, as we shall sit about the Camp Fire; assured of its echo when he leaves us there to our silent meditations; assured that I shall lay aside my harp, and sleep once more in the arms of my Beloved.

Through Krishnaji I have seen the reflected glory of His Face and Form! So play on in unity and love, O harp, with each new dawn, unwearied. Naught of thy music can be lost, for from thyself alone it did not come. It cannot die. It is the music of my Beloved. Other harps may take up the Light-rays in more distant fields, but well I know some travellers have stopped to hear thy strains and answered back and gone their ways refreshed.

I too am better for thy unquestioning faith, O harp. Together shall we make sweet music daily, ever receptive to the touch of my Beloved.

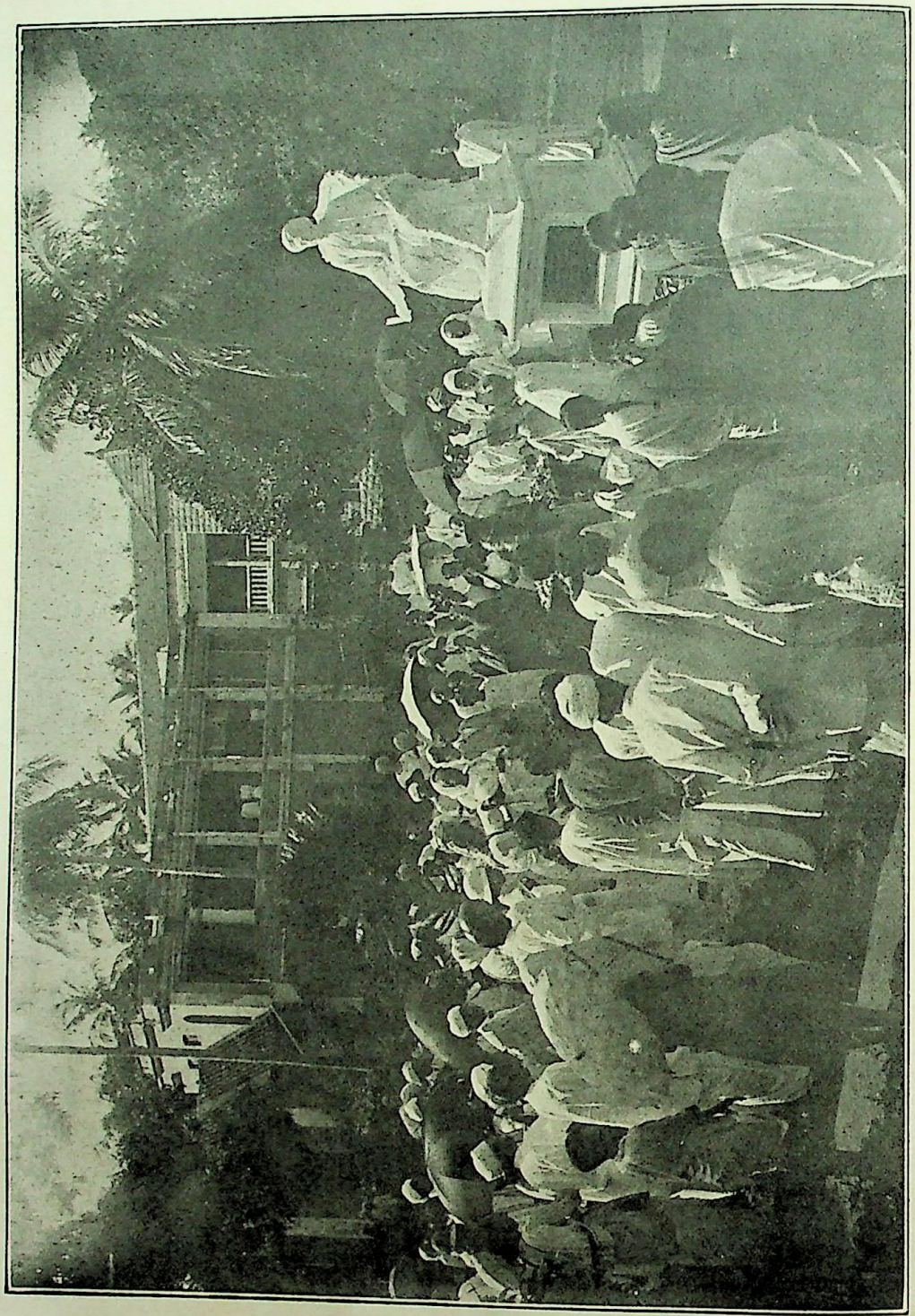
Ommen, *10-8-27* An Idler at Camp

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CEREMONY OF UNVEILING THE STATUE

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TWENTY YEARS' WORK

This article may be considered as a sequel to [illegible]. Beginning in the year 1891, it deals only with Annie Besant's Theosophical activities, not with her life in general and as an individual. The notes were compiled by Mr. [illegible] Flower and Supplement of *The Theosophist*, *Lucifer* and *The Path*.

Very soon after joining the Theosophical Society Annie Besant, as she was called then, began to write articles for its magazines. Some of these articles can be found in [illegible]. In her autobiography she writes:

> AND thus I came through days of storm to the inner peace that enfolds [illegible]. . . . It carried me scatheless through the year 1891, when death struck down [illegible] in the plenitude of his usefulness, and enabled me to [illegible] rest for H. P. Blavatsky.

It was during this spring that Annie Besant went to America, attending the Theosophical Convention there and lecturing at Washington, Springfield and [illegible]. She returned to England, reaching London [illegible].

She continued lecturing in England with [illegible] dealing with such subjects as "[illegible] Civilisation and Human Happiness," "A Plea for Philosophy". She wrote for *Lucifer* [illegible] sophy and the Law of Population" [illegible] London Spiritualist Federation on "[illegible] Down".

She refused to stand for re-election to the [illegible] as she intended to devote her life wholly to the Theosophical Movement. In August she published the first [illegible] *Seven Principles of Man*, and continued [illegible] besides being chiefly responsible for the editorial [illegible] in the editorial of *Lucifer*, July 15th:

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TWENTY YEARS' WORK

[This article may be considered as a sequel to *An Autobiography*. Beginning in the year 1891, it deals only with Annie Besant's Theosophical activities, not with her life in general and as an occultist. The notes were compiled by Mr. Hodgson-Smith from the Watch-Tower and Supplement of THE THEOSOPHIST, from *Lucifer* and *The Path*].

Very soon after joining the Theosophical Society, Annie Besant, as she was called then, began to speak and write on Theosophy. Many of these articles can be found in *Lucifer* for 1890-91. At the end of her autobiography she writes:

AND thus I came through storm to peace . . . an inner peace that outer troubles may not avail to ruffle . . . It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and unlocked the gateway into rest for H. P. Blavatsky.

It was during this spring that Annie Besant paid her first visit to America, attending the Theosophical Convention at Boston, besides lecturing at Washington, Springfield, and New York, whence she returned to England, reaching London after H. P. B.'s death.

She continued lecturing in England with Mr. W. Q. Judge, dealing with such subjects as "What Education Should Be," "Civilisation and Human Happiness," "A Page of Forgotten Eastern Philosophy". She wrote for *Lucifer*, contributing in July "Theosophy and the Law of Population". She lectured also before the London Spiritualist Federation on "Where Materialism Breaks Down".

She refused to stand for re-election to the London School Board, as she intended to devote her life wholly to the Theosophical Movement. In August she published the first instalment of Manual I, *The Seven Principles of Man*, and continued monthly till it was finished; besides being chiefly responsible for the editing of *Lucifer*. She wrote in the editorial of *Lucifer*, July 15th:

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Theosophy is gaining in England a hearing such as it never had before. Not only have many journals, finding the interest aroused in the subject widespread and eager, readily printed articles on Theosophical subjects, but public meetings, limited only by the size of the halls in which they were held, have attested that interest in some of the provincial towns . . . Early in the year I came to the conclusion that any effective propaganda on Theosophy among the population at large was hopeless in this country, unless we could get people to listen to the doctrine of Reincarnation . . . So I told H. P. B. that I intended to take Reincarnation as a subject for lecturing, and her prompt approbation told me the new departure was a step in the right direction.

During the remainder of the year she continued lecturing, and wrote a vigorous editorial in the December *Lucifer* on "Ought Theosophists to be Propagandists?" urging all those who had received Theosophic knowledge to pass it on.

But her health suffered from her overwork.

In February 1892, the first instalment of Manual II, *Reincarnation* appeared in *Lucifer*, which continued monthly till finished. In July appeared her *Rough Outline of Theosophy*, and there was held in that month the Second Annual Convention of the European Section of the Theosophical Society. In September Mrs. Besant began to publish *Death and After*, which was continued monthly and formed Manual III.

Plans had been discussed as to the possibility of a visit to India in the autumn of 1892, but the visit had to be postponed, Mrs. Besant sending the following letter:

TO INDIAN THEOSOPHISTS[1]

19 AVENUE RD., LONDON, N.W.,

October 21, 1892.

DEAR FRIENDS AND BROTHERS,

I am told much disappointment is felt because I cannot yet visit India; and as India is to me, as to every Theosophist, the "Sacred Land," I earnestly desire that no harsher feeling

[1] THE THEOSOPHIST, Vol. XIV.

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may mingle with that of regret. Last year I promised to visit India, if possible; but there were two conditions necessary of fulfilment: (1) That my health would bear the climate; (2) That as I live on what I earn, and use my earnings for the support of Headquarters left in my charge and that of others by H. P. B., enough money should be raised in India to cover the cost of the tour and to pay towards the maintenance of Headquarters that which I should have paid out of my earnings if I were working in Europe or America. Neither of these conditions was fulfilled. The physician who attended H. P. B. while she lived in London stated positively that if I went to India and lectured as I proposed, I should not return alive; that, overstrained by the trouble of that year and the heavy work that fell on me, my strength would not bear the hot climate and the complete change of life-conditions; that, while I might get all right again working in England or America—the latter being especially advisable because of the sea-voyage and bracing climate—a lecturing tour in India must mean a hopeless breakdown. Apart from all else, this opinion was enough to delay my visit.

But the second condition remained unfulfilled. There was not sufficient interest at first felt in the proposed tour to raise the necessary funds, and this by itself rendered delay imperative. Some hasty members have spoken of breach of contract on my side in my not visiting India this year. I made no promise to do so. I promised to go last year if certain conditions were fulfilled, one of which depended on members of the Society. The members did not fulfil that condition, so the arrangement lapsed, and since then I have made no promise and can therefore commit no "breach of contract". Now apart from all questions of promises, I am deeply and earnestly desirous of visiting India; but I cannot consult my wishes only. I have work placed in my hands

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which I am bound to carry out, and you, my dear Indian brethren, cannot be the judges of my duty. While I shall be grieved if you are angry with me for my absence, the anger would not move me from doing what is right. It may be that circumstances next year will permit me to visit you; and if so, it will not be my heart or will that will place any obstacle in the way. But I can make no definite promise . . .

India's salvation depends on herself and her resident workers, not on the passing excitement that might be caused by lectures from me; and you, my brothers, are responsible for your own land. Ere long I hope to stand face to face with you, I, to whom India and the Indian people seem nearer than the nations to which by birth I belong. In heart I am one with you, and to you by my past I belong. Born last time under Western skies for work that needs to be done, I do not forget my true motherland, and my inner nature turns eastward ever with filial longing. When Karma opens the door, I will walk through it, and we will meet in the body as we can already meet in mind. Farewell.

ANNIE BESANT, F.T.S.

The second American tour took place at that time, Mrs. Besant landed in New York on November 30th, 1892, after a very rough passage; and was met on her arrival by W. Q. Judge, Mr. Neresheimer, Dr. A. Keightley and others. Her lecture programme was as follows: New York, Toledo, Fort Wayne, Chicago, Milwaukee, St. Paul, Minneapolis, Sioux City, Omaha, Portland, Tacoma, Seattle, San Francisco, Oakland, San José, Los Angeles, San Diego, Kansas City, St. Louis, Indianapolis, Cincinnati, Columbus, Pittsburgh, New York, Boston, etc. She herself writes[1]:

Landing at New York, I found the Āryan Branch as active as ever and considerably stronger in numbers than on my last visit, and the effective nature of the propaganda carried on was evidenced by the large audiences. The new Headquarters is a splendid acquisition, and it is good to see the General Secretary (W. Q. Judge) in his office like a spider

[1] *Lucifer*, Vol. 12, p. 105.

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in the middle of his web, and all the strands running out in every direction . . . This floor may be said to be the backbone of the Headquarters; above it are meeting-rooms, and yet above again the dwelling-rooms of bachelor members; below it is the Hall of the Aryan Lodge, and below this the printing office where John, the brother of James Pryse, does for the American Section the work done in England by his brother. The Āryan Press and the H. P. B. Press are mighty twins without which the literary side of the movement would be sorely handicapped.

At every place it was much the same thing: first a flight of reporters alighting on the train, platform, house, as the case might be; then a stream of visitors, broken by lectures, Branch meetings and any other local gatherings thought useful to the work. From Milwaukee westwards to St. Paul and its twin-city Minneapolis, very cold as to weather—oh, so cold!—very warm as to friendliness. I am naming no names in all these towns, for I cannot mention each who did me kindness, and to mention some and not others would be to misrepresent the gratitude I feel towards all.

At Omaha I committed myself to the tender mercies of the Union Pacific Railroad, which prides itself on being the first railway company that spanned the vast tract between the Central and Western States. It appeals strongly to the imagination, that single line thrown across 2,000 miles of land, with never a big town for a resting-place, and for hundreds of miles crossing barren tracts, the speeding train along that slender track being the only link between the outposts of civilisation on either side. It is worth while to travel along that line, if only for the strange feeling that the train that bears you is that only link, and that the world you know has sunk somewhere out of sight.

We had, however, a little too much of our train, comfortable as it was; for having triumphantly passed by miles

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of snowsheds, over Rocky Mountains, and other impediments, we were ignominiously snowed up within ninety miles of Portland, our goal. We should have reached it early Saturday morning; we did reach it fifty hours later, on Monday morning, the interval being spent in lounging about among snowdrifts, trailing after a snowplough, in fact, being "snowed up". On Christmas Eve some good-natured and energetic passengers organised a Christmas Tree—pulled up from beside the track—for the youngsters who were bewailing the absence of Santa Claus, and the good saint himself perambulated the cars, to the great glee of the small passengers. On Christmas Day, the evening entertainment was a lecture on Theosophy by myself to as many hearers as the car could hold.

After lecturing in Portland, Oregon, I went northward into the new State of Washington, through big forests and fire-blackened clearings. From the far North a sweep of about 1,000 miles southwards to San Francisco, to the Golden Gate, from pines to palm-trees, from snow and storm to sun. Here is the great Theosophical centre of the West, strong in numbers and, more important still, strong in energy and in devotion. Southwards still to Los Angeles and San Diego, where roses were blooming and strange trees flourishing in a sub-tropical climate. Great was the change on speeding northward from San Diego, from burning sunshine into snow-storm and blizzard yet again; but in the warm car one could laugh at the cold outside, till it was forgotten in the magnificence of the scenery and marvel at the engineering skill which could carry a train over such mountains and through such ravines. For I was on the famous Rio Grande line, which soars upwards 11,000 feet, climbs along river banks, plunges into canyons, bearing its passengers through scenery that has few rivals in grandeur on our globe. And so onward to Kansas City, once more on the hospitable Union Pacific, re-met after so many days, and five days and nights of

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travelling landed me again in more thickly populated lands. . . .

Then eastward to Pittsburgh, into the Black Coal Country in course of making there. In Pittsburgh only, in the States, did I find the same types of working-class depression so familiar to us in the old countries; pale, livid faces, sad-looking men and women, shoulders bowed with the constant burden of anxiety for daily bread. In the big cities, indeed, there are misery and starvation, chiefly if not wholly among immigrants; but the type of worker who is anxious all his life I saw nowhere save in Pittsburgh, where conditions like our own are now being made. . . .

And then across the sea in the swift "New York," to take up the threads of work that spread outwards from Avenue Road.

Mrs. Besant wrote to Col. Olcott on April 27th, 1893, that she would be able to make the Indian tour in the autumn; and the President-Founder promised her a hearty welcome. But before that, in May, Mrs. Besant paid the Netherlands a visit of four days, during which much work was done and for which the little staff at the Dutch Headquarters feel that they cannot be thankful enough. She spoke on the "Evolution of Man from the Animal to the Divine" and on "Theosophy, Its Teaching and Its Meaning," the lectures faithfully translated into Dutch by Mr. Fricke. On both occasions, the hall—one of the largest in Amsterdam—was fairly filled with an earnest, attentive and greatly impressed audience. There were many enquiries afterwards, in person or by letter. The two lectures were mentioned appreciatively by all the newspapers, in which were detailed reports, quite a new departure in the Netherlands.

In September of that year there was held at Chicago the first Parliament of Religions; and on Saturday, August 26th, Annie Besant, Miss Müller, G. N. Chakravarti, Mrs. Cooper-Oakley and H. Dhammapala sailed for New York in the "City of Paris," where they safely arrived the following Saturday. The Theosophical Congress as part of the great Parliament of Religions was an extraordinary success. The people were evidently hungering for some teaching which would satisfy their needs, and it was clear that this hunger was met by the Theosophical doctrines. One story may illustrate the feeling expressed: "We have been for years spending millions of dollars," said one man, "in sending missionaries to convert these men and have had little success. They have sent over a few men and they have converted everybody". What caused most surprise was the

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lofty spirituality that shone forth in the Eastern conception of religion; while these conceptions were strong from the intellectual standpoint, subtle and profound, they were illuminated so brilliantly by the light of spirit that the Western minds were a little dazzled by the unaccustomed radiance. The vivid reality of the spiritual life impressed itself on the listeners as they felt the touch of a power, at once so gentle and so strong that they were captivated despite all prejudice and all preconception. If the Parliament did no other work than that of opening the public mind to the knowledge of the existence of the spiritual treasures of the East, it rendered a service to human progress for which profound thanks are due.

(*To be continued*)

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THE WORLD-MOTHER IN HINḌŪISM[1]

By G. SRINIVASAMURTI

ओं जगदंबायै नमः ।

OM, SALUTATIONS TO THE WORLD-MOTHER

सृष्ट्वाखिलं जगदिदं सदसत्स्वरूपं ।
शक्त्या स्वया त्रिगुणया परिपाति विश्वं ॥
संहृत्य कल्पसमये रमते तथैका ।
तां सर्वविश्वजननीं मनसा स्मरामि ॥

I recall to mind the great Mother of all the worlds, who creates this universe of both Saṭ and Asaṭ nature, protects the same by her own Shakṭi of triple guṇas and withdraws the same at the close of every kalpā and remains disporting Herself in Her Oneness.[2]

ACCORDING to the Hinḍū Shāsṭras, it is the Second Person of the ever-blessed Trinity that is specially associated with those divine manifestations that occur, in every age, in swift response to the call for help sent forth from the suffering worlds of gods and men; and according as our object of adoration is the masculine or feminine aspect of what is both Father and Mother, both Ḍeva and Ḍevī, we are seen to be worshipping now at the shrine of Mahā Vishṇu or Kṛshṇa Bhagavān and now at that of Mahā Lakshmī or Ḍevi Bhagavaṭī. There is a number of works, both exoteric and esoteric,

[1] An address delivered at the Easter Conference of the South Indian Theosophical Federation held at Adyar during April, 1928. Perhaps this article will enlighten the rash person who told a newspaper that the World-Mother was unknown to Hinḍūism. ED.

[2] *Ḍevi Bhāgavatam*, Skandha I, Chapter II, Verse 5.

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in which the stories of these manifestations form the main theme; the most popular among these are the two *Bhāgavaṭa Purānas*; one is called the *Vishṇu Bhāgavaṭa* or simply *The Bhāgavaṭa* while the other is known as *Ḍevi Bhāgavaṭa*. In the *Vishṇu Bhāgavaṭa* are sung the glories of our Lord Shrī Kṛshṇa, the Jagaṭ Guru, and of His many incarnations undertaken, age after age, manvanṭarā after manvanṭarā, and kalpā after kalpā, in conformity with the Great Law and the gracious promise proclaimed in *The Bhagavaḍ-Gīṭā* in the following words:

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहं ॥

Whenever there is decay of Righteousness, O Bhāraṭa and there is exaltation of unrighteousness, then I myself come forth.[1]

In the *Ḍevi Bhāgavaṭa* are sung the glories of "Our Lady," Ḍevi Bhagavaṭī, the Jagaḍāmbā, and of Her many incarnations undertaken in conformity with the Great Law and the gracious promise proclaimed in the "Ḍevi Sapṭa Shaṭi" in the following words:

इत्थं यदा यदा बाधा दानवोत्था भविष्यति ।
तदा तदावतीर्याहं करिष्याम्यरिसंक्षयं ॥

Whenever there arise disturbances caused by beings of demoniacal nature, then shall I come down into incarnation and bring about the destruction of the enemies of righteousness.[2]

Our Purāṇas also say that when our Lord Shrī Kṛshṇa took birth in Mathura as the son of Ḍevakī, "Our Lady" Māyāshakṭī also took birth simultaneously in Gokula, as the daughter of Yasoḍā, that being the plan previously decided upon and revealed to the Ḍevas and the Ṛshis when, years before His advent, they were asked to incarnate in this world and remain here preparing the way and waiting for the

[1] *Bhagavaḍ-Gīṭā*, IV, Verse 6.

[2] *Mārkaṇḍeya Purāṇa*, Ḍevi Sapṭa Shaṭi—Chapter II, Verse 55.

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great Coming. The following extracts from *The Bhāgavaṭa* may be usefully cited here:

भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः ।
आक्रान्ता भूरिभारेण ब्रह्माणं शरणं ययौ ॥
ब्रह्मा तदुपधार्याथं सहदेवैस्तया सह ।
जगाम सत्रिनयनस्तीरं क्षीरपयोदधेः ॥
तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिं ।
पुरुषं पुरुषसूक्तेन उपतस्थे समाहितः ॥
गिरं समाधौ गगने समीरितां । निशाम्य वेधास्त्रिदशानुवाच ह ।
गां पौरुषीं मे श्रुणुतामराः पुनः । विधीयतामाशु तथैवमाचिरं ॥
पुरैव पुंसाऽवधृतो धराज्वरो । भवद्भिरंशैर्यदुषूपजन्यतां ।
सयावदुर्व्यां भरमीश्वरेश्वरः । स्वकालशक्त्या क्षपयंश्चरेद्भुवि ॥
वसुदेवगृहे साक्षाद्भगवान्पुरुषः परः ।
जनिष्यते तत्प्रियार्थं संभवन्तु सुरस्त्रियः ॥
वसुदेवकलानन्तः सहस्त्रवदनः स्वराट् ।
अग्रजो भवितादेवो हरेः प्रियचिकीर्षया ॥
विष्णोर्माया भगवती यया संमोहितं जगत् ।
आदिष्टा प्रभुणांशेन कार्यार्थे संभविष्यति ॥

When hosts of Ḍaityas were born on this earth in the guise of arrogant kings, then, Mother Earth, oppressed under the heavy burden, sought refuge in Brahmā. Thereupon, Brahmā, being duly appraised of the trouble, repaired to the banks of the ocean of milk, along with the three-eyed Lord, the Ḍevas and Mother Earth in the form of a cow. There, with perfect concentration, He worshipped the Purusha by the Purushasūkṭa hymn, that Purusha who is Lord of the world, God of gods and the bestower of all good. Then Brahmā having heard in His Samādhi a voice resounding in the Heavens, said to the Ḍevas: O Amaras! (Immortals), listen to the words of Purusha now heard by me, and act accordingly without the least delay. Even before our appeal was made, the Lord hath known of the distress of Mother Earth. Go forth and take birth among the Yaḍus by your Amshas until the Lord of Lords traverseth the Earth freeing her of her burdens by His Kalashakṭi. Ere long, the Supreme Purusha Himself, the Almighty One, will be born in the family of Vasuḍeva; and let the Ḍeva women take birth on earth to do His pleasure. Desiring to do His pleasure, the great Ānanṭa of thousand-faces, a fragment of Vasuḍeva, will be born as His brother. Devi Bhagavati, Vishṇu's Māyā, by whom the worlds are fascinated, will also take

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birth on earth, being directed to do so for the purpose of carrying on the Great Work.[1]

भगवानपि विश्वात्मा विदित्वा कंसजं भयं ।
यदूनां निजनाथानां योगमायां समादिशत् ॥
गच्छ देवि व्रजं भद्रे गोपगोभिरलंकृतं ।
अथाहं स्वांशभागेन देवक्याः पुत्रतां शुभे ।
प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥

The Almighty Lord, the Soul of the Universe, having known of the dangers from Kamsa to His own people, the Yadus, directed Yogamāyā thus: O Ḍevī, O Blessed One, go to Vrāja, beautified by the presence of the Gopās (the cow-herd class) and the cows . . . Then, O auspicious one, in fulness of my own Amsha, I will assume sonship of Ḍevakī and thou shalt be born as daughter of Yashoḍā, wife of Nanḍa.[2]

अथ सर्वगुणोपेतः कालः परमशोभनः ।
यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकं ॥
दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयं ।
मही मङ्गलभूयिष्टपुरग्रामव्रजाकरा ॥
नदयः प्रसन्नसलिलाः ह्रदा जलरुहश्रियः ।
द्विजालिकुलसन्नादस्तबकावनराजयः ॥
ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।
अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥
मनांस्यासन्प्रसन्नानि साधूनामसुरद्रुहाम् ।
जायमानेऽजने तस्मिन्नेदुर्दुन्दुभयो दिवि ॥
जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः ।
विद्याधर्यश्च ननृतुः अप्सरोभिः समं तदा ॥
मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः ।
मन्दं मन्दं जलधराः जगर्जुरनुसागरम् ।
निशीथे तम उद्भूते जायमाने जनार्दने ॥
देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।
आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥

* * * *

[1] *Vishṇu Bhāgavaṭa*, Skanda 10, Chapter I.
[2] *Ibid.*, Chapter II.

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ततश्च शौरिर्भगवत्प्रचोदितः ।
सुतं समादाय ससूतिकागृहात् ।
यदा बहिर्गन्तुमियेष तर्ह्यजा ।
या योगमायाऽजनि नन्दजायया ॥

Then came the time, attended by blessings of every kind, and most delightful to behold—when the Asterisk Rohini rode ascendent while Ashwini and all constellations and planets radiated peace ineffable.

Peace reigned in all the quarters of the globe; the sky was glorious with starlight shining bright and clear; on earth, there was fullest benediction everywhere—in the towns, in the country side, in the pastures and in the mines. Rivers overflowed with water, sparkling and clear; lakes were glorious with their wealth of lotuses and the forests appeared in great floral beauty and rang with welcome songs of birds and bees.

The winds wafted pleasant and laden with auspicious perfumes. The holy fires of the regenerate ones burnt bright, radiating peace; the minds of the pious (the enemies of the demoniacal beings) were wrapt in peaceful ecstasy. Then sounded the Kettle drums of the Ḍevas, heralding that the birth of the Divine Being was about to take place; the angelic hosts of Kinnaras and Gaṇḍharvas sang in ecstasy; the Siḍḍhas and Charanas hymned in praise; the Viḍyādhara Ḍevīs and Apsaras danced for joy; the sages and celestials dropped, in high delight, flower-offerings from the sky.

Softly and softly, did the rain-clouds rumble on, reverberating with the rejoicing echoes of the responsive seas when there came the silence and the darkness of midnight when Janārḍana, the Lord of the Universe, was to be born. Then did Vishṇu, the indweller of all hearts, issue forth from Ḍevakī of divine form, like unto the moon rising in full glory in the East.

* * * * *

Just as the father Shauri, being impelled by the Lord, was about to go forth from the puerperal chamber with the Divine Babe in his arms, then, just at that very moment, the birthless Yogamāyā was born to the wife of Naṇḍa.[1]

In occult treatises like *Soundarya Lahiri*, Ḍevī or Shakṭi is referred to in the following manner:

शिवः शक्त्या युक्तो यदि भवति शक्तः प्रभवितुं ।
न चेदेवं देवो न खलु कुशलः स्पन्दितुमपि ॥

Only when united with Shakṭi has Shiva power to manifest; but without Her, the Ḍeva cannot even stir.[2]

[1] *Vishṇu Bhāgavaṭa*, Chapter III.
[2] *Ānandalahari* portion of *Soundarya Lahari*, Verse 1.

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A little further on, in the same work, we have the following addressed to Ḍeva and Ḍevī—the *two-in-one :*

उभाभ्यां एताभ्यां उभयविधिमुद्दिश्य दयया ।
सनाथाभ्यां जज्ञे जनकजननीमज्जगदिदम् ॥

O Father-Mother! this world of ours was created by the compassion of Your joint-protectorship, to the end that by Your mutual help, Your joint-design may fulfil itself.

To the Hinḍūs, the World-Mother is not only the supreme embodiment of the tenderest love and wondrous compassion, ever brooding over Her children and providing them the protection and the sustenance that they need but She is also the Warrior-Queen of invincible Power and Majesty, who keeps a ceaseless vigil over Her offspring, manifesting Her mighty Mother-Strength whenever it is needed to drive away or destroy those demoniacal beings who cause evil to Her children, the objects of Her wondrous Mother-Love. Hence it is that the Hinḍūs are seen to offer their adorations not only to Mahālakshmī, Mahāgaurī, Mahāsarasvaṭī, Maha-Mohinī, Ṭripurasunḍarī, Annapūrneshwarī (bestower of nourishment), Vishvambharī (preserver of the universe), Shakambarī (preserver of the plants), Sreyaskarī (giver of all good) and such other manifestations of Supreme Peace, Gentleness and Beauty but also to others like Chandī, Chāmuṇḍī, Ḍurgā, Mahākālī and the like, where the Great Mother, roused by the dangers threatened to Her children by the evil ones, shows Herself in Her awe-inspiring form of invincible Power and all-conquering Strength, striking terror and causing destruction to beings of demoniacal nature.

The Spirit of the World-Mother abides in the whole of Her creation, even in the fiercest tigress-mother who becomes tender and gentle as a dove, as she lovingly suckles her newborn cubs; but presents a picture terrible to behold as she springs mightily at the slightest indication of danger to her offspring and seeks to tear the enemy with her teeth and

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claws. The World-Mother has Her representatives in every order of Her manifold creation. Our Purāṇas narrate the story of the sorrowing Kāmaḍhēnu (the Divine Cow-Mother milking boons to the worlds of gods and men) who being questioned by Inḍra why hot tears were dropping from her eyes, stated in reply that it was because she could not help weeping at the sight of the many cruelties inflicted by human beings on the children of Her womb. So, too, we read of Divine Mothers of the race of Nāgas (Serpents), Garudas (holy eagles), and other orders of Her manifold creation. We read too of Mother-Spirits brooding over towns and cities, countries and continents, the seas and the woods. We read in the Rāmāyaṇa of the grief of Laṅkā-Ḍevī (Mother-spirit, guarding Laṅkā) at Hanumān's approach to that city, as she knew that that was the sign of the future downfall of the mighty Rāvaṇa and his city. To those who have eyes to see, Mother Adyar, Mother Brinḍāvan, Mother Mathura, Mother Kāshi, Mother India and Mother Earth are not mere names but great realities, most mighty and beautiful to behold. Nor does the Hinḍū view stop with this universe of our Ṭrimūṛṭi (Triple Logos) and Triple Shakṭi. We are told that, round our universe, there blaze many other universes of many grades, each universe having the Ṭrimūṛṭi and Triple Shakṭi appropriate to its own order. Each universe may be looked upon as being at once the central Sun of its own system, as also a planet fitting into its proper place in a system of a mightier Sun with mightier Triple Logos and Shakṭi; and so we have the conception that the smallest particle of dust and the greatest Īshvara are *one* in their nature, both being manifestations of Ḍeva and Ḍevī, Father and Mother, Bhagavān and Bhagavaṭī. "As above, so below." Above, we go from vast Brahmāṇḍas to vaster Brahmāṇḍas, from vast immensities to vaster immensities, from vast manifestations to vaster manifestations. Below, we go to Brahmāṇḍas of ever

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lessening order; but all are Brahmāṇḍas—Cosmoses; all are Father-Mother, Ḍeva-Ḍevī, Triple Logos and Shakṭi, though in the language of relativity, we speak of one as a Kshuḍra Brahmāṇḍa (Microcosmos) as compared with another, designated as Mahaṭ Brahmāṇḍa (Macrocosmos).

I may usefully close this paper by citing the following extracts from the *Ḍevī Bhāgavaṭa* where these several points concerning the Mother aspect of Divinity are well brought out in the story of the visit of the Ṭrimūrṭi to Ḍevi Bhagavaṭī; the scene is in Mani-ḍwīpa, the "Jewel Island" where the Ḍevī reigns in all Her glory; the divine Vyāsa who narrates the story relates that, once upon a time, the Ṭrimūrṭi while wandering through the cosmoses in their aerial cars found themselves on this wondrous island where reigned the Ḍevī "shining with the lustre of ten million suns". As the Ṭrimūrṭi got into the presence of the Ḍevī, They found Themselves in youthful feminine forms of wondrous beauty. They stayed there for one hundred years adoring the glories of the Ḍevī; during this journey and sojourn, Bhagavān Vishṇu, being impelled, on occasions, to sing in praise of the Ḍevī, expressed himself to the other members of the Trinity in the following manner:

धन्या वयं महाभागाः कृतकृत्याश्च सांप्रतं ।
यदत्र दर्शनं प्राप्ताः भगवत्याः स्वयं त्विदं ॥
सैषा वरांगना नाम या दृष्टा वै महार्णवे ।
बालभावे महादेवी दोलयन्तीव मां मुदा ॥
शयानं वटपत्रे च पर्यंके सुस्थिरे दृढे ।
पादांगुष्ठं करे कृत्वा निवेश्य मुखपंकजे ॥
लेलिहन्तं च क्रीडन्तं अनेकैर्बालचेष्टितैः ।
रममाणं कोमलांगं वटपत्रपुटे स्थितं ॥
गायन्ती दोलयन्ती च बालभावान्मयिस्थिते ।
सेयं सुनिश्चितं ज्ञानं जातं मे दर्शनादिव ॥

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कामं नो जननी सैषा श्रुणुतां प्रवदाम्यहं ।
अनुभूतं मया पूर्वं प्रत्यभिज्ञा समुत्थिता ॥

Now that we have obtained, O illustrious Ones, this glimpse of Bhagavaṭī Herself, we are indeed blessed and have our highest objects duly accomplished . . . I now remember that it was this all-excellent Lady that was seen by me before, in the Great Ocean—this same Mahāḍevī who, in my then babyhood, rocked me to and fro with great joy. At that time, when I was sleeping in the cradle of the well-fixed and firm banyan leaf, having my great toe in my hand, placing it in the mouth-lotus and playing many similar baby-pranks, it was She that gently rocked my playful and tender body as I lay on that banyan leaf in my baby state. Now at Her sight, there is born within me the certainty of knowledge; now the recollection of all that was experienced by me in the past has again arisen. Therefore listen; I proclaim that this Great Lady is verily our Mother.[1]

नमो देव्यै प्रकृत्यै च विधात्र्यै सततं नमः ।
कल्याण्यै कामदायैच वृध्यै सिध्यै नमो नमः ॥
नत्वामृते किमपि वस्तुगतं विभाति ।
व्याप्यैव सर्वमखिलं त्वमवस्थितासि ॥
शक्तिं विना व्यवहृतौ पुरुषोप्यशक्तः ।
बंभण्यते जननि बुद्रिमता जनेन ॥

I bow to Ḍevi Prakṛṭi; I bow always to Her who is Vidhāṭri (creatrix); I bow, again and again, to Her who is Kalyāṇī (auspicious one), Kāmaḍa (giver of desires), Vriḍḍhi (power of growth and increase in all things), and Siḍḍhi (power of achieving success and obtaining attainments of all kinds.)

O Mother, without thee no object would become manifest. Having verily pervaded the entire universe, Thou art remaining imminent in all things. Hence, it is proclaimed by the wise that without Thy aid, O Mother, even the Highest Purusha is unable to act.[2]

अस्माभिरत्रभुवने हरिरन्य एव ।
दृष्टः शिवः कमलजः प्रथितप्रभावः ।
अन्येषु देवि भुवनेषु न सन्ति किं ते ।
किं विद्म देवि विततं तव सुप्रभावं ॥
याचेंऽत्र तेंऽघ्रिकमलं प्रणिपत्य कामं ।
चित्ते सदा वसतु रूपमिदं तवैतत् ॥
एषावयोरविरता किल देवि भूयात् ।
व्याप्तिः सदैव जननी सुतयोरिवार्ये ॥

[1] *Ḍevi Bhāgavaṭa*, Part III, Chapter III.
[2] *Ḍevi Bhāgavaṭa*, Part III, Chapter III.

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O Ḍevī, in this universe, unfolded by Thee, are seen by us another Vishṇu, another Shiva and another Brahmā of celebrated greatness. Who knows, O Ḍevī, how many other such Brahmās, Vishṇus and Shivas exist in Thy other universes. Verily, O Ḍevī, Thy glory is infinite.

O Mother, bowing again and again to Thy lotus feet, I pray that this form of Thee may ever dwell in my mind. O noble Ḍevī, may this relationship of Mother and Son exist unbroken between Thee and me, now and for evermore.[1]

नमस्ते सर्वलोकानां जननीमब्धिसंभवां ।

श्रियमुन्निद्रपद्माक्षीं विष्णुवक्षस्थलस्थिताम् ॥

Salutation to Thee, the Mother of all the Worlds, the daughter of the Sea, Lakshmī with eyes of full-blown lotus, and seated in the heart of Vishṇu.

P. S. This address was followed by a discussion when a question was asked whether it was not likely that the conception of Jagaḍāmbā presented in this paper was really not so much a presentment of the ancient Hinḍū teaching itself as the result of my conscious or unconscious reading into the ancient scriptures the modern Theosophical conception of the "World-Mother," whose advent was announced to us by Dr. Besant recently on the last Annunciation Day. Obviously, the most satisfactory answer to a question of this description could only be that which is obtained by the best exercise of one's own faculties of reasoning and intuition. As far as I am concerned, I have not the least hesitation in owning, with profound thankfulness, that, in my study of this subject as of many others, the modern Theosophical teachings have served as the most illuminating commentaries on the ancient Hinḍū texts; I am more than grateful, and more grateful than I can tell, to those Theosophical leaders, the light of whose teachings have enabled me to obtain glimpses, according to my own measure, into that wondrous wisdom which is Hinḍūism and that Eternal Truth which is Sanāṭana Ḍharma. Nor have I the least hesitation in owning that, while I have no personal experiences in the matter, I rejoicingly accept the glad

[1] *Ḍevi Bhāgavaṭa*, Part III, Chapter III.

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tidings, regarding the advent of the World-Mother, brought to us by her who is the blessed bringer of many glad tidings and the great mother and promoter of many good causes. In domains such as these, where I have not yet learnt to verify things for myself, I gladly accept as my working hypotheses the teachings of those whose powers of contacting and sensing truth are, to the best of my knowledge and reasoning, vastly greater than my own. Some day, I too will learn to verify such things for myself; I shall then be able to speak of what I have myself *seen* and known; till then, I can only say: "Thus have I *heard*, pondered and understood."

I was also asked to explain why it was that the use of the particular term "Jagaḍâmbā" as applied to the World-Mother, was comparatively infrequent in our ṣtoṭras and other such literature. The answer was and still is: "At present, I do not know." The use of the word "Jagaṭ Guru," as applied to the World-Teacher is perhaps even more infrequent; why? Again, at present, I do not know; but, in due course, I hope to know.

G. Srinivasamurti

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TO RUKMINI

SWEET singing bird, sounding the note
Of His inmost harmony
Surely the sound of your song so sweet
Will bring us His Purity.

His Wisdom pours in fragrant waves
From the depths of your heart of flowers,
While your sweetness seems to shroud your strength,
So we scarcely suspect your powers.

So, singing bird, sing on
His song of Wisdom and Love,
For its fragrant sweetness ever brings
Our hearts close to His Above.

DOROTHY E. OTIS

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A HINḌŪ CHELA'S DIARY

From *The Path*, 1886[1]

IN the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil—the South Indian language—with Mahrathi, which as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places, whether by mere impulse or upon actual direction I know not. If he had been only any ordinary religiously disposed Hinḍū we might be able to come to some judgment hereupon, for the pilgrimages might have been made in order to gain merit, but as he must long ago have arisen above the flowery chains of even the Veḍas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had, when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person. These people are, you know, not disposed to have accurate descriptions of themselves floating about. They, being real disciples, never like to say that they are, in a manner quite contrary to that of those famed professors of occult science who opportunely or inopportunely declare their supposed chelaship from the house top.

. . . Twice before have I seen these silent temples, standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be; for, the I changeth not, but only the veil wrapped about is either torn away or more closely and thickly folded round for the disguising of the reality . . . It is now seven months since I began to use the privilege of listening to Kunala. Each time before, that I came to see him,

[1] The original MS. of this Diary, as far as it goes, is in our possession. The few introductory lines are by the friend who communicated the matter to us.—(Editor, *The Path*.)

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implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed—and he would have said nothing. Why? Happy was I that I knew the silence would not have indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference. Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew within a short time into a belief so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hiṇḍū Adept who had assumed that illusionary form. But here this difficulty arose, I knew that he received letters from various relatives in different parts, and this would compel him to practise the illusion all over the globe, for some of those relatives were in other countries, where he had been too. Various explanations suggested themselves to me . . .

I was right in my original conception of Kunala that he is some great Indian Adept. On this subject I constantly talked with him since—although I fear I am not, and perhaps shall not be in this life worthy of their company. My inclination has always been in this direction. I always thought of retiring from this world and giving myself up to devotion. To Kunala I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But, then, he usually asked me what I would do *there* alone? He said instead of gaining my object I might perhaps become insane by being left alone in the jungles with no one to guide me;

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that I was foolish enough to think that by going into the jungles I could fall in with an Adept; and that if I really wanted to gain my object I should have to work in the reform, in and through which I had met so many good men and himself also, and when the Higher Ones whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. And when I foolishly asked him many times to give me the names and addresses of some of those Higher Ones he said once to me: "One of our brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hinḍūs you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do. These were orders, and I knew I must wait, and still I knew that through Kunala only would I have my object fulfilled . . .

I then asked one or two of my countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be *Raj Yogs*. He also said he had heard of a man who had appeared several times in Benares but that nobody knew where he lived. My disappointment grew more bitter, but I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunala been to them . . .

In a letter from Vishnurama it was said that a certain X lived in Benares and that Swamiji K knew him. However for certain reasons I could not address Swamiji K directly, and when I asked him if *he* knew X he replied: "If there be such a man here at all he is not known." Thus evasively on many occasions he answered me, and I saw that all my expectations in going to Benares were only castles

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in the air. I thought I had gained only the consolation that I was doing a part of my duty. So I wrote again to Nilakant: "As directed by you I have neither let him know what I know of him nor what my own intentions are. He seems to think that in this I am working to make money, and as yet I have kept him in the dark as regards myself, and am myself groping in the dark. Expecting enlightenment from you, etc."

. . . The other day Nilakant came suddenly here and I met Swamiji K and him together, when to my surprise K at once mentioned X, saying he knew him well and that he often came to see him, and then he offered to take us there. But just as we were going, an English officer who had done Kunala a service at some time, arrived at the place. He had in some way heard of X and was permitted to come. Such are the complications of Karma. It was absolutely necessary that he should go too, although no doubt his European education would never permit him to more than half accept the doctrine of Karma, so interwoven backward and forward in our lives, both that now, that past and that to come. At the interview with X, I could gain nothing, and so we came away. The next day X came to see us. He never speaks of himself, but as "this body". He told me that he had first been in the body of a fakir, who, upon having his hand disabled by a shot received while passing the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to be. As a fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old . . .

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In the night I heard him talking with Kunala, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40[1]! He will in a few centuries enter the body of a Kshaṭṭriya, and do some great deeds for India, but the time had not yet come.

Yesterday I went with Kunala to look at the vast and curious temples left here by our forefathers. Some are in ruins, and others only showing the waste of time. What a difference between my appreciation of these buildings now, with Kunala to point out meanings I never saw, and that which I had when I saw them on my first pilgrimage, made so many years ago with my father . . .

A large portion of the MS. here, although written in the same characters as the rest, has evidently been altered in some way by the writer, so as to furnish clues meant for himself. It might be deciphered by a little effort, but I must respect his desire to keep those parts of it which are thus changed, inviolate. It seems that some matters here jotted down are related to secret things, or at least to things that he desired should not be understood at a glance. So I will write out what small portion of it as might be easily told without breaking any confidence.

It is apparent that he had often been before to the holy city of Benares, and had merely seen it as a place of pilgrimage for the religious. Then, in his sight, those famous temples were only temples. But now he found under the instruction of Kunala, that every really ancient building in the whole collection had been constructed with a view to putting into imperishable stone the symbols of a very ancient religion. Kunala, he says, told him, that although the temples were made when no supposition of the ordinary people of those eras leaned toward the idea, that nations could ever arise who would be ignorant of the truths then universally known, or that darkness would envelop the intellect of men, there were many Adepts then well known to the rulers and to the people. They were not yet driven by inexorable fate to places remote from civilisation, but lived in the temples, and while not holding temporal power, they exercised a moral sway which was far greater than any sovereignty of earth. And they knew that the time would come when the influence of the dark age would make men to have long forgotten even that such beings had existed, or that any doctrines based on the material rights of *mine* and *thine* had ever been

[1] There is a peculiarity in this, that all accounts of Cagliostro, St. Germain and other Adepts, give the apparent age as forty only. (Ed., *The Path*).

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held. If the teachings were left simply to either paper or papyrus or parchment, they would be easily lost, because of that decay which is natural to vegetable or animal membrane. But stone lasts, in an easy climate, for ages. So these Adepts, some of them being really themselves *Mahārājas*, caused the temples to be built in forms, and with such symbolic ornaments, that future races might decipher doctrines from them. In this, he says, great wisdom is apparent, for to have carved them with sentences in the prevailing language would have defeated the object, since languages also change, and as great a muddle would have resulted as in the case of the Egyptian hieroglyphics, unless a key-stone had also been prepared; but that itself might be lost, or in its own turn be unintelligible. The ideas underneath symbols do not alter, no matter what may be the language, and symbols are clear immortally, because they are founded in nature itself. With respect to this, he writes down that Kunala informed him that the language used then was not Samskṛt, but a far older one now altogether unknown in the world.

From a detached sentence in the MS. it is shadowed out that Kunala referred to a curious building put up many years ago in another part of India and now visible, by which he illustrated the difference between an intelligent construction and an unintelligent one. This building was the product of the brain of a *chandala*[1] who had been enriched through a curious freak. The Rajah had been told upon some occasion by his astrologers, that he must give an immense sum of money to the first person he saw next day, they intending to present themselves at an early hour. Next day, at an unusually early hour, the Rajah arose, looked out of the window, and beheld this *chandala*. Calling his astrologers and council together and the poor sweeper into his presence, he presented him with lacs upon lacs of rupees, and with the money the *chandala* built a granite building having immense monolithic chains hanging down from its four corners. Its only symbology was, the change of the chains of fate, from poor low caste to rich low caste. Without the story the building tells us nothing.

But the symbols of the temple, not only those carved on them, but also their conjuncture, need no story nor knowledge of any historical events. Such is the substance of what he writes down as told him by Kunala. He says also that this symbology extends not only to doctrines and cosmology, but also to laws of the human constitution, spiritual and material. The explanation of this portion is contained in the altered and cryptic parts of the MS. He then goes on:

. . . Yesterday, just after sunset, while Kunala and X were talking Kunala suddenly seemed to go into an unusual

[1] A low caste man, a sweeper. Such a building can now be seen at Bijapur, India. (Ed., *The Path*).

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condition, and about ten minutes afterwards a large quantity of malva flowers fell upon us from the ceiling.

I must now go to . . . and do that piece of business which he ordered me to do. My duty is clear enough, but how am I to know if I shall perform it properly. . . When I was there and after I had finished my work and was preparing to return here, a wandering fakir met me and asked if he could learn from me the proper road to Karli. I directed him, and he then put to me some questions that looked as if he knew what had been my business; he also had a very significant look upon his face, and several of his questions were apparently directed to getting me to tell him a few things Kunala had told me just before leaving Benares with an injunction of secrecy. The questions did not on the face show that, but were in the nature of inquiries regarding such matters, that if I had not been careful, I would have violated the injunction. He then left me saying: "You do not know me but we may see each other." I got back last night and saw only X, to whom I related the incident with the fakir, and he said that it was none other than Kunala himself using that fakir's body who had said those things, and if I were to see that fakir again he would not remember me and would not be able to repeat his questions, as he was for the time being taken possession of for the purpose by Kunala, who often performs such things. I then asked him if in that case Kunala had really entered the fakir's body, as I have a strange reluctance asking Kunala such questions, and X replied that if I meant to ask if he had really and in fact entered the fakir's person the answer was no, but that if I meant to ask if Kunala had overcome that fakir's senses, substituting his own, the answer was yes, leaving me to make my own conclusions.

. . . I was fortunate enough yesterday to be shown the process pursued in either entering an empty body or, in using one which has its own occupant. I found that in both cases it

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was the same, and the information was also conveyed that a *bhut*[1] goes through just the same process in taking command of the body or senses of those unfortunate women of my country who sometimes are possessed by them. And the *bhut* also sometimes gets into possession of a part only of the obsessed person's body, such as an arm or a hand, and this they do by influencing that part of the brain that has relation with that arm or hand; in the same way with the tongue and other organs of speech. By any person but Kunala I would not have allowed my own body to be made use of for the experiment. But I felt perfectly safe, that he would not only let me in again, but also that he would not permit any stranger, man or *gandharva* to come in after him. We went to . . . and he . . . The feeling was that I had suddenly stepped out into freedom. He was beside me and at first I thought that he had but begun. But he directed me to look, and there on the mat I saw my body, apparently unconscious. As I looked . . . the body of myself opened its eyes and arose. It was then superior to me, for Kunala's informing power moved and directed it. It seemed even to speak to me. Around it, attracted to it by those magnetic influences, wavered and moved astral shapes, that vainly tried to whisper in the ear or to enter by the same road. In vain!

They seemed to be pressed away by the air or surroundings of Kunala. Turning to look at him, and expecting to see him in a state of *samādhi*, he was smiling as if nothing, or at the very most, but a part of his power had been taken away, . . . another instant and I was again myself, the mat felt cool to my touch, the *bhuts* were gone, and Kunala bade me rise.

He has told me to go to the mountains of . . . where . . . and . . . usually live, and that even if I were not to see anybody the first time, the magnetized air in which they live would do

[1] An obsessing astral shell. (Ed., *The Path*).

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me much good. They do not generally stop in one place, but always shift from one place to another. They, however, all meet together on certain days of the year in a certain place near Bhadrinath, in the northern part of India. He reminded me that as India's sons are becoming more and more wicked, those Adepts have gradually been retiring more and more toward the north, to the Himālaya mountains . . . Of what great consequence is it for me to be always with Kunala. And now X tells me the same thing that I have always felt. All along I have felt and do still feel strongly that I have been once his most obedient and humble disciple in a former existence. All my hopes and future plans are therefore centred in him. My journey up country has done me one good, that of strengthening my belief, which is the chief foundation on which the grand structure is to be built . . .

As I was walking past the end of Ramaling's compound I saw a small lamp of European make, and while there was no wind, the light there several times fell low. I could not account for it. Both Kunala and X were far away. But in another moment, the light suddenly went out altogether, and as I stopped, the voice of revered Kunala who, I supposed was many miles away, spoke to me, and I found him standing there. For one hour we talked; and he gave me good advice, although I had not asked it—thus is it always, when I go fearlessly forward and ask for nothing I get help at an actual critical moment—he then blessed me and went away. Nor could I look in what direction. In that conversation, I spoke of the light going down and wanted an explanation, but he said I had nothing to do with it. I then said I wanted to know, as I could explain it in two ways, *viz.*, first that he did it himself, or second, that someone else did it for him. He replied that even if it were done by somebody else, *no yogi will do a thing unless he sees the desire in another yogi's mind.*

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The significance of this drove out of my mind all wish to know *who* did it, whether himself or an elemental or another person, for it is of more importance for me to know even a part of the laws governing such a thing, than it is to know who puts those laws into operation. Even some blind concatenation of nature might put such natural forces in effect in accordance with the same laws, so that a knowledge that nature did it would be no knowledge of any consequence.

I have always felt and still feel strongly that I have already once studied this sacred philosophy with Kunala, and that I must have been, in a previous life, his most obedient and humble disciple. This must have been a fact, or else how to account for the feelings created in me when I first met him, although no special or remarkable circumstances were connected with that event. All my hopes and plans are centred in him and nothing in the world can shake my confidence in him, especially when several of my Brahmin acquaintances tell me the same things without previous consultation.

(*To be continued*)

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JOYOUSNESS AT ADYAR

FROM OUR OWN CORRESPONDENT IN THE ASTRAL PLANE—A. B.

[The following is a record of a little talk given to Adyar by the President. Notes were taken of the ideas, and are reproduced.]

I WANT you all to be very joyous, for joyousness is indispensable both to a happy Adyar and to an efficient Adyar. As the great world-centre both for brotherhood and specifically for the Theosophical Society and the many movements our Society has mothered, Adyar occupies a unique place in the life of the world. By the force of strong example, Adyar can almost compel the world to follow the path to happiness in the sense that a strong example from such a centre as Adyar would be so compelling in its power and attractiveness that the rest of the world would be irresistibly drawn to follow the example.

Let us try to make Adyar irresistible, so that every one who visits Adyar feels "compelled" to take away with him its spirit, to implant it in his own home and surroundings. That we may achieve this, joyousness must be the rule and all forms of depression very much the exception. What reason have we to be otherwise than supremely joyous? We live in the Home of our Masters. We dwell in one of the great Centres established by Them for the service of the world. We are indeed called to live here that we may be of use to Them. What more could we desire? We may have our difficulties, our troubles, our anxieties; but how small should these loom as compared with the wonderful privilege of living at Adyar and of so intimately participating in the Masters' work. Even if from time to time depression steals over us, here at Adyar we ought to be able to throw it off very

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quickly, so that it is no sooner here than it is gone. I know that sometimes our residents, generally in the beginning of their stay, have some difficulty in accommodating themselves to the great pulsations of Power that surge through Adyar. Stimulating the whole of the nature, these forces stir into activity both quality and defect, and people sometimes become depressed, feel unworthy, have the feeling that they are much worse than they thought they were. If they are wise, they will recognise this to be the natural effect of living in a magnetic field highly charged with Life, Life which penetrates into the inmost recesses and vitalises every part of one's being. The wise course under these circumstances is to recognise that certain weaknesses which may have been lying dormant still have a slight hold, and the best method of getting them out of way is to ignore them, concentrating the attention on the positive of which they are the negative. "You are still there, are you? Very well, I will busy myself about that which will elbow you out by taking all the place you at present occupy in my consciousness." We may well thank Adyar for drawing our attention to the weak spots that remain in our character, so that by turning our attention away from them to the qualities of which they are the defects we shall starve them into non-existence.

But Adyar also draws our attention to our strong points, and we should employ these to the utmost in the service of that for which Adyar stands. We are here because of the use that can be made of these in the Masters' work. Let us then use them so that by being used they themselves grow and stir other qualities, less developed, into growth. In this way we gain an all-round development, giving us balance and wisdom.

There is one point to which I would like to draw your special attention. Your joyousness must not merely be a vague and general joyousness. Indeed, it must not at all be

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either vague, or just general without any specific direction. It must be a joyousness which permeates your daily life and all your activities, whatever these may be. It must be a joyousness which radiates from you and is as irresistibly compelling to your fellow-residents as Adyar itself must be to the outer world. Your joyousness must be "compelling". Your fellow-residents must be unable to resist the infection of your own joyous radiance. No one must be able to be otherwise than joyous in your presence. Your sparkling life must stir the lives of all your comrades to sparkle with joyousness. You must be an antidote to dullness, to depression, to peevishness, to all that narrows and hardens. Sadness, unhappiness, the sense of incapacity, worry—all must give way before your joyousness.

Whatever be the circumstances of your lives at Adyar, difficult or easy, comfortable or somewhat uncomfortable, never allow joyousness to suffer even a temporary defeat, the slightest obscuration. Some of you may remember the character of Mark Tapley in one of Dickens' novels. He was always saying that there was no credit in being happy if there were no difficulties in the way. To be happy when it would be difficult to be otherwise than happy has no special merit; but to be happy when every circumstance pushes you the other way shows that you know what happiness really is, and know that true happiness is independent of outer circumstances. None of you living here at Adyar are in the midst of circumstances pushing you the other way. You may have difficulties, but what is any one of these compared with the inestimable advantage of living at Adyar? I think Mark Tapley would have said that there is no particular credit in being happy at Adyar. The happiness, the joyousness, of our Masters is in the very atmosphere we breathe in this wonderful place. Let, therefore, no cloud darken what should be the clear, bright sky of joyousness; and if a cloud now and

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then appears upon the horizon, let it be scurried away without the loss of a moment.

Whatever be the nature of your duties at Adyar, be very happy and joyous in them. They may appear to you important, or they may appear unimportant. The words "important" and "unimportant" are very relative terms. In reality there is nothing that is unimportant, for even a little thing which we might be inclined to call unimportant has, or should have, importance given to it by the way in which we do it. What the world might call important may well be robbed of its value if it be not done as it should be done. A really important piece of work may lose most of its importance, become valueless, if it be not done as it should be done. And a little thing, to which, perhaps, the world would pay no attention whatever, or a little thing which of itself may have no special importance, may gain immense importance from the way in which it is done, from the care, from the love, that is put into it. So the importance of a piece of work is much more dependent than we might ordinarily think, upon what we put into it. We can confer importance upon it. No matter what you may be doing here at Adyar, however obscure and of little value it may appear to be, it may have an importance equal to much more showy work, may in fact be much more important than work which seems to loom larger in the activities of Adyar, because you do it with your whole heart "as unto the Lord". Work at Adyar has indeed its own importance because it is work done at Adyar. All that happens at Adyar has the special significance of being done at Adyar. The slightest thought, the slightest feeling, the most casual word, the most careless action, has an importance which it might not have elsewhere, which it probably would not have elsewhere. It is charged with the Power of Adyar. Never forget this fact. It should make you careful as much of the little things as of the bigger things, and should make

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you realise that at Adyar there is nothing which is little or unimportant. And if you will do the little things so as to make them important things, you will be adding to the importance they already have. Thus even a very little thing, done at Adyar and done by you "as unto the Lord," may become a powerful instrument for the service of the world. It is one of the great advantages of living at Adyar that the little things count for much in service.

But I ask you not merely to do your own work, to perform your own duties, joyously. I ask from you something more, something which you ought to be able to do if you are worthy of the privilege of living at Adyar. I ask you to be no less joyous, no less happy, in the work in which others are engaged. Every one ought to be happy in his own work. There is nothing out of the way in that. Can you add to this by rejoicing in the work that others are doing? Can you take as keen an interest in their work as you should be taking in your own? Do you realise clearly that it is all one work, that every piece of work done here at Adyar is part of the service Adyar exists to render to the world? Do you think you could manage to be proud of the work of others, be very, very glad that they are doing their own work—work as necessary to Adyar's service as is your own? Can you look upon the way in which they are doing their work in a spirit of happy appreciation, never in a spirit of criticism? Are you not doing the best you can? Are you not trying hard to do your duty? Give them the same credit you have the undoubted right to ask to have given to your own work. It will be of immense help to Adyar when you can take as much interest in the work of your fellow-residents as you take in your own. You may think I am asking much. I do not think I am asking more than you ought to be able to give. I do not think I am asking more than you ought to give, considering the position you occupy as part of the great channel

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through which the Masters' force flows into the outer world. We are all working for them. All the work we do here is Their work, of whatever nature. Each piece of work done here is necessary to Their Plan. Each worker here is entrusted with his share of the work, and he is doing the very best he can. We must not be so foolish as to think we could do his work better than he is doing it. Possibly we could, though this is very doubtful; but it does not happen to be our work, and we shall be better employed in trying to do our own work better rather than to waste our time in criticising someone else about work of the difficulties of which we probably have no conception. We must not be busybodies, for a busybody is the most inefficient person I know. He is generally busy about other people's business because he is neglecting his own. If he were hard at work about his own business he would have no time for criticising other people's. You may be sure that all our workers are doing their best, just as you are doing your best. Help them with appreciation; do not hinder them with ignorant criticism. Help them with understanding; do not hinder them with what is certainly misunderstanding. We must all work together in the utmost harmony, in the utmost mutual appreciation, eager to help each other, going out of our way to lend a friendly hand where we have reason to believe that a friendly hand would be welcome.

All work is one work. All work is Their work. All work is HIS work. Each one of us is called to the work he is doing. Each one of us is doing his work under the eyes of Those who watch over us, who oversee the work. We need not then trouble ourselves about the way in which others are doing their work. It is under Their watchful care. Let us rather see to it that we are able to render a good account of the work entrusted to ourselves, so that the Master may have good cause to say: "Well done."

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THE TIBETAN BOOK OF THE DEAD "BARDO THÖDOL"[1]

By C. RAWDON BRIGGS

I wonder if we Theosophists know how much sympathetic study of Eastern Wisdom is going on among students who are in no way associated with the Theosophical Society?

The name of Arthur Avalon we know well for his voluminous works on *The Ṭantra*, but as Sir John Woodroffe he may be strange to us. Under this name he contributes a notable foreword to the above work, which has, he observes, the purpose

> to serve as spiritual strand in an unbreakable bond of goodwill and universal peace, binding East and West together in mutual respect and understanding, and in love such as overleaps every barrier of creed and caste and race.

It certainly came as a surprise to the writer to learn that an American, Dr. Evans-Wentz, had actually become a pupil of Lama Dawa-Samdup, an honour few white men would either covet or obtain.

The purpose of the *Book of the Dead* is to help those who "pass out" to get quickly and easily through the lower mento-astral planes into the world of Nirvāṇa. Dr. Evans-Wentz speaks of

> a long succession of Saints and Seers of the God-protected Land of the Snowy Ranges.

[1] Translated by Lama Kazi Dawa-Samdup and given out as a book by Dr. W. Y. Evans-Wentz.

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Good!—so it seems that after all the popular idea of Tibet as the land of dirt and squalor and of ignorant Lamas will need modification.

What seems to me to be of the greatest importance is that (as says Dr. L. A. Waddell) the Lamas have keys to unlock the meaning of much of Buḍḍhist doctrines which have been almost inaccessible to Europeans.

> There has been a secret international symbol-code among the initiated which affords a key to the meaning of such secret doctrines as are still jealously guarded by the religious fraternities in India, Tibet, China, Mongolia and Japan.
>
> The lamb, the dragon (serpent), the dove, the triangle, the fish, the ever-burning fire—and architectural symbols such as orientation and cross—the colours and shapes of robes of priests, bishops and pope, are witness to the survival of pagan symbolism.

But the key was unconsciously thrown away. That which was surely esoteric was called heresy. The late Lama Kazi Dawa-Samdup says that

> despite adverse criticisms directed against H.P.B.'s works, internal evidence shows her to have been intimately acquainted with higher lamaistic teaching.

That is not only interesting but vital, for it tells us that there is a higher, jealously guarded, teaching as well as a popular variety suited to the needs of the multitude.

Very familiar to us are the following:

> Seven degrees of *Māyā* within the *Sangskāra*. Seven globes of the physical chain. On each globe seven rounds of evolution, making the seven × seven stations of active existence.

Then, the comparison of the emergence from bodily life to the pre-natal state is not strange to any student of Theosophy, nor the statement that there are four kingdoms of living creatures of (1) Fire, (2) Air, (3) Water, (4) Earth. Over these myriad forms of life man is King; if a Great King (completely kanning or knowing) or a triumphant Yogī or Saint, the elemental subjects themselves place in his hand the *Dorje*—sceptre or thunderbolt.

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When in man, made as perfect as human life can make him, the stupidity of his animal nature and the illusion of shape and personality are transmuted into right knowledge (Divine Wisdom) there shines forth in his consciousness the all-pervading wisdom of the *Dharma Dhatu*—Wisdom born of the Voidness, which is, all-pervading.

Bar-do means "between" (*Bar*) "two" (*do*)—between death and rebirth.

Proper instruction as to after-death conditions, far from being forbidden, "peeping and prying" as some Christian ministers have called it, should be the accompaniment of all religious instructions. Even one who has been well-taught will need help and reminding of what he has perchance allowed to become over-laid with worldly thoughts and activities.

So a

Setting face-to-face to the Reality in the Intermediate State

is essential to one who would progress towards peace in the beyond.

So the Lama, after due preliminaries, such as covering the corpse with a white cloth, and not allowing it to be touched,

for it takes three and a half or four days for separation of *Bardo* from the physical,

commands the spirit to quit the body and its attachments to living relatives and goods. He examines the aperture of *Brahmā* to see if the spirit has gone. (Does this not imply clairvoyance?)

The Lama's aim is to restore to full consciousness the deceased, after the swoon-state which follows the death of one who is not "fully emancipated". The defunct may have heard but not recognised the teaching; or, though having recognised it, he may not have been thoroughly familiar with it. A theoretical knowledge of swimming will not be of much use to one who has never practised in water.

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The practical lesson to be drawn from the instructions in *Bardo* is that here and now we should learn to know and trust our higher nature, weakening the bonds of personality, raising the mind to spiritual consciousness. Having done this, one need fear no evil in the dark valley, for all we meet there is but the creation of our own mentality.

And the devout religionist will see right soon, if he be fitted for it, the vision of the Lord he loved and served on earth. So the Christian will find Christ, the Buddhist his Lord and, in short, every man will meet the "Beloved" in the form he so ardently loves.

Forms change and pass, but the "Beloved" is One, and with Him we are in the Kingdom of Happiness.

C. Rawdon Briggs

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"LONG AGO . . .!"

LONG ago, when 'mid primeval slime,
Great paddle-footed monsters writhed and splashed,
We wallowed, you and I in filth of lust and flesh.
Yet in the darkened caverns of our soul,
Lurked some dim spark of Fire, that ne'er could die.

The ages rolled with long and silent might,
Day after day, night after moonlit night,
Until some myriad æons had gone past.
Then from some solemn height,
The riotous hues and clouds of sunset sky
We netted, bore triumphant to our hearts:
The spark grew into flame,
Now bright, now dim and trembling still,
Now red, now green, now cold and flickering blue—
Yet ever burned.

Some thousand ages passed,
Then trumpets in the Dawn blared out,
'Mid clash of swords and clanging chariot-wheels,
To greet the brazen fanfare of the Day.
The flickering Fire, now bright and strong and fair,
Leaped at the sound and rushed to greet its Lord.
'Twas done!
In one great blinding Flame the Twain were One.

L. J. B.

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THE PILGRIM'S PROGRESS

A BRIEF STUDY

By DUNCAN GREENLEES

BUNYAN'S HYMN

He who would valiant be
'Gainst all disaster,
Let him in constancy
Follow the Master.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Who so beset him round
With dismal stories,
Do but themselves confound—
His strength the more is.
No foes shall stay his might,
Though he with giants fight:
He will make good his right
To be a pilgrim.

Since, Lord, thou dost defend
Us with thy Spirit,
We know we at the end
Shall life inherit.
Then fancies flee away!
I'll fear not what men say,
I'll labour night and day
To be a pilgrim.

WHEN the light of Theosophy is thrown upon all things around us, a new vision of their meaning is often born. Although John Bunyan wrote his greatest work, some two

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centuries and a half ago, few have yet studied it with minds open to the wonderfully suggestive hints, in very full detail, he gave on the path that leads to Perfection. It is true that the author, a staunch Protestant, would have been horrified by the idea that his book conveyed teachings identical with those of heathen religions, but inspiration is often truer and wider than we dream and his work loses none of its charm when read in the light of occult knowledge.

The story of the Pilgrim's Progress claims to be a dream of the famous tinker while he lay in Bedford Gaol, and tells how a Christian was led from death to immortality. We shall compare his adventures with those we all experience on the same Path, as described in modern Theosophy.

Christian has long lived comfortably enough in the City of Destruction (the changing world of illusion) till he learns that one day the City will be destroyed by God. Then is he much distressed and wonders how he may escape from that coming doom, but after a while he is told by one, called Evangelist, who seems to represent the Messengers of the White Lodge, they who carry the Light to those in darkness, that he may be safe if he passes through a little Gate in the distance and follows the road to which it leads.

Attracted by the description of the glories of the Heavenly City to which Christian is now turning his steps, one, Pliable, accompanies him some way joyfully but they have not gone far together before they reach the first trial on the Path. Their Goal seems so far away and they are so feeble that they fall easily into the Slough of Despond which lies waiting to devour those who set out for the Kingdom of Happiness. Here they struggle for a time in the mud, sinking deeper in their efforts to be free, while Pliable scolds Christian for leading him into such misery on a wild-goose chase. When at the point of complete despair, Christian at last is aided to

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clamber out of the marsh on the further side while Pliable, having escaped on the side he entered, runs off home laughing at Christian's madness. Now all this time Christian has been greatly handicapped by a huge load he has to carry on his back, this representing the weight of karma he has accumulated during his long stay in the world of unreality.

After several difficulties and several temptations to wander from the road so that he has to be sent back by Evangelist with a reproof, Christian comes at last to the narrow Gate of Probation. There he finds Interpreter, the Teacher, who explains many things to him and comforts him with advice about the journey he has undertaken.[1]

Sent on his way with encouragement,[2] Christian proceeds along the Path. He is prevented from going astray at this stage by a wall on either side, for all who have entered the Path are guarded till they have seen its Symbol, the emblem of Love and Sacrifice, the Cross, and are freed from their karma. And so he comes to the little hill whereon the Cross is set that all who travel there may see, at the beginning of the journey, the purpose of its treading. And at the foot of the hill there is a tomb, for Sacrifice is loyal even to the bitterest end, and the lower self must die before the Way may be truly trodden or the Goal attained.

Now when Christian comes to this Cross, the love and joyous devotion which the very sight of this emblem of his Goal pours over him, burst the bands that tied his burden to him. It falls to the ground, rolls away into the oblivion of the tomb, and is never seen again. For in the presence of the Beloved Lord, devotion to Him destroys all karma and the Soul is born anew pure as a little child and unhindered by unhappy memories.

[1] It is interesting that here the Master and the Gate are found *before* the heavy karma is discharged.

[2] The Master cannot travel with the pupil but only points the way. He is a "Signpost" only.

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Then come three Angels to him to bless him with true peace and to acknowledge him as a true Pilgrim or Wayfarer. The first assures him that he is free from the burden of his sins and may proceed with a light and joyous heart upon his way, the second gives him a clean raiment, symbolising the pure body required for the actual treading of the Path, the third sets the mark of the Pilgrim upon his brow,[1] and gives him a sealed roll of private teachings for the newly-pledged brother on the Way, the recognised disciple. This he is only to read " as he runs," for occult knowledge is a danger to those who possess but do not practise it.

Happy and refreshed by the encouragement thus received in the First Initiation, Christian goes on his way but soon comes to the first difficulty that assails those who try to go along this road. To strengthen himself for this trial he drinks a little from a clear spring of water, thus drawing on the unfailing fountain of strength within his own heart.

At first his courage makes it an easy task to climb the Hill Difficulty and he runs on his way, but presently his enthusiasm wavers a little and his speed drops until he can barely advance even by crawling. Halfway up the slope is one of those shelters whereof Krishnaji speaks,—the retreats of many temples and many creeds. The Lord of the Hill has built this arbour for a little rest to the weaker pilgrims who cannot climb the Hill without such aid. Here Christian proposes to study his scroll of inner wisdom and soon begins to admire the beauty and purity of the new raiment (body) given him at Initiation beside the Cross, and so he soon slips into the snare of pride and self-satisfaction. As the result of this he falls asleep and his secret teaching wherein he finds such comfort drops unnoticed from his grasp and rolls out of sight.

Suddenly, towards sundown, he is aroused by a voice, (one of the Invisible Helpers who watch the travellers),

[1] The Star of Initiation that shines upon the " little child ".

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and springing wildly to his feet begins to run to overtake the time he has lost by foolish laziness.

Near to the hilltop he meets two strangers running like himself but in the opposite direction, and they explain that they are wearied as the difficulties of the road continually increase, and so they are returning home. But Christian resolves to continue on his way and seeks encouragement from his precious scroll which is to be his passport into Heaven. To his horror he finds it gone and he has to return slowly to the arbour to seek it again. He weeps there awhile and then seeing the missing roll by chance is overwhelmed with joy. But by now the light is fading and Christian has to face in the dark the lions whereof the two strangers had told him.

He finds them harmless and in Palace Beautiful is much cheered by the company of Graces and Virtues and armed by them with many weapons (good qualities) for the struggles he must face. This happy time is the Second Initiation. These fair Virtue-Maidens go with him till he begins to descend the Valley of Humiliation—for virtues lead to pride and pride to shame. In this Valley he has a terrible struggle with the Destroyer, escaping only by an Angel's aid, for in the storms of slander and disgrace that often assail the young Parivrājakas, some are overthrown. Christian struggles on to the Valley of the Shadow of Death, for disgrace leads to desertion, loneliness and fearful agony of soul. Overwhelmed with darkness and the terrible dangers on every side he staggers on through this Night of the Soul till, near the dawn, he hears another Pilgrim, Faithful, singing ahead of him. It cheers Christian greatly to know that others have preceded him in, safely, and in the morning he calls to the other Pilgrim and they travel on together.

They cross a great desert and then come to the City of Vanity that was built there by the Evil One, to tempt weary

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Pilgrims to desert the road to Heaven, by offering all that Earth can give. All Pilgrims, safely through these two dread Valleys, have to pass the temptation of worldly glory and ambition, for all men hasten to do them honour and seek their friendship. Those who would avoid this trial "must needs go out of the world," entering the forest life that leads to God indeed but is remote from human comradeship.

The two Pilgrims are here received with much excitement and when they refuse to buy anything but the Truth and want none of the vanities of the Unreal that are to be had in this Fair, fury and riot rise against them. For they speak the language of Heaven (the Initiates'), not understood by worldly men, and their garments (bodies) seem strange to worldly men, so that they are laughed at and called fools or foes. A few support them, most attack them, and the Ruler of the Fair arrests them and sentences them to death. So is it always with true Pilgrims in this world.

Faithful is burned at the stake, in the flames of devotion wherein the whole Path may be passed in one moment, rushing in a fiery chariot to his Lord without tasting further sorrows. This is the Direct Path to the Celestial City that purifies the Soul by the inner, spiritual, martyrdom of Love. But Christian is rescued by an Angel and flees from Vanity followed by one convert, Hopeful his pupil, who *hopes* to reach Heaven with Christian's guidance, for we cannot tread the Path alone.

After a while the Pilgrims reach a place where a smooth and easy road runs beside the stony Path and behind a hedge. So they follow this softer road until, overtaken by a storm and darkness while endeavouring to return, they take shelter and go to sleep. They have wandered and are lost and so are captured by the giant Despair, on whose lands they are, and are presently shut in his dungeons in Doubting Castle. Because

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they have despaired of finding again their way they begin to doubt the promises of God's guidance and the truth of Heaven, and are tempted to destroy themselves in renewed sin. At last Christian remembers his Key of Promise, given him by God. This opens all the castle doors and they are free.

So they come to the Delectable Mountains of the Third Initiation where they meet the Shepherds, the Masters, who live ever on those heights to guide Pilgrims to the Celestial City that can now be seen afar. These noble Shepherds warn the Pilgrims against delay and against all straying from the narrow Path. Far as they have come in thus reaching the delights of the Causal Plane the journey is not yet done.

Hardly have they resumed their travels than they are met by Flatterer, for all pay lip-homage and give deep *namaskāram* to those who seem to have advanced so far and by subtle flatteries tempt them to an easier road. The Pilgrims are led astray and soon fall into a net whence they are only rescued by the intervention of an Angel who chastises them well.

They cross the Enchanted Ground with its drowsy pleasant air in which Hopeful is only saved from slothful sleep by Christian's sturdy efforts, and then enter Beulah Land with its beautiful flowers and birds. Here they are among the glories of the Buḍḍhic Plane in which Nature acquires fresh and undreamed of beauties. Swiftly they draw now into full sight of their Goal, the Heavenly City of their King, for they have herein tasted the mystery of the inner unity of all.

The River of Death is crossed that makes the mortal deathless—easy of passage to those full of hope and faith, deep and dangerous to those weighed down with too much virtue-armour. And on its further side the two Arhat-Wayfarers are met by Shining Ones, the Gates of Zion are thrown open before them, and as they enter into the

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presence of their Lord they are transformed into the perfect radiance of the Adept, the glorious Servants of the King of Heaven.

A vision of wonderful joy and splendour blinds the human Seer as the age-long journey ends at last, and the Gates of Heaven close again upon the youngest Citizens who are transfigured into the likeness of their Lord.

Thus is the story of the Pilgrim's Progress told by Bunyan in the days of the Stuarts. It is the eternal story of the Soul's long pilgrimage to the Real from the world of Destruction and Sin. Verily, Truth clothes herself in many forms and dwells in every Temple, though its priest be often blind to her and never sees her unveiled Face.

Duncan Greenlees

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THE MODERN MOVEMENT IN WESTERN ART

By ALICE E. ADAIR

A standard of value and a justification for the work of the artist existed in the past, both in the East and in the West; and even up till the eighteenth century, in Western Europe, there still remained a formula, a standard to determine what was art and what was not, a standard regarded as right and genuine and therefore satisfactory to the people of the time. It is not so in our day. Never before, perhaps in the whole history of art, has there been a period of greater complexity; never has there been such diversity of opinion, such conflict of ideas in criticism. Within the last few hundred years the varieties of art, national, classical and exotic, discovered through freer international communication and archæological research, have made the determination of a set criterion more and more difficult.

Add to this complex variety of national and racial forms of art expression, the further puzzle of temperamental viewpoints, the bewildering confusion of an epoch of rapid changes and the artists' quick response to these, their revolt against expression that has become, for them, stale, their struggle to express the vital, the new; add again, the distraction of the clash of critical opinion, often a blind leading of the blind; and the cause, and the inevitability of the ordinary layman's confusion are sufficiently obvious.

It follows that both the serious student and the interested amateur—not necessarily unintelligent, even though uninstructed, as critics frequently imply—desire some light upon this intricate problem, some theory at least that will help in unravelling the tangle of ideas in modern art criticism. In this connection an illuminating book was published a year or

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more ago. The author does not pretend to bring the whole problem within the compass of his enquiry, but limits himself to the discussion of one phase of it, the "modern art movement," and even within that limitation restricts himself to plastic art—architecture, sculpture, painting, pottery and the like. These articles originate from a sincere appreciation of the value of Mr. Wilenski's work and a desire to make it better known. Their object is to give to those readers who have not time or opportunity to study his book for themselves, a digest that will be brief, simple and illuminating. No criticism of the book will be attempted, no comments upon the opinions of the author will be made; and for the sake of brevity and clarity all that may tend to distract attention from the main argument will be omitted.

Mr. Wilenski begins by combatting the modern æsthetical doctrine that Art is Art, One and Indivisible, and the self-evident inference from that doctrine that all the arts and all the form of each one of them are the result of the same kind of human activity. If there is one special kind of activity that produces works of art, he says, the nature of it has never been finally and fully defined. Each art and each form of each art results from a different kind of activity on the part of the artist, and the attempt to explain one in the terms of another only leads to confusion of thought.

The true character of a work of art can only be rightly determined by the attitude and motive of its creator. If the attitude and motive of the artist are religious, the work of art produced will, for that reason, have a distinctive religious character, and will differ from the works of art produced by artists with a different attitude and motive.

> I am yet to be convinced by æsthetic critics who tell me that the savage, carving an image to scare the devil or bring down rain, is engaged in the same kind of activity as the sculptor who looks at a woman who attracts him and makes a statement of her form's attractiveness; I cannot bring myself to believe that the Buddhist sculptor who raised the palm of Buddha because the upraised palm is an emotive religious gesture was doing the same thing as the sculptor

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who raises the palm because the formal relations of a raised palm accord better architecturally with the rest of the figure; . . . or that the artist who painted the Louvre "Pieta" from Villeneuve les Avignon, and Mathias Grunewald who painted the "Christ Mocked" in Munich, were doing the same thing as a modern architectural artist painting aubergines and onions on a plate.

Religious Art, art produced in the service of a religion, must therefore be placed in a class by itself. This class includes the majority of the works of art of the world. The service of religion gave to the artists who produced them justification for their work and a criterion of its value, and with these, peace of mind and a sense of security. For centuries this spirit of religious service dominated artistic production in the West as in the East.

The art of the early Gothic cathedrals, which represented the culmination of mediæval art in Western Europe, was the mirror not only of the religious, but also the mirror of the scientific and the moral concepts of the mediæval Christian world, of that world's experience of past and contemporary history, and of its perception of architectural form.

Art in that epoch was not only linked with religion, but was bound up with the whole social structure. After that period it began to lose its composite character; one by one its constituents took on an independent life. Religion was the first to go. Religion was regarded as something distinct from art and the service of religion as a separate activity. Science, morals and social history followed in the wake of religion; and to-day the separation is complete. Each of the constituents of mediæval art is given over to specialists who have now attained a detailed and expert mastery in their own fields quite beyond the range of the artists. In the hands of specialists, the camera, the cinema, and camera-sculpture have further invaded what had been hitherto regarded as artists' territory.

The divorce of religion and art was gradual. The artists felt themselves, as time went on, becoming bound by ecclesiasticism and flung off its chains completely in the High Renaissance. The commonly accepted idea has been that this severance was wholly beneficial to the artist, widening his

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outlook on life and giving greater freedom of thought. Mr. Wilenski argues that the change meant no real increase of freedom. Having cast off one set of chains, the artist at once set to work to forge others for himself. Why? Because the peace and sense of security so essential to his work could and can only rest on the sure foundation of that work's justification and a criterion of its value in service of some kind—if not of religion, then of something else. It is, he says, the search for this justification and this criterion which has been a source of suffering to every intelligent artist in Western Europe during the last five hundred years.

Since the Renaissance, with the growth of the non-religious art that it fostered, efforts have been repeatedly made to build up an art in the service of a consciously-held idea of Art. The Romantic, which seems to have originated in the Middle Ages, was one such consciously-held idea of art. The latest and most valiant attempt to build an art based solely on service to the romantic idea was made in the nineteenth century. The modern movement came into existence because certain leading artists felt that that attempt had failed, that the idea behind the Romantic movement was inadequate as a substitute for the idea of service to a religion; and they set out to find the justification for their work and the criterion of its value in a different consciously-held idea of art.

What is this idea which the artists of the modern movement consciously serve? It is the idea of architecture as typical art. The next article will give the substance of Mr. Wilenski's answers to the questions: what is architecture, why do we call it art, and why do the modern artists hold the idea of architecture as typical art? For the present we have the beginnings of a classification:

(*a*) Religious Art, finding its justification and criterion of value in the service of religion;

(*b*) non-Religious art finding its justification and criterion of value in the service of some consciously-held idea of Art.

Alice E. Adair

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THEOSOPHY AND COMMERCE

OR

WHY NOT A MERCHANT LODGE?

THE object of this article is to set forth some ideas and problems that have occurred to the writer with the hope that before long this essay will be followed by a series of lectures and brochures in which experts, men properly qualified to do the work, will take their specific branches of commerce, and treat them as integral parts of that evolving Life of whose manifestations we, as Theosophists, claim a little more systematised knowledge than many of our fellows and contemporaries. This might lead the way to an exposition by Theosophist lawyers, doctors, engineers, etc., of the way they view their special activities in the light shed on their lives as seekers after the perfect service of mankind. In that way we might also learn from them how they intend to perfect their own services so as to make them worthy to lay at the feet of the Elder Brethren of humanity, and how, moreover, we, their public and supporters, must adjust ourselves so that the improvements they suggest may be made with our sympathy and co-operation. Henceforth there must be less of the voice crying in the wilderness.

If brotherhood be a reality we must be taught the illuminating faiths that direct the purposes of *all* who serve in their day and place the Manu of Civilisation in His marvellously intricate plan. The science and theory of Theosophy are good, we need them, we have many books, honour be to all pioneers and teachers of pure knowledge, but perhaps we study too little the ways in which hundreds of Theosophists are fulfilling their terms of enlistment in the army of Activity. It is time we undertook that study. There is a shelf or two of our libraries yet to be filled with studies of that nature, which would in skilful hands be made the means of pointing out new orientation for the activities of mankind. The ordinary pulpits are dumb in this regard. Occasionally some preacher wakes up his congregation by asking: "What would Jesus do in this or that case?" Here and there an idealist tells us how he would like to carry on his business. Economists and Utopians, of course, talk much "about it and about," but their ideal is often too high or it is out of touch with evolution and the Good Law of self-sacrifice. We could do well what others do unskilfully. We may yet see adequate treatment of such

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subjects as, "What it feels like to be a Theosophist and banker or tea-merchant." Why not? If no other good came of it at least we should learn to appreciate the way in which God's servants fulfil His behests. That would be to increase the wonder and beauty of life. Is not that itself worth much? When the great Teacher comes, the faith He will find in modern Israel, namely the Anglo-Saxon race, will be the faith of men who build bridges, and buy and sell, and it is they who will have to help in a thousand ways to make practical the religion of Joy. So let this essay be the first of a series.

Ultimately one hopes to see the formation of a Lodge, whose name would be Merchant Lodge, and whose activity would be to deal with the application of Theosophy to commerce. Why not? "God fulfils Himself in many ways."

All this, by the way, is not apology but is explicative. If higher authority is demanded for these ideas, turn to the *Letters on Occult Meditation*, where one of the Masters is emphatic in His statement that a first-rate business-man thinking with concentration on his problems is practising meditation as valid as any other, and as useful. He also says in the same place that certain initiates will incarnate as business-men. So, not only for our immediate needs, but for the sake of these initiates, for their guidance and early training, and for their use in the maturity of their powers, we need the books, lectures and Lodges that I suggest.

Not only has this Fifth Race still to reach its greatest development, but there must be countless ways of development yet undreamed of which will be revealed in the days to come, and some of them must be connected with the work of commercial activity, especially in so commercial a sub-race as the Anglo-Saxon; and for all this the Masters will need co-adjutors here, men and women intimately in touch with the work that needs doing and already plotting out the field of activity and framing solutions of manifest difficulties. We know that the Masters have many channels for Their beneficent activities outside our Society, but it does seem the right thing that we should do the work ourselves, and not let outsiders think that Theosophy is a sort of thing for poets and their idle moments or an anodyne for the world-weary. If it be objected that Theosophy aims rather at teaching the general principles that lie at the back of all activity and that we must not particularise our teachings for fear of compromising them, it may be answered that that danger is incurred every moment an avowed Theosophist utters an opinion on any matter involving his beliefs as a Theosophist. Also I reply that truth cannot be compromised, and emphatically I repeat that *we must* provide some means of study of what is of the greatest moment to mankind and to civilisation, namely, in what way can the commercial activities of mankind be brought into line with the activities that will spring from the presence of the World-Teacher in our midst.

Prepare ye the way of the Lord. Make ready His path.

It is a command.

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The necessity, the prime necessity of a Lodge for business-men must be emphasised. As to the scope and detail of its studies, that must be left to business-men to decide for themselves. Such a Lodge would be of a pioneer nature, with a constitution and practice that would define itself as it went on. As to whether it would be able to include in its activities anything like an intimate connection with the Masters, and Their personal direction of its studies, the future would show; it would depend on whether the members were able to create the necessary conditions and whether they were fit to be instruments for wide-reaching efforts.

Many objections to such a Lodge suggest themselves, one is that we have already enough works on Economics and Commercial Practice, enough congresses and clubs, international and local. Yes, and we have enough works on Physics and yet we have studies on occult Physics. Moreover we have studies in our reviews of the correlation between the findings of chemists, astronomers, historians, etc., and the occult teaching on the same matter. In the same way we want the correlation shown between what is being said by modern writers and speakers on economics and what the Masters and their disciples might say on the same subject. Our President has sketched forth in bold outline the direction our commercial activities ought to take, but there is a crying need for detailed and scientific study. The only way to do the work successfully is to have a body of men who shall gather together special sets of facts that will form a sufficiently varied and wide system for classification along the lines suggested by what we have learnt as Theosophists about the constitution of man, his past and future development, the origin and particular nature and occult aim of Races and sub-races, the needs of groups of incarnating egos, together with those relating to the actual methods of commercial practice and all data concerned with impending changes both in humanity and in the configuration of the earth, whether arrived at by the process of reason or through clairvoyant investigation. All this study to lead to the working out of practical amendments of the present systems in favour of the most harmonious development of the whole of humanity.

It is evident that a Theosophist would view a number of problems differently from the ordinary economist, belonging as he would to no special school of thought. He would, however, be the most practical-minded of all theoreticians, and his solutions would be found to have a way of meeting life organically, as it were, moving always with the Good Law. We have to act as did the Lord Kṛshṇa when he was adviser to kings. He moved things on in the direction of the will of God rather than initiating anything new. There should be a neatness and appositeness about our solutions that would commend them to many men of common sense. There would be something more, however, and that would be an implicit reference to other needs than those of the immediate present.

Now it seems to me that in default of a Theosophical school of economists, the Masters have had to infiltrate Their ideas past the

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idiosyncrasies of so many individuals that much of the usefulness of Their teachings and suggestions has lost its pristine clarity, and has been so falsified that men have had no such clear call as convincingly summoned them to unselfish traffic. They have been induced, even the best of them, by the glitter of prizes to do for themselves what might have been done for the good of humanity. They have been led to make improvements by violent revolutionary offsets to capitalism like the half-digested and unequal theories of Karl Marx, or have framed the kind of equally ill-balanced teachings of the Manchester school of *laissez-faire* and its descendants—which are many. Economics should be the expression of what is right and wrong in the world of practical affairs as run by men of business and those with whom they have relations, and what is needed is that the problems should be studied *anew* by those of us who are of no party or camp, but primarily Theosophists, who are like Browning's Pope, who see the right thing, do it, and thank God when it is done. The men we want for this work should be humanitarians whose self-expression comes through business activity, who like the life because it suits their development and intellectual needs, and who want very much to lead that life in the service of a Master of Wisdom. Do we degrade our beliefs when we assert that they can lever the world, when we want the Kingdom of Joy to become an earthly reality through the contributory service of this special gift of our Race?

Is this to make commerce too important? Consider. Nearly the whole world is engaged in buying and selling. What an army of folk are peddlers of goods and what an army they command of transporters and men of law and other professions, what a pull they have in the legislatures and in the press; what a nexus they have woven round the world by ship and train. Their ambassadors, the commercial travellers, penetrate everywhere, creating and satisfying needs that awaken faculty of enjoyment and increase labour the wide world over. Think for a moment of just shop-keeping. Exercise imagination for a few moments and you will agree that this cannot change into God's service at the bidding of fanatics, but that the men of God's service must deliberately take it in hand, with conscious purpose and co-operative study. This is indeed the Masters' new battle-ground. Shall we leave it to the huckstering minds who exploit for private gain or shall we induce the best minds from among the merchant class to study the solutions that we can offer them? "The Time-Spirit will probably do more than we," you say. Need it? Did the Time-Spirit found the great philosophies? Was it not done by the deliberate and personal participation of the great Teachers by means of the materials gathered and laboriously prepared in the previous generations? With regard to commerce materials have been abundantly gathered, but what we need is a further sifting and classification to know what data should be prepared in order that a great Initiator may come to teach us the ways of noble trafficking.

We must not let the brethren (so-called) of the black order get hold of the exponents of economic change, or allow fiascos like the revolution in Russia, or excesses such as are imagined by the

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impatient of all countries. Half-knowledge, such as prevails outside influence directly shed by the Masters, is bound to be dangerous.

At the risk of being over-emphatic one must repeat that the Masters of Wisdom have worked hitherto chiefly by impressing suitable minds from the mental region, but seldom by direct action: hardly at all directly with regard to Commerce, and not at all seemingly (at any rate in modern days) as regards the large number of details that are the expression of the lower mental life as shown in a mass of subsidiary commercial activities. In the main They have worked by breaking up false syntheses and getting out into the world here and there some of the theories and plans that co-ordinate best with the circumstances of each man and country. More than this is needed. We want, as a business-man would say, delivery of larger parcels of the schemes, and we want, as machinery for dealing with them, the suggested Lodges.

The next objection would be: "Are you not neglecting the large mass of work already done in this field?" What of the work of such men as Adam Smith, Bentham, Ricardo, Hartley Withers, or of men like Bernard Shaw and Wells? These are good in their way, and have done good work as "office-boys of the gods," but we do want thinkers who are closer yet to the great verities of terrene and cosmic evolution and who have studied the intentions of the Manu of Civilisation in regard to racial and geographical change, as well as the psychology that the Theosophist formulates.

I suggest a few of the greater verities which the Merchant Lodge would study.

THE LAW OF ECONOMY . . . not of economics . . . the law that governs all life, which is briefly: that which is useful in any entity or part of it must in any changes in the entity be conserved if possible, and if modifications cause its apparent disappearance, it must be so adapted to new conditions that the result of æons of planning is not thrown away.

Another law, or a section really of the former, is that which is the cosmic form of the retention in the evolving individual of the permanent physical and other atoms.

THE LAW OF INERTIA as obeyed by the Logos Himself when He starts a Solar System with matter impressed by the qualities impressed on it by one higher than Himself. In another form it becomes the law of Karma, but is of particular application as a law of Adaptation and correlative variation. (Is any work on economics known that even mentions racial karma, or adaptation, or is anything but incoherent in regard to correlative variation, and the last-named only in regard to the physical plane?)

THE LAW OF REACTION . . . the great law of Rhythm, which in one of its forms teaches the lesson that the course of life is a series of returns of apparent good and evil, which can be symbolised as a spiral, which, lying on its side nearly, and screw-like mounting

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upwards, shows how the tendency of all activities is to descend more and more rapidly to the lowest point, then to mount upwards, at first rapidly; then more and more slowly till the highest point be reached before another descent. How far has this cyclic law been studied in works on economics? And if it has been studied, has it been with any reference to the larger cycles? Such phrases as "Caught short" or "Speculating on futures" show how even on the physical plane most men are children playing with counters whose value they have never learnt. This ignorance we must dispel.

Then there are such laws as that of solidarity, whose special form is Brotherhood, and especially that law concerned with the method spoken of by one of the Masters, when He talks of using time as a factor.

These few suggestions show how little has yet been attempted in scientific way on the lines on which a Theosophist could work.

A beginning has been made of good statistical work, as in America, the pooling of knowledge in various trades and organisations; experiments made in organisation and standardisation, the study of fatigue, notable work on vocational fitness, the encouragement of self-development and initiative. This is all, however, too narrow in scope. Here in this island some few employers like Cadbury and Mond have learnt something of the great law of Brotherhood, and leaders of labour are coming into line with them. These efforts and studies must be canalised; and sporadic efforts shown as part of larger plans. Gaps need to be filled in. And all in a spirit of disinterested service for humanity and its development as part of the mind of God. For, when the great Initiates take over the business activities of mankind, that will be the law on which they will insist without any qualification; we are our brother's keepers. Cain, the father of craftsmen and traders, has done good work, and his day is not past, cannot be as long as there is anything to be fashioned in practical wise or any form of exchange to be made, but he must allow the Lord of joyful Activity to enter his chamber as co-regent.

Suppose for a moment that a set of first-rate business-men had had the necessary influence at the time of the Great War or just after, men who were in touch with the hidden directors of history, and who knew the laws spoken of above, should we have been in the muddle out of which we are only struggling with the greatest difficulty? We want to rope such men into our movement and instruct them, by showing that we *do* try to found all our actions, commercial and otherwise, on the measure of the special knowledge we have acquired as Theosophists, which knowledge we must show them they cannot do without.

It may be that you think there is no need to worry over this sort of thing; that commerce will disappear with the coming of the new age, etc. You are wrong. You will see from our President's addresses on Civilisation that she says expressly that much of our present system will be carried on into the future, but modified, of course. Moreover you would be forgetting that there are a large

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number of egos awaiting incarnation for whom practical life of the commercial sort, with its need for swiftness in judgment and alertness, for a special kind of self-assertion, must be catered for, and why invent another sort of game for them when the gods have already invented this quite clever game. For much of life is a beautiful game given by the gods, and all that matters is the spirit in which it is played, and the amount of concentration and joyfulness thrown into the game.

(To be continued)

CORRESPONDENCE

WE regret to say that an error has been made in ascribing the authorship of an article "The Brotherhood of Man" in the January number of THE THEOSOPHIST to Mrs. Bayly. It should have been E. P. Ward.

We publish a reply by Mr. E. P. Ward to a question raised by Mr. Bhagavan Das in the March number.

REPLY TO MR. BHAGAVAN DAS

For reasons which should have been obvious in the article itself, partial experiments would be valueless as tests of the system. A National or Governmental Unit is the natural one for the practical demonstration of the principle; it cannot be otherwise when our fundamental premise is that the land of a country belongs to *all* the people of that country, and we bear in mind that the system is simply a technique for the outworking of Brotherhood ideals. This would have appeared so much the clearer in the article had it been printed as it left my hand. Mr. Bhagavan Das's request for a supplementary article would be met if the Editor would kindly print the missing portion of the article, which reads as follows: Practical details of the outworking of that natural law of land which I have already indicated are summarised in the following declaration of principles made by the Commonwealth Land Party:

1. Every human individual, by the mere fact of *being* has an equal and inalienable right to life—and a liberty bounded only by a like liberty of every other human being.

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2. No legal enactment can deprive any individual of these inalienable rights, even with the consent of the individual; they are always and for ever inalienable.

3. No individual, therefore, can have or obtain any exclusive right to ownership of the earth, the source of all sustenance, the mother of all wealth. It is always and forever the inalienable property of all its inhabitants.

4. Security of tenure and exclusive occupation—not ownership—of portions of the earth are necessary for the better production, transportation and exchange of those things—wealth—upon which mankind depends.

5. Security of tenure and exclusive occupation of portions of the earth can be in conformity with the natural inalienable equal rights of all, only if the value of such exclusive occupation is taken annually by an Authority representing the whole community, and expended by that Authority in the service of and for the benefit of the whole community. This value is Rent, and it is the measure of the difference in desirability, from any cause, of any portion of the earth, as compared with the least desirable portion.

6. This Rent, or value of the bare site, appears as the result of the presence of human beings, and grows with the growth and industry of the population.

7. The collection of Rent for private use is a denial of the right of access to the means of life; and denial of the justice of equality of opportunity; and has no sanction in equity or in natural or moral law. It is, in fact, the assertion by some of a greater right to life and liberty than that right which should be enjoyed by all.

8. This denial of the equality of the right to life has led to a denial of the real right of property in the things produced by labour, by the imposition of unequal, unjust and arbitrary taxation on industry, to meet public needs, in the view that "Necessity knows no law," which is the denial of the right of the producer of wealth to retain it for his own use. This denial of the right of property, together with the failure to collect for public use the annual value—Rent—created by the community, is the real cause of wars, revolutions, involuntary poverty, unemployment and most of the disease and crime of the world.

9. The Rent created by the presence of the community is sufficient in normal times, under just conditions, to meet the expenses of all public services, and to enable the administrators of the public business to take care of the incompetent and the aged, and to provide educational facilities for all—not as charity, or benevolence, but as mere Justice.

10. No generation can bind a following one, and it is the right and duty of the living to do justice, even if some who profit by unjust conditions suffer temporary hardships.

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11. No legislative enactments of the past that are contrary to the natural law of simple justice can be regarded by the living as valid; where there are any such, they should be ignored or repealed.

12. No individual can acquire, by purchase or otherwise, any fundamentally valid title to the right to exact toll from other individuals in exchange for permission to use the earth. All claims to such, or to compensation, on the part of individuals claiming to "own" portions of the earth, for loss of power to confiscate public rent, as above defined, should be denied.

13. Whoever exercises labour on land when opportunities are equalised by the collection of the rental value of the bare land for the public Treasury, has an exclusive right to *all* the products of such labour, free from any arbitrary confiscatory deductions by any persons whatsoever.

14. Proposals for the control of human activities by the State or Government are in the direction of economic slavery; any such, and any interference with the right of the individual to self-development and self-sustenance—bounded only by the similar rights of all other individuals—are no substitutes for a freedom based on the fundamental principles above stated, and which alone lead to a natural and voluntary extension of that harmonious co-operation under which alone society can peacefully prosper and endure.

Lelant, Cornwall
England

E. P. WARD

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We are asked to draw the attention of our readers to an article: "Humane Slaughtering," reprinted from *The Medical Officer* in the *Vegetarian News* for April, the organ of the London Vegetarian Society. To read may lead to practice.

PEACE STREET, ROTORNA,

New Zealand,

24th December, 1927.

I AM a new Theosophist, being of less than two years' standing, and have just received my first number of your Magazine, that for November, 1927. I was especially struck by the letters of Mr. Hare and of Jagganath Rao as both expressed a state of mind which I found gathering in myself—though I had better warn them at once that my conclusions are very different from theirs. Taking Mr. Hare's letter first, it is sufficient to say briefly that I have not so far been able to feel any personal interest in Co-Masonry, the World University, or the Liberal Catholic Church. Turning to Mr. Rao I reluctantly admit that slight as my personal connection with the Society is (we have no Lodge locally) I realise that there is still a great deal of discontent

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among the members, and that it is quite possible that this may lead to another upheavel. Now, as I say, I am new to Theosophy, so this required a good deal of thinking over. Was the fault in Theosophy—or where? Gradually the answer came. The fault is not in Theosophy. The writings of our leaders are authoritative writings: one feels that. The interests opened up by their teachings easily over-master other interests in our lives. We, members, nearly all have recognised many occasions on which we have been helped both on the physical plane and on the mental plane by the Invisible Helpers; we can see that the plan of our lives has aimed steadily at the development of our higher selves. So I concluded that I was satisfied with the teachings of Theosophy. Yet I still didn't want to join a Lodge, attend lectures, join *any* organisation, or "cluster round," as Mr. Wodehouse puts it. So I went on meditating. What *did* I want to do? The result I arrived at depended on a result previously arrived at in meditation and external to the subject at present under discussion, namely that in many lives, especially in the lives of Theosophists, a complete break should occur at middle age. The first part of one's life is mainly devoted to working off karma, developing certain faculties, earning one's living, bringing up a family, and so on—really living for one's self chiefly. Most of this should be over by middle age, and one should then turn to helping the world in general and to developing one's intuitional powers. We have left the downward curve of our circle for the upward curve and may have to turn our back on our accustomed pursuits also. And now for the result I arrived at. All these new developments of our Society are right, but it is neither needful nor desirable that all of us should be engaged in them. Perhaps the "Elder Brother" meant us to take his beautiful message literally, and not only admire it but try to live it also. He says we should be where ignorance, poverty, sin and suffering are found, and try to make things better. Now very few of us have developed sufficient Spiritual power to be able to do this by lecturing or writing, even if the right people came to our lectures or read our books, as of course they don't. But I see many Theosophists living in little communities and looking to their Lodge for all their social life—all the discontented ones seem to be doing it, or wanting to. They need to meditate long and earnestly and most humbly on how they can best carry out the Elder Brother's advice. I am quite certain too many of us want to be writers and lecturers, and equally certain that most of us, if we'd choose a small house in a slummy or very poor street, and make it a pretty, happy, and inexpensive home, could by our lives there offer to our poorer neighbours friendship and a practical example of a life that would tend to raise the standard of theirs, and which would little by little lead to our doing some really valuable work. At any rate I'd ask the discontented ones to meditate earnestly with a view to ascertaining whether they themselves are doing the work the Masters really want them to do, or whether the discontent is a weapon being used by the Masters to stir them to some change they should be making and are not. When a high standard of spirituality is joined with discontent, it is probably divine discontent driving the man to his proper station. A man who is turning well developed

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faculties to their right use is too happy to criticise others. The writers of both the letters under discussion seem to me to be men of unusual strength of mind and unusually gifted both mentally and spiritually: they should be pioneering in some way they have not yet discovered. Mr. Sutcliffe's article on Occult Physics suggests another thought—one force draws us to the Society to be taught and developed by our leaders, but always a companion force is acting in the opposite direction sending us to our own work in the world. If the individuals find their right work the Society can take care of itself.

ISABEL ROBERTSON,

M. A. University of New Zealand.

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THEOSOPHICAL ACTIVITIES

THE THEOSOPHICAL WORLD-UNIVERSITY ASSOCIATION (INDIA)

FIRST ANNUAL REPORT FOR THE YEAR 1927

THE Theosophical World-University Association (India) was inaugurated by the Right Reverend Dr. G. S. Arundale on January 25, 1927, and Dr. J. H. Cousins was appointed Honorary Organising Secretary. During the year it was affiliated with the International Theosophical World-University Association.

The number of Members enrolled during the year was 247.

During the year circular letters and pamphlets were distributed free to the members. The Organising Secretary made a tour in extension of his summer vacation, and lectured on subjects related to the work of the future World-University. Correspondents and members have spoken and written on the ideals of the University in various places. Sympathetic interest has everywhere been shown, and a watchfulness for the future embodiment of the University in tangible form.

The Organising Secretary is making a world tour, partly in furtherance of the work of the World-University. During his absence from April, 1928 to September, 1929, Mr. A. F. Knudsen will act for him.

All communications should be addressed to him at Adyar.

JAMES H. COUSINS,
Organising Secretary.

Adyar
April, 1928

* * * * *

One of the activities of the Young Theosophists at Adyar is the publication of a monthly magazine: *The Young Theosophist.* It is the official organ of the All-India Federation of Young Theosophists whose President is Shrimati Rukmini Arundale.

The May number is a special Vaisākh number; it contains an article by Dr. G. S. Arundale on The Full Moon of Vaisākh. The words written by Shrimati Rukmini on THE WORLD MOTHER will lead many to a new point of view.

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This number contains many illustrations. The Annual Subscription is only Re. 1. Apply to "The Young Theosophist" Office, Adyar, Madras, India.

The Magazine may well be a link between young Theosophists all the world over. Please help to make it a strong link.

* * * * *

WORLD PEACE

GOODWILL DAY, 1928

The National World-Peace Brother for Wales writes as follows:

Since 1922, every year on May 18, the date of the first Peace Conference at the Hague, the school children of Wales have broadcasted to all other countries this message:

We, boys and girls of the Principality of Wales, greet with a cheer the boys and girls of every other country under the sun. Will you, millions of you, join in our prayer that God will bless the efforts of the good men and women of every race and people who are doing their best to settle the old quarrels without fighting? Then there will be no need for any of us, as we grow older, to show our pride for the country in which we were born by going out to hate and to kill one another.

This yearly gesture of Goodwill naturally creates a channel in the inner worlds of which we also might wisely make use, and not only on Goodwill Day, among our other World-Peace activities but every day we should all send special thoughts to those troubled countries whose traditional enemies are ever at their boundaries. May the radiant words of Dr. Besant's Daily Noon Peace-Prayer be true for them and for the whole world:

O HIDDEN LIFE OF GOD, OUTSIDE WHICH NOTHING CAN EXIST, HELP US TO SEE THEE IN THE FACE OF OUR ENEMIES AND TO LOVE THEE IN THEM.

SO SHALL THY PEACE SPREAD OVER OUR WORLD AND THY WILL SHALL AT LAST BE DONE ON EARTH AS IT IS DONE IN HEAVEN.

If every lover of Peace all over the world continues to say daily and to pass on and on to others these winged words, a condition will be created in which war will be an impossibility.

* * * * *

A WORLD DAY FOR ANIMALS

The World League against Vivisection is trying to institute the observance of October 4th each year as a "World Day for Animals".

On this day it is suggested that every one shall make a point of doing *something* on behalf of animals, to whom the day is to be dedicated.

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A Tour of the French Cathedrals

The Brother in charge of the Fellowship of Arts and Crafts in the Netherlands asks us to give publicity to an attractive scheme which is being organised by some young members of the Fellowship there.

They propose to arrange during the last fortnight in August a tour, visiting the old cathedrals in the South of France, accompanied by an architect and a sculptor, each of whom will contribute his specialised knowledge. The tour is to be made as cheap as possible so that young artists may not be debarred from joining, and it is hoped that it may be largely carried through in motor cars provided by Dutch members, and—if possible—by other members too.

Friends from other countries are cordially invited to join the tour and particulars will be gladly supplied by Miss Pauline Bolken, c/o Mrs. Brandt, Hobbenstr 14, Utrecht, Netherlands.

* * * * *

Miss E. Orr, a former resident of Adyar, writes in *Theosophy in Ireland*: "Please note that the Theosophical Society at Belfast and its activities will now radiate from Vasanta House." Miss Orr has been elected Secretary of the Belfast Lodge, and under her Adyarian inspiration the Lodge has moved to new headquarters and many activities are being undertaken. Adyar sends its good wishes to its old friend.

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A member from New Zealand writes: "An aspect of Theosophy that has always fascinated me, is its unification accomplishments." He seems to put this into practice for he goes on: "I enclose a photo of our school workshop, with the young builders in front, who put in literally every nail. We raised funds for the cost, over £100, by concerts, etc. Although 'buried alive' in Maoriland we are embodying many of the ideas of the future. Our 100 young Maoris respond well, and we could do even better had we the children under our care all the time."

* * * * *

Cuba.—The Governor of Santa Clara Prov. has allowed three hundred dollars for the purchase of Theosophical books, out of a grant of three thousand to Public Libraries. This is chiefly due to the efforts of the local Lodge Amor.

How many Lodges will make similar efforts?

Brazil.—Lucifer, one of the Brazilian Theosophical magazines, will henceforth appear under the name of *Sirius*. During its one year of existence *Lucifer* has done well and we hope that, in its new reincarnation, it will continue to be a *Light-Bringer*.

Porto Rico.—We are glad to announce, that the Theosophical Temple in San Juan, has been solemnly inaugurated. At the inauguration it has been alluded to by one of the speakers as the Temple of the Future. So may it be.

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The Theosophical Publishing House, London, asks us to mention the following:

The Theosophical Publishing House will issue on May 1st a cheap edition of the famous classic of the Theosophists *The Secret Doctrine* by Madame H. P. Blavatsky (3 Vols.). First issued in 1888 at three guineas and passing through many editions, the work will now be issued at two guineas.

O.

BOOKS RECEIVED

THE following books have been received and will be reviewed in an early number:

Economics of Khaddar, by Richard B. Gregg (S. Ganesan, Triplicane, Madras.)

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosofie in Ned.-Indie (April), *Modern Astrology* (April), *The Canadian Theosophist* (March), *The New Era* (April), *Bulletin Theosophique* (April), *The Indian Review* (April), *The World's Children* (April), *News and Notes* (April), *League of Nations* (March), *The Australian Theosophist* (March), *The Theosophical Messenger* (April), *Light* (April), *Service* (April), *Theosophy in New Zealand* (March–April), *Service* (April).

We have also received with many thanks:

The Mahā-Bodhi (April), *The Young Builder* (January), *Teosofisk Tidskrift* (March), *The Kalpaka* (April, May,) *Theosofisch Maandblad* (April), *Deendar* (April), *The Young Theosophist* (January, February), *The People* (April), *Toronto Theosophical News* (February, March), *De Ster* (April), *The Journal of Oriental Research*, Madras (January), *Theosophy in India* (April), *Teosofia en Yucatan* (January, February), *The British Buddhist*, *Revista Teosofica Cubana* (March), *Theosophia* (April), *De Theosofische Beweging* (April), *Dharma Jagrati* (April), *The Vedānta Kesari* (May), *El Catolico Liberal* (March), *Theosophy in Ireland* (January, March), *The Vaccination Inquirer* (April), *Bulletin of the Museum of Fine Arts* (April), *The Occult Review* (May), *Headway* (April), *Fiat Lux* (April), *The Cherag* (April), *Bhārata Dharma* (May) *Prabuddha Bhārata* (May), *Sirius* (January, February), *Peace* (April).

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REVIEWS

The World-Mother. Edited by Shrimati Rukmini Devi. (The Theosophical Publishing House, Adyar, Madras. Price As. 8. Postage 1 Anna.)

Adyar is known to be the birthplace of many pioneer movements, and to the credit of its Publishing House are many Journals which work for great reforms. *The World-Mother* is the latest of such progressive organs, and presents features which mark it out at once as champion, ambassador, and priest, of the Woman's Cause.

This is said to be the age of Democracy. In its present initial stage it is perhaps inevitable that quality should fail to receive due recognition in the wholesale struggle for equality. The Feminist movement generally brings before one's mind the crash of window panes, the cry of "Votes for Women," and the later day scramble for jobs in offices and seats in legislatures. Many among those who are pledged to redeem Woman from legal tyranny and social exploitation, feel that the modern woman stoops too much to conquer.

All honor and gratitude, of course, to those valiant women who braved the first onrush of the storm, and sacrificed their finest sensibilities, and personal happiness, on the altar of Woman's Freedom. The joy of raising a beautiful edifice of the New Utopia falls to the lot of others. Theirs was only the hard task of filling up the foundations. But it is only wise to realise that the foundation stage is past, and that the time has come to take in hand the building of the superstructure.

The World-Mother seems to articulate this fuller and happier conception of woman's function in the coming Age, and to plead for the sanctity and greatness of motherhood in all its varied aspects, from that which reaches its consummation in physiological maternity, to that which transcends even physical Motherhood in Civic Motherhood, laying all its passionate love and protection at the service of the suffering and the sorrowful.

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The World-Mother may not easily capture the militant section of the Woman's movement, for though it condemns in no uncertain terms the inequity meted out to their sex in the past, and in certain backward communities even to-day, it seems to stand less perhaps for equality than for the excellence of woman. Take this passage, for instance:

> In the home, the Motherhood of woman has supreme place and has been honored from time immemorial, though false tradition and blasphemous custom have brought to her shameful dishonor in many evil practices, thus dethroning her from her rightful place, and bringing degradation both to the home and to the race I call upon those who follow Me to restore her to her throne in the heart of the home, and to free her to be its glory and its most precious jewel. In the outer world no less must woman have her honored place, for the Nation needs her as a perfect example of the power and sacrifice of citizenship, purifying and ennobling its life, and by the purity of her Shakti burning away the dross of selfishness and unbrotherliness. Every woman must be a Star in the home and in the life of the Motherland, "shining more and more unto the Perfect Day". Where women are honored and fulfil their womanhood, there shall reign peace and prosperity. Then shall the young be happy in the joy and gladness of youth. Then shall the elders work as comrades in the service of the land which is the Mother of all, each contributing to the common stock the special richness of his individual faith and circumstance. Then shall the aged bless and fructify with their wisdom, and depart into their Peace honored and rejoicing.

In its idealism and sincerity, it is an echo of the passionate appeal which Tennyson's Prince makes to his bride:

> —Woman is not undeveloped man,
> But diverse: could we make her as the man,
> Sweet Love were slain: his dearest bond is this,
> Not like to like, but like in difference.
> Yet in the long years liker must they grow;
> The man be more of woman, she of man;
> He gain in sweetness and in moral height,
> Nor lose the wrestling thews that throw the world;
> She mental breadth, nor fall in childward care,
> Nor lose the childlike in the larger mind;
> Till at last she set herself to man,
> Like perfect music unto noble words:
> And so these twain, upon the skirts of Time,
> Sit side by side, full-summ'd in all their powers,
> Dispensing harvest, sowing the To-be,
> Self-reverent each and reverencing each,
> Distinct in individualities,
> But like each other ev'n as those who love.
> Then comes the statelier Eden back to men:
> Then springs the crowning race of humankind!

The World-Mother is the organ of a new movement, which like all other movements sponsored by Dr. Besant, has a bedrock of certain spiritual convictions for its foundation. According to Dr. Besant:

> There is a great Spiritual Being who represents the feminine side of Divinity in a concrete form—The Ideal Womanhood, as the Ideal Manhood is represented in the World-Teacher . . . Each member of the Hindū Trimūrti has His feminine side: Mahādeva and Pārvati; Vishnu and Lakshmī; Brahmā and Saraswati . . . In the feminine movement of the West, the idea of God as Father-Mother has been reborn; the Catholic-Christian concept of the Madonna has instinctively preserved the Ideal Womanhood—"Our Lady". Dr. Besant announces in another place: while I am

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bidden to speak of this, it is not I who will be the leader of that movement. It is our Rukmini. It was for that she was chosen, that for which she was cared for through her yet short life on earth. It is she who is chosen by the World-Mother to spread through India and the world this recognition, which partly has been overlooked by western thought, of the sanctity, the greatness of motherhood in all its varied aspects.

There are very very few among us who can claim personal knowledge of the World-Mother. But many, we feel sure, will gladly range themselves on the side of a cause such as the one that is outlined in the columns of the Journal which seeks to serve Her. As to Shrimati Rukmini Arundale being the leader of the movement, those who have the privilege of knowing her (and there are many over the four quarters of the world) will agree that if there is such a Divine Entity as the World-Mother, She could not have chosen a more fitting individual to represent Her in the outer world. Whether one accepts the spiritual and personal basis of such a movement or not, one will have no hesitation in wishing it all success in its aims, and in offering co-operation towards their achievement. Neither Dr. Besant nor Shrimati Rukmini Devi will, we feel sure, claim more from any rational being.

D.

First Steps on the Path, by Geoffrey Hodson. (The Theosophical Publishing House, Adyar, Madras. Price Rs. 1-8. Cloth Rs. 2-8.)

The work of Mr. Geoffrey Hodson lies not only with the devas; nor with the healing of men's bodies, though that is his profession. In this little volume of 135 pages he shows us that he is also an expert in the cure of souls. It is simple, it is candid, it is therefore real. There is nothing but the earnest, simple account of what he himself lives, and therefore thinks.

The book consists of two long chapters on meditation and on the Path, and a few short chapters on the Ommen Camp, and the effect that Mr. Hodson has noted both introspectively and by means of his undoubted clairvoyant gift, from being there and in the presence of the Great Awakener, Mr. J. Krishnamurti. Those who know by experience Mr. Geoffrey Hodson's success as a healer of mental, moral and vital lesions, will gladly hail his excursion into this other field, an awakener of Aspiration.

A. F. KNUDSEN

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Be Ye Perfect, by Geoffrey Hodson. (The Theosophical Publishing House, London. Price 3s. 6d.)

The Path, deep buried within one's self, is so difficult to find and the way is so difficult to climb that every illumination that comes from "behind the veil" is of the greatest assistance to aspirants. This little book is such an illuminant. The Light shines and can be interpreted by each in his own way, but it is Pure Light. Perhaps it will not be irrelevant or irreverent to say that the second part seems more helpful than the first. The first seems to cover the whole gamut of man's life on "Earth," from the Birth of the Soul to its attainment of Perfection and therefore will be a little difficult to apply to the mundane conditions of one's daily life—as the headings of the chapters seem to indicate—by those who have to toil in the burden and heat of mundane existence. For many souls are still young and will be young—babes—for many lives yet and these have to be tended too. Nevertheless it is a book which can give the key to life and the nurture of life (if we can understand) to all nourishers of life —not physical parents only—but the true fathers and mothers of humanity of whom there are many.

Perhaps if more general names had been given to the chapters, such as: childhood, youth, manhood, maturity, instead of specifying the decades of one life, an obstacle to understanding might have been removed. We are glad of another refreshing draught to man toiling on the upward road.

MERCURY

The Influence of Music on History and Morals, a Vindication of Plato, by Cyril Scott. (The Theosophical Publishing House, London. Price 7s. 6d.)

The publication of this treatise on the evolution of Music as the precursor of the evolution of society and as the leader of human thought marks a historical milestone in musical literature. One has often seen an artist look sideways at a landscape and say that the colours display themselves more vividly and beautifully from that angle. Mr. Cyril Scott surveys Music and Humanity from a similarly unusual perspective and the result is a freshness of criticism which amounts almost to a re-creation of musical values. His thesis is to show the truth of Plato's pronouncement that "The introduction of a new kind of music must be shunned as imperilling the whole State since styles of music are never disturbed without affecting the most

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important political institutions". He writes as an out-and-out Theosophist who has assimilated all the thought, literature, revelation and vocabulary of Theosophy, and has added to it his own precious realisation of truth, gained through his musical genius and spiritual intuition. He is evidently a born occultist, and he has the unique distinction of being the first musical writer on "Occultise Music". His writing is a piquant combination of a manual of Theosophy, a history of sociology, a musical biography, brilliant journalistic reviewing, and a scripture of art.

The book is so full of original thought, of clever analysis, of novel interpretation that it is invidious to choose particular instances. Though here and there the argument seems perhaps a little strained the general line of reasoning is convincing and still better, inspiring. We hope particularly that musicians will read this book for it will open out to them a new world of thought and give them a vision of Life more abundant. It may be too strong meat for them; they may rebel against being "theosophised," but it cannot fail to stimulate new ideas in them. We hope also that all Theosophists will read it for they need to be "musicianised" and to add intellectual appreciation on to sentimental enjoyment of the classics and an almost early Victorian revulsion from the modern dissonances and apparent formlessness. In modern music we have to learn how to conquer a new element of tonality and rhythm as difficult to our ears as was the air to our scientists.

The world is entering a new Kingdom, the world of the Ḍevas and nature-spirits. Apart from occultists, artists in general have been the first to span the gulf between the inner and outer worlds. Cyril Scott shows how musicians have built that bridge more securely than other artists because, paradoxically enough, their medium is the most tenuous and subtle. His exposition of Wagner, Ceasar Franck, Grieg, Debussy, Ravel and Scriabine as the reeds through which the Ḍevas have held converse with humanity is masterly. This book forms a companion volume to Hodgson's *Brotherhood of Angels*. They are both significant of the effect on the world-thought of those artists in tone and colour who have been endowed with such specialised organisms and such other-world temperaments as to have opened the inter-communications with the Ḍeva world.

This book is written for Western musicians. Much of it would be unintelligible to Indian or Chinese musicians, but it may stimulate musicians of other countries and systems to make a philosophical and analytical review of the influence the music of these countries has

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had on its people. The chapter given by Scott to Indian music is entirely inadequate, yet the book may be safely recommended to all readers for it is so varied in character and so thought-provoking on every page, that it will interest all. The make-up and print of the publication is worthy of the subject and the author, and no student of psychology or music should fail to acquire it.

M. E. C.

Child Training in the Light of Theosophy. Compiled by Prof. R. K. Kulkarni and Julia K. Sommer, A.M. (The Theosophical Press, Wheaton, Ill., U.S.A. Price $1·75.)

A helpful book of 205 pages for mothers and teachers dealing with Theosophy and the Child, Problems in Education and Education and the New Age.

There are articles by such well-known Theosophists and Educationalists as Dr. Besant, C. W. Leadbeater, George Arundale, Dr. Henry Munro and Ellen Key.

A useful asset to the work is a list of worth-while books on Music, Sex Education, Dramatic Instinct and Education.

H.

An Introduction to Esoteric Judaism, by A. Horne. (The Theosophical Press, Wheaton, Ill. Price 50c.)

This is a priceless booklet for those who are earnest students of SPIRITUAL Judaism. It is an invaluable synopsis of the teachings of the mystic sects and the schools of philosophy which have risen from the bosom of Hebraism and affected most of all its national religious aspirations, since the time of its birth up to comparatively recent days.

Seekers will find in it a veritable guide into the vaster regions of literary research.

S. S. C.

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Phrenology and its Relation to Occultism, by Carmen Mateos de Maynadé and Pepita Maynadé de Mateos. (La Frenologia y su relación con El Ocultismo. Biblioteca Orientalista Editorial Teosofica. Barcelona, Spain.)

We have in this Spanish book in some 160 pages an excellent manual of a rediscovered science. It is, to our knowledge, the first book which deals with Phrenology and its teachings in the light of Theosophy. It is written in simple language and easy style, and it is pervaded by the author's understanding and brotherly love for "sinner and saint". The aim of this book is to help us in our own evolution. It teaches us how to know better ourselves, our family, our friends, and by knowing them better to help them more efficiently along the Path to Perfection.

A. G. F.

World Religion, the Church, the Creeds and Veracity, by G. F. Stutchbury. (Watts & Co., London. Price 3s. 6d.)

The author is a layman of the Church of England, keenly interested in the attempts to revise the Prayer Book, but of the opinion that the present attempts leave the most urgent matters untouched.

He accuses, most emphatically, both clergy and laity of "untruthfulness" for expressing in church a belief in things, which when out of church, they admit they do not believe. This he says, and very truly, creates a slovenly habit with regard to Truth, and saps at the morality of the nation.

In the interests of Truth he would exclude from the Creeds and from the Thirty-nine Articles all that cannot be proved scientifically: the Bible account of creation, the existence of angels, of hell, of heaven, the efficacy of prayer, etc.

With regard to these matters he takes up the position that "the accumulation of knowledge since the creeds were formulated has rendered some of their clauses meaningless, some doubtful, many of them incredible".

The alternative, that at the time of Christ the knowledge of spiritual things of those who came into contact with Him was greater than that of the Churchmen in the following centuries and of the majority in these days, does not seem to have occurred to him. He takes it for granted that at no time in the past did man ever know more than now. The ebb and flow of scientific knowledge and of civilisation which is evident within historical times does not seem to

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have struck him as a possible explanation of a similar ebb and flow in spiritual matters.

With regard to scientific knowledge his position is that of the layman who has no conception of the amount of faith and hypothesis exercised by the actual scientific worker; and this to a large extent increases his difficulties in dealing with his perplexities.

Mr. Stutchbury's desire is to see a synthetic religion founded on the beliefs common to the chief religions of the world, and he summarises such a common belief thus: "We can worship Him, idealised as a personification of Truth, Goodness, and Beauty, not with lips alone, but with heart and mind and deed—a sufficient basis for a universal religion tending to the love of God and man." He says: "Might not religion in these days be broadly and practically defined as worship by body, soul and spirit of the highest ideals of excellence?"; and he quotes a late Hebrew prophet's words: "What does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

In such a religion there would certainly be little left specifically "Christian". Nevertheless the author expresses his belief in the future of the Church of England, if only she will throw off what he calls the excrescences due to the ignorance of those who drew up her formularies 1,500 years ago and to the superstition of the Middle Ages. He also considers that it is necessary for her to continue as a State church.

This book is very interesting for the author's difficulties are those of thousands within the British Empire to-day, and a perusal of this book should be most valuable to those lecturers whose aim is to give the bread of life to the hungry. One can imagine that the liberty to be found within the Liberal Catholic Church, and the outlook on the past of *Esoteric Christianity*, and of *The Christian Creed* would be of service to those who share the author's difficulties.

E. J. H.

Religious Conversion, A Bio-psychological Study, by Sante de Sanctis. (Kegan Paul, London. Price 12s. 6d.)

Prof. Sante de Sanctis, of the University of Rome, has done the world of intelligent religion a distinct service in bringing out this very readable book. The translator, Helen Augur, also deserves our thanks, for the book does not read like a mere translation.

Every chapter is readable, but the most noticeable contribution to Religion and the world of Occultism, is Chapter V, *Sublimation*.

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This most difficult subject is given a most searching analysis and sympathetic treatment. "Sublimation" deals with the displacement or transference of affective energy to a second or "substitute" object. In general this is from one idea of God to a newer or better one. In some cases, from the negation of God to a recognition of Deity, in some form. In all cases the affectional, the passional, nature of the human being is stirred and concentrated on the new object.

There is the deeper transfer also, where the love nature in its entirety, from the love of the senses up to the highest known to man, becomes one great flame of devotion, and the animal passion ceases to manifest. This comes by training, by will-power and perseverance, and is generally a process covering a considerable period of time.

This is an everyday teaching in all the religions, and a *sine-qua-non* in most schools of Occultism, in all lands and in all ages. To find it fairly grasped and studied, and scientifically analysed is refreshing; later Prof. de Sanctis deals with Voluntary Sublimation. With great acumen he shows the inadequacy of Freud, and shows the real man of Will at work on the changing of his powers into other and self-chosen channels. The stages are all well recognised, not only from brute to man, but from man to super-man. Prof. de Sanctis is at home with the Saints, and therefore also with the point of view of the Yogi, he therefore also shows familiarity with the theory and practice of the actual practitioners of the process. There is not space to discuss every step of the way, but it is all carefully worked out and much correlated that would be beyond the power of the ordinary student to collect.

The third part of this chapter is devoted to the Physiology of Sublimation, and that too is full of valuable hints to those who turn too soon to drastic asceticism and precipitate efforts to suppress the biologic evidences before the mental and spiritual currents of the Fire of Creation have been turned upwards.

Of course the clairvoyant and the Occultist will have other words for "projections" and "identifications" and many other terms and phrases, but nevertheless many should find the book most interesting. Our learned friend will find also much to enlighten him as to different stages of spiritual power if he were to apply Reincarnation as a "working hypothesis".

Should Such a Faith Offend?, by the Bishop of Birmingham. (Hodder & Stoughton, London. Price 7s. 6d.)

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What can a Theosophist make out of such a book; it is full of thought, and by a notable in his sphere; but one wonders what it leads to. Is that all that a notable Christian can offer in this twentieth century? To-day there is a vast amount of experiential religion, true contact with higher planes of consciousness, actual, and therefore scientific, mystic touch with what in this book is still theory, still hearsay. Not only is any higher plane of experience untouched, it is even distasteful, ignored. Matters of wide experience, like re-birth, are actually dismissed with a word, as beneath contempt.

The book is of no value to the mystic, the dreamer, the healer, the occultist. No one who has tasted the reality of contact with higher or other phases of being, and other realms of matter, will find here the touch of a fellow-traveller in the realms of Light. That this "matter" that we walk in, talk in and breathe in, is too a "Realm of Light," seems to have missed the venerable Bishop's attention. As evidence of a strange intellectualism, of a word-realm in which words are the facts, not names of facts, the book is worthy of study.

The book successfully defends Free-will, turns down determinism, and in many smaller points is fully modern, and even progressive. But when we read: "Pantheism and magical sacramentalism are the twin dangers, within and without, against which, in loyalty to Christ, we must struggle," we see the lack of the scientific spirit of investigation. When we read later: "Magic is irrational, absurd," then we see that the author has made no study of it second-hand, to say nothing of an experiment or two in healing, suggestion, or simple amulet-making. Did the good Bishop ever bless a cross to be worn by a believer? That act is an act of magic. If he as Bishop can "give his angels charge over thee" why deny the power to the Christ, in the sacrament? It is too late in the scientific age to deny what even the trained scientist is doing, (*vide* Psychoanalysis) to say nothing of the avowed student of the Mysteries, in all the religions of the world.

The mysteries are coming to their own. Is not the Christ of the new age with us? Is He not giving the sign, as of old? Is He not again the iconoclast, the breaker of forms?

Let us respectfully suggest to the Bishop a study of Theosophy, and a few experiments in actual self-study. The God of Nature is mighty and will prevail even in this his footstool.

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Ṭantrarāja Ṭantra, Part II, edited by M. Sadāshiva Mishra. (Samskṛṭ Press Depository, Calcutta; Luzac & Co., London. Price Rs. 8.)

This valuable book is the twelfth volume of the Ṭāṇṭric texts edited by Arthur Avalon. India owes a debt of deep gratitude to this great scholar, the great authority on Ṭāṇṭric literature, the friend of India and the admirer of Indian civilisation. But for his efforts, this branch of Hiṇḍū civiḷisation would still have remained an unexplored desert.

The first part appeared as Volume VIII of the series, with a very elaborate commentary by Subhagananda Natha. This second part contains the chapters XIX to XXXVI, with the commentary. The subject matter is very abstruse, and the language is very technical. Even to a Samskṛṭ scholar, the book is very difficult. But the general editor of the series gives a summary in English.

The Ṭāṇṭric religion is a peculiar form of religion, full of allegories and symbols, and it will appeal only to those who are inclined towards ceremonials and rituals, and who believe in symbolism. Every sound uttered, every movement, every gesture, every line and curve has a significance.

The subject deserves close study.

Sāmkhya Philosophy of Kapila, by J. M. Lawl. (Orpheus Publishing House, Edinburgh.)

This is a word for word translation and a running commentary in English of the Sāmkhya Sūṭras of Kapila. The Sāmkhya Philosophy is a purely rational philosophical system, and concerned with only that aspect of Reality which comes within the scope of reason. God and Revelation are outside the scope of this system, though it does not deny them. This purely rational aspect of the philosophy is dealt with in these Sūṭras of Kapila. In the Epics, the same philosophy is dealt with in a theistic garb.

The Sūṭras are explained by the author in a very simple way, and every one can understand the explanation. It is really a very valuable contribution to the study of Indian Philosophy.

Aiṭareya Upanishaḍ. (The Ramakrishna Math, Mylapore, Madras. Price As. 6.)

This small book of a little over forty pages contains the Samskṛṭ text of the Aiṭareya Upanishaḍ, with a word for word literal translation, a free paraphrase in English and explanations and Comments. This book belongs to the Upanishaḍ Series by Swāmi Sarvananda of

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the Ramakrishna Mission. The translation is accurate, the explanations are lucid and the Comments and criticisms searching and scholarly. The book will be a great aid to those who want to understand the spirit of the Upanishad.

C. KUNHAN RAJA

The Christ of the Āryan Road, by the Señior Tutor. (The C. W. Daniel Campany, London. Price 3s. 6d.)

The preface to this valuable booklet indicates that the contents are a synopsis of lectures given to University Students of Comparative religion, philosophy and science.

These lectures strongly mark the broader outlook of the present day, they point to traces of an underlying Plan in evolution and encourage us all to help forward the advance of the Āryan race and of all other races that contact it.

It is cheering that such lectures are given at Universities. May they prove useful to many.

B.

Life's Supreme Mystery or *The Greatest Thing in Existence*, written down by Annie Pitt. (L. N. Fowler & Co., London. Price 3s. 6d.)

The matter contained in this book is said to be received and written down by Annie Pitt. It is stated in the foreword that "members of the Love Circle," *i.e.*, "souls passed from the earthlife" wish to give a helpful epistle on Spiritualism and they try to do this by means of a medium. Certain of their experiences and thoughts are given in the seven chapters which make up this book.

The Divine Law of the Sabbath, by A. M. Curtis. (L. N. Fowler & Co., London. Price 2s. 6d.)

The writer hopes that the publication of these notes of lectures given in London may lead many to a deeper study of the Sabbath Law and its benefits as set forth in the five books of Moses. A summary is given of the characteristics of the Sabbath in the Pentateuch, each of which is interpreted with reference to different texts.

Duality Eternal. (Edson Ltd., London. Price 3s.)

This booklet contains the story of a few past lives of Twin Egos, from mineral onwards. The Preface gives an interpretation of "reincarnation" and "twin-souls".

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Sacramental Truth, by Recorder. (The C. W. Daniel Company, London. Price 6d.)

This Pamphlet is written by a lay member of the Church of England as offering a " a solution of the World-problems . . ., of which the Church is taking but little account ".

N.

Problems in Co-education, by Basil L. Gimson, B.Sc. (The New Education Fellowship, London. Price 6d.)

Another book from Bedales, whence we get so much. This booklet is very short, but sums up the experience and the methods of this well-known school. It is invaluable for the parent or teacher who has a problem, a difficult child. The book is the full paper read at the Locarno Conference on New Education, 1927, and covers the whole field of Co-education.

Economic Righteousness, by Archibald Stewart, C.A. (The C. W. Daniel Co., London. Price 4d. net.)

A leaflet, sixteen pages only, yet calling attention to the impossibility of the present system, and showing a way out that we all could follow, and thus help inaugurate the New Civilisation. A need exists for many such books, for no one is the last word.

Diet in Health and Disease, by Dorothea Hyams. (The C. W. Daniel Co., London. Price 6d.)

A very short, clear exposition of the needs of the body, the value of vitamine-bearing foods, the proper proportions of starch, oil, etc., for each meal. A valuable hand-book for those who would keep well, and for those changing to a vegetarian diet.

K.

Dasara in Mysore, by James H. Cousins, D.Lit. (The Wesleyan Mission Press, Mysore.)

The compiler of this booklet says in the preface that it " has been prepared with a view to giving visitors to whom the festival of Dasara is a new experience some idea of the religious, philosophical and historical elements that are involved in the occasion beyond its externals of ceremonial, pageantry and hospitality ".

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Several illustrations are given, a pleasant reminder for those who have seen, a preparation for those who have not yet seen. The text given will help to understand. Every one going to Mysore should read this booklet.

L.

Triveni. A Journal of the Indian Renaissance. A two-monthly magazine, edited by K. Ramakotiswara Rao, B.A., B.L. (Malabari House, Vepery, Madras. Annual Subscription Rs. 6. Post free.)

India is a land of ephemeral publications, but we trust that fortune will be kind to this new venture in journalism, for it is one of the first, if not the first, magazine that can lie beside the best of any part of the world with credit. Shape, quantity, paper, type, cover are all at the highest possible, and the contents are of equal attractiveness and importance. Problems of vital importance to India are well presented, and there are dignified and well illustrated articles on the arts and literature of India.

S.

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SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th April to 10th May, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% of Dues, December, 1927 to February, 1928, £82-16-0	1096	6	0
Lt. Col. L. Peacocke, London, per 1928, £1-1-0 ...	13	14	6
Canadian Theosophical Federation, Vancouver, 12 Diploma Fees, and Dues of 9 members, per 1927-28, £1-6-7 ...	17	8	0
Mr. E. E. Power, Entrance Fee and dues, per 1928 ...	15	0	0
T.S. in U.S.A., Annual Dues, 1928	45	8	0

DONATIONS FOR "ADYAR DAY"

T.S. in Austria, £2-17-11	38	4	5
„ „ Yugo-Slavia, 1928, £1	13	2	9
Ahmedabad Lodge, T.S.	2	8	0
	1,242	3	8

Adyar
10th May, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1928, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Co-Masonic Lodge, "Truth," Baroda	10	0	0
" " "Jyoti," Bhavnagar	10	0	0
" " "Harmony," Ahmedabad	10	0	0
Mrs. S. Simons, Ojai	6	12	0
Public Purposes Fund, Adyar	661	0	0
"Anon" for Food Fund	100	0	0
Dr. Y. M. Sanzgiri, Khar, for feeding children on White Lotus Day	10	0	0
R. V. Subramaniya Chettiar's Charities, Salem, for feeding children on White Lotus Day	10	0	0
	817	12	0

Adyar
10th May, 1928

A. SCHWARZ,
Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Cape Town, South Africa ...	The Southern Cross Lodge, T.S. ...	11-2-1928
Abrama, Guzerat, India ...	Vasant Lodge, T.S. ...	14-2-1928
Durban, South Africa ..	St. Alban " " ...	31-3-1928

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Troy, N.Y., U.S.A. ...	Troy Lodge, T.S. ...	25-2-1928
Lake Charles, U.S.A. ...	Lake Charles Lodge, T.S. ...	27-2-1928

Adyar
10th May, 1928

J. R. ARIA,
Recording Secretary, T.S.

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

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THE THEOSOPHIST

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To every reader I send a wish for a useful and therefore a Happy Year, and the hope that the First of January, 1929, may find each of you stronger, calmer, more tolerant, more loving, and therefore a better channel for the rays of the Spiritual Sun, ever shining down on our world.

***

Two valuable workers threw off their physical bodies, during the last three months. Dr. Mary Rocke passed away on her voyage out to India and Australia, suddenly becoming unconscious and falling down while descending the stairs. Two or three of our party had seen her the day before, and had noticed nothing wrong with her except that she seemed a little vague in her talk, but not sufficiently so as to cause any alarm. She will be greatly missed in Australia and Holland, in both which countries she had proved herself to be a worker with much initiative, energy and perseverance. The Amphitheatre in Sydney remains as a permanent monument of her work.

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The second gap in our ranks was caused by the departure of Sir Sadashivaier, a retired Judge of the Madras High Court. When he left the Bench, after a successful career, he carried with him the respect of all who knew him, carrying on

Egypt: J. H. Pérez, Esq., P.O Box 240, Cairo, Egypt
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the tradition of the admirable Theosophical Judges who have adorned that high position. He then changed his life by entering the third stage of the orderly Hinḍū life, giving over to his sons the charge of worldly affairs, and devoting himself, accompanied by his life-long companion, his life, to preaching the great truths of religion to his village fellow-countrymen in their own vernacular. An ideal Hinḍū, as simple in his life as he was learned on the Bench, saintly in his conduct, with a delightful touch of humour in his speech, a devout Hinḍū and a broad-minded Theosophist, he was of a type rarely to be found in modern life. We shall long miss him in our service of the Masters, in Their work for the uplift of India. But while India has such sons as Sir Subramania Aiyar and Sir Sadashivaier, her uplift is sure.

***

Two years ago the opportunity of forming a good centre for work in Allahabad presented itself—a large house, but in very bad repair, which had belonged to a Chief Justice in the city, and had unusually large rooms. An energetic and devoted young barrister drew my attention to it, and we decided that an effort should be made to secure it and its large compound, sloping down to Gaṅgāmai. The effort was made and succeeded. The coming to Allahabad of Mr. and Mrs. Pearce—the former as Principal of the Kāyastha Pāthshāla helped us greatly. A Montessori School was started and the first eight pupils are now 48. Mrs. Pearce has been most useful, and Mrs. N. G. Paranjpe and her daughter are utilising their experience in Madras and Cawnpur; there is a clamour for a hostel, and for more land, so that Krishnāshram may expand—and expand it will. Mr. Sankaran Saran, by whose devoted work the place was started, in ending the first year's report, expresses the hope that it will be known as a place where men and women who work try to learn and to teach how to "live nobly". So may it be.

***

There was a very pleasant function at Poona on December 9, when I opened the new building of the Poona Lodge, the

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foundation-stone of which I laid on a visit to Poona before my last journey to Europe and America, in 1926. It is a pretty building, and very convenient. On the ground floor there is a hall for meetings, and an E. S. Room, and above a Masonic Lodge building. The Lodge was chartered in 1884, and for long Khān Bahādur N. D. Khandalawala, one of our oldest Theosophists, kept the young Lodge going by his devotion and knowledge. Then, one of our members, Mr. L. R. Gokhale, generously gave a plot of land, and there the foundation-stone was laid. I learned from the Report, read by the President at the opening ceremony, that five or six members are building homes for themselves near the Lodge, so as to approach the ideal of a community. A Bhārata Samāj Temple is to be erected by the generous donor of the site. The Lodge is remarkable for containing Hinḍūs, Pārsīs, Hebrews, Christians and Musalmāns, and is thus practically exemplifying the Fellowship of Faiths. A useful activity, visiting the local gaol, is carried on by some members, and the Superintendent states that the visits have reduced gaol offences and improved the morale of the prisoners. "I was in prison, and ye visited Me." A Released Prisoners' Aid Society was started two months ago. Some members are busy in educational work for women; others in training women doctors and nurses; or in Infant Welfare work and the Prevention of Cruelty to Animals; one or two are active in Municipal duties; one has organised a Village Service Society, and so on, in lines of useful activity. In fact, the Lodge is working for the diminution of ignorance and misery around it, the result long ago pointed out by a Master of the Wisdom as the duty of a Theosophical Lodge.

***

I am writing in Bombay on the first day (December 11) of a Jamboree, which has attracted nearly 12,000 Scouts from every Province, distant as well as near; and also from Ceylon and Burma, from Kashmir, Patiala, Travancore, Mysore, the Naizam's dominions, and even from Porbundar, and

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Baluchistān. H. E. the Viceroy, the Chief Scout of India, came to Bombay this morning, and opened the Jamboree in the afternoon, accompanied by the Governor. He made an admirable speech, full of kindly feeling. The Provincial Commissioner, Sir Chunilal Mehta, told us that Bombay Presidency started in 1921 with 346 Scouts and 129 Cubs; it has now 18,289 Scouts and 3,390 Cubs, a striking growth from 475 to 21,679. The Viceroy also noted the rapid growth of Scouting in India, the last census showing over 108,000 Scouters and Scouts. (The two interesting speeches will be found in *New India* of December 15.)

***

May I venture to mention to my readers that we are now entering on what I hope is the last stage of our struggle for Home Rule in India, and that they would do well, if they care for this struggle, to take in *New India*, which is now a Weekly, and in which I am writing nearly every week. We are following the precedent set by Australia of presenting to the British Parliament a Constitution framed by Indians, members of the Legislatures—except for 19 outstanding figures in the public life of India, 18 of whom were Indians. I trust that the National Congress, the All-India Liberal Federation, the Muslim League and the Home Rule League, will all, at their approaching Annual Meetings, appoint committees to consider any Constitutions presented to them, and to blend them into a single Bill, to be sent up to Parliament as India's demand.

***

The *Evening Standard* (London) says that:

The idea that acquired characteristics are never inherited is evidently not accepted by Dr. Annie Besant, who declares that there is springing up a new "sixth race," the children of which have a quickness of mentality amounting to intuition, and do not require to have things explained to them as fully as they are to the average child.

Mrs. Besant says that these superior children are especially numerous in California, and the other day I was solemnly assured by a leading Harley Street physician, who is also something of an anthropologist, that the finest physical type in the world to-day is

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being produced in Western America by marriages between the Chinese and the Irish!

My own view is that the human ego brings with him germs of the qualities which he has wrought out of the experiences of his last life on earth, during the period intervening between death and rebirth, added to those of other preceding lives; that he is guided to parents fit to provide him with a body suitable for the growth of these germinal qualities, which suitable education and surroundings can help him to develop during his present life.

***

A correspondent, writing of Krishnaji as "The Life-Giver," says:

Krishnaji appears to me as the Sun, the Life-giver. The Sun radiates its light, its warmth, its power. Down here its energy is absorbed; all material forms, the stone, the plant, the tree, the animal and physical man are but expressions of solar energy assimilated and transformed into myriads of varied forms. The Sun is not concerned with those, they are shaped by other agencies and forces in Nature, the Sun only shines and radiates life.

I imagine that in its consciousness as Sun, he looks on all forms as illusory since they are transient and he knows that ultimately they will all disappear as forms and the energy, the life he gave to those forms, will return to his crucible.

We, living in the world of forms admire the flowers, we use the metals and stones; those forms embellish our life and are necessary to our growth. However let us not blame the Sun who has a wider vision and expresses his consciousness *as Sun*. Let us open ourselves to his wonderful life, absorb it, assimilate it and express it according to our own capacity whether we are a daisy of the fields or a beautiful rose of the garden, and let us give thanks and praise for the gift we receive.

Therefore let us try also to understand Krishnaji's way of looking at forms. He sees so many of us entangled in the form-side of things, forgetting the life, and he suffers to see our consciousness imprisoned and cabined and wants to help us to release it. Surely he does not wish to destroy all those

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beautiful forms; on the contrary, as an artist he admires them, and all his images are taken from the world of forms; what he wants to do is to release consciousness from the entanglements of forms.

Forms are not harmful if while living in them and among them we have the magic key which opens the secret door in the prison. This key is understanding or rather realisation of the One Life ensouling all forms and transcending them.

Forms are useful *as means*, and nothing could be manifested without them; at the same time we must be able to leave all forms so as to feel our consciousness liberated from them, contacting the great Unity of Life, and knowing The Beloved.

A paradox? Yes, a paradox like all the paradoxes we meet in Occultism. The path of Occultism oscillates between life and form, and its paradoxes have to be reconciled in Unity. Paradox begins with the first pair of opposites, with the first polarity of manifestation. Krishnaji wants us to transcend, *in our consciousness*, all pairs of opposites and to be free from them in the One Life.

Let us get there first and then we shall return to our special form: Church, Science, Art, Philosophy, Psychology, Teaching, Lecturing, etc., with full understanding, and free. As Krishnaji says we shall then be creators.

Let us get there, Brothers, while a wonderful opportunity is given to us, instead of kicking because we fear to be taken out of the prison we love.

Let us get there, and all our difficulties will vanish, our arguments fall. Let us free ourselves, break our chains and put on our wings. Let us dare, and we will never be bound again though living into forms and using them.

When Krishnaji says: "Leave your books and ceremonies," he certainly does not mean that we should make a bonfire with our books and pictures and demolish our churches; he means we should break the shell of those forms, and find a way of escape from them in order to join him in the Kingdom.

Some say: "Why did he not say that more clearly? It would have been so easy." Of course I do not pretend to know his motive, although surely he had a reason not to say

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it more clearly. May it not be that if he had said the things as those people would have liked him to say them, we should all have remained quietly in our entanglements, none of us realising that we were entangled. Perhaps he wanted to cause that turmoil in us and to act as a volcano, to give us shocks ; and the very proof that we were entangled is that we have been shocked. Let us thank Krishnaji for that shock, which I believe is not the only one we will receive. From shock very often light is born. Krishnaji has thrown a stone into the dormant waters and all the creatures in the lake are suddenly wide awake (ned). Or to use a more gentle picture, the Charming Prince has come, and the Palace of the Sleeping Beauty, (Truth) is now full of life and activity. What a wonderful thing !

***

The Theosophical Society in England is starting a "Reincarnation Campaign"[1] in January, 1928, in order to spread the teachings of Theosophy, emphasising especially that of Reincarnation, perhaps the most illuminating of all. The General Secretary truly says that it "opens the mind to wider views, promotes a tolerant attitude, and brings a sense of the reality of the ego," and "becomes a vital factor in daily life". The appearance of a series of articles on it in the *Spectator*, shows that it is being discussed among the thoughtful and cultured public, and the moment is propitious for its wide circulation. I cordially wish the movement success.

***

Mrs. Duckworth writes an interesting letter from Egypt. English, Italian, Greek, French and Arabic contributions, in connection with the World Peace Union, have been sent to the press of Alexandria and Cairo, and interviews have been granted to Mrs. Duckworth by the Greek Orthodox Patriarch, Le Grand Rabbin, the Anglican Archdeacon, and other clergymen. The Stock Exchanges in Cairo and Alexandria observed the two minutes' Silence on Armistice Day. Mrs. Duckworth has also been invited to lecture to the Mothers' Union and the Girls' International Club. She

[1] See p. 511 for details.

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has formed a group in Alexandria who daily recite the Peace Prayer: "O Hidden Life of God," and a long and valuable letter of hers on the use of thought to substitute Peace for War appears in *The Egyptian Mail*. The following passage shows how skilfully she presents the idea:

Perhaps we do not realise that the field of energy in which, or through which, telepathy operates (the world of Mind-Stuff, Professor Clifford called it) is a highly sensitive medium; so much so, that a habitual thought creates as definite a track in the waves thereof, as, for example a tramway route on our roadways. Just exactly as trams run easily along the prepared tram lines, so does human thought flow more easily along the tracks or vibrations created by constant thought and discussion of any given subject. Hence the development and growth of public opinion which, associated with suggestion, brings many things, be they good or hurtful from the world of "mind-stuff" out into the world of physical fact and happening.

***

Mrs. Duckworth also gives, in *The Egyptian Gazette*, a useful letter from Miss M. B. Sanders, Bath, England; she writes:

At 11 o'clock, on November 11 every year, a two minutes' Silence is held in many countries, in memory of those who gave their lives for the future in the Great War.

A group of International Peace Seekers, being anxious to use the supreme opportunity which the Great Silence offers, proposes that people shall unite in sending a thought of World Peace into this quiet time. To this might be added a thought by those who care to do so, in support of the League of Nations, as it seems to be striving to work especially for the concord of Nations.

We hope in this way to establish the observance of the Great Silence all over the World, and thus form a universal thought-chain of World Peace and Unity. Already twenty-two countries have decided to organise themselves so as to work together, and each is asked to give out a definite strong thought of Peace for at least the first minute of the two minutes, on November 11, exactly at 11 o'clock according to the established time in their country.

All willing to co-operate in this, either by forming groups, or in working alone, are requested to write to me stating approximate numbers, so that a report may be made to the International League for the Federation of Nations.

Mrs. Duckworth hopes to form an Alexandrian group to help in spreading the thought of Peace. I cordially wish her success.

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A LETTER

DEAR FELLOW WAYFARERS,[1]

Your President, his wife and Mr. Warrington are having a strenuous tour in the United States. After reaching New York on Sep. 23rd, we proceeded to Chicago for the American Convention, which lasted a week and was full of joy and brotherhood. We all had a most happy time together and I was immensely impressed with the cordiality of our American brethren. We felt quite at home from the very start.

Then came the tour, which takes us to the following places: Spokane, Seattle, Vancouver (B.C.), Tacoma, Portland, Oakland, San Francisco, the Ojai Valley, Hollywood, Pasadena, Los Angeles, Salt Lake City, Denver, Omaha, Minneapolis, S. Paul, Milwaukee, Chicago, Kansas City, Oklahoma City, Dallas, Houston, New Orleans, Atlanta, Birmingham, S. Louis, Lansing, Detroit, Cleveland, Columbus, Pittsburg, Buffalo, Toronto, Rochester, Boston, New York, Richmond, Washington, Baltimore, Philadelphia. And then the "Olympic" on November 19th for Southampton and London.

Everywhere I discover the audiences to be most enthusiastic and in many places there is eagerness to follow up the exhortations I deliver. I speak on "America: Her Power and Purpose," and point out to our American brethren the real greatness of their wonderful land, and the fine promise before it. I talk of the past, of the great Americans —men and women—who built into America the nobility of their own fervent and altruistic spirit. I speak of the fine Declaration of American Independence, with the wonderful

[1] A Letter addressed to the members of the Wayfarer's Lodge [National Society in England] of which Bishop G. S. Arundale is President.

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note it sounds in the words "the pursuit of Happiness," of the Constitution with its notable amendments, especially the Prohibition Amendment, with regard to which I say that if it be right, as I think it is, then it must be supported at all costs, while if it be wrong, then at least it must be fought honorably and openly, and not as the bootleggers and rich people fight it —in a cowardly, underhand, unpatriotic manner.

I then refer to the Negro question and to the Jews, saying that the problem of equality may be difficult but sooner or later it must be faced, for all are God's children and equally cherished by Him. I then analyse the American character, suggesting that it is composed of two ingredients: First, a very real brotherhood, free, unconventional, easygoing: Second, a spirit of practical idealism, which often runs into excess, but which is substantially sound. I proceed to point out that these qualities fit America for the great mission to which I conceive that she has been dedicated from the very beginning, a great twofold mission. First, to show by her own prosperity that material ease, wealth, comfort, can be reconciled with spiritual growth, that a rich man *can* enter the kingdom of heaven, provided that he uses his wealth to serve others and not for his own exclusively selfish purposes. I believe that America is being tested as to her fitness to show such a reconciliation. In the past, Empires, Nations, have fallen because of the evils attendant upon luxury and ease. To-day it is to be seen if the world can, as it ought to, become well-to-do and yet remain spiritual. The expériment is being tried in America, and so far I think the experiment is proving a success. If it does, then America will be able to show the whole world how to live comfortably, prosperously, and yet seek after the Real. I elaborate this point, and then I go on to say that if America was cradled in greatness it was supremely because it was ordained that she should have the opportunity of standing

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beside the Christ on His return to earth. Hitherto Great Teachers, or some of them, have not been welcome. Two thousand years ago the Christ was but three brief years on earth. To-day it is hoped He may remain a longer period, and America has been prepared, is being prepared, to the end that a great Western Nation may listen to him, welcome Him, and because of her prestige and power gain for Him at least the attention of the world. On His right, India, the land which has ever welcomed the Great; on His right, India, because of her past and of her future; on His left, the young Western country America. Will America prove worthy of her marvellous opportunity? I think she will, but there is much to be done to ensure that she shall. I exhort to this end, and wind up with an appeal for Brotherhood in His Name.

T. S., Star meetings, luncheons with Rotary and other clubs, reporters, interviews, make up the strenuousness, and it is a case of travelling by night and lecturing by day, at all events very frequently.

I have mentioned this lecture, because it is the keystone to my activities; but the heart of our tour is my dear wife, who wins others' hearts and inspires them by her mere presence. I may do most of the talking, though she addresses women's meetings wonderfully, but she sends everywhere the refreshing breeze of purity and truth. So she contributes enormously to the success of the tour, even if I make the most noise. Mr. Warrington is a fine comrade to us, and we do not know what we should do without him. He is a wonderful person.

What shall I say of Ojai? No words can express my sense of the spirital grandeur of the Valley, to say nothing of its physical beauty. Indeed it is the home of the new sub-race and of the Great Lord Vaivasvaṭa Manu. I do not think that I have ever experienced the same sense of uplift and of bliss-peace that I felt in Ojai Valley, though I have been in many

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wonderful centres. My wife and I long to return there some day, for the inspiration of Ojai is in its way supreme.

How interesting has been my life during the last few years. First, the study of European conditions in 1924 and 1925. Then in 1926 and part of 1927 Australia, a land equally endowed with the spirit of Brotherhood and with its own glorious mission to fulfil. And in Australia, our great brother Bishop Leadbeater, deeply beloved and reverenced by one to whom he has been more than words can express. What an inspiration was our stay in his beautiful home overlooking Sydney harbour. Then back to Europe where the great mother of us all met us and blessed us as she alone can bless. And now to America, the Western hope of the world, as India is the Eastern hope, and even more than the Eastern hope, for she is the world's mother and thus the hope of all the world.

I have been deeply privileged during these years of joyous insight into the working of Their Plan for their younger brethren, and I hope I may be the more efficient for the insight I have gained.

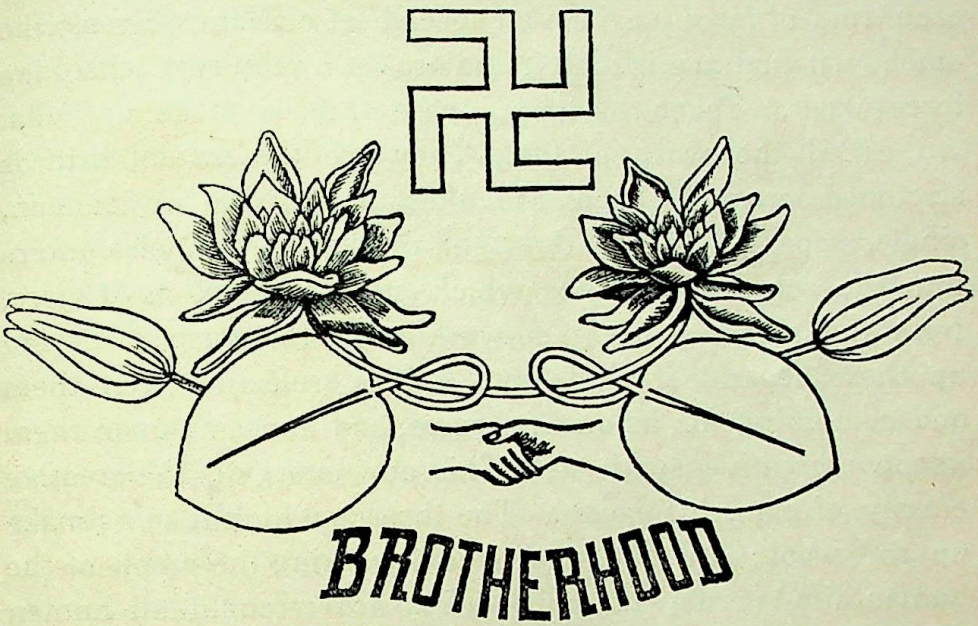
I find I have forgotten to note in the description of my lecture that I urge most strongly that American animals be admitted to the rights of their American citizenship, for they are no less citizens of America than the human beings. I speak in the strongest possible terms against the horrors of the stockyards, saying that they are a disgrace to America and to her great destiny. I suggest that just as there has been the Prohibition Amendment, so there should be another Amendment to get rid of the cruelty and evil of meat-eating. If America can do the one, why should she not do the other?

And so the happy work goes on.

GEORGE S. ARUNDALE

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THE ḌEVAS AND HUMANITY[1]

By E. A. WODEHOUSE, M.A.

(Continued from p. 281)

II

I ended my last lecture with an image—the ḍevic warp, the human woof. Translating our world into terms of living force, the basis of all manifestation is to be found in those countless lines of force which, in their natural state, stream freely outward from the heart of things, lying, as it were, separate and parallel to each other and combining, where they do combine, only by aggregation (*i.e.*, by the

[1] Two lectures given under the auspices of the Brahmaviḍyā Âshrama, Adyar, on October 24th and 26th, 1927.

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addition of one to another) and not by fusion. These, in their totality, are the forces of the ḍevic, or Nature-world; and each line of force has its own special set of Nature-lives, who embody it and manipulate it and are, in a very real sense, the force itself. Taken together, these threads make up what we called the warp of life. They are the primal threads stretched across the loom of manifestation, and so they remain, single, separate and for the right, until something else enters into the scheme of things which attacks them, as it were, from the side and begins to work across the warp, gathering up these separate threads into unities, selecting from them and combining for its own purposes, and imposing upon them its own creative synthesis. This new energy is the creative energy of man, his *manas*. The threads which it spins make up the woof; and out of this dual working the whole of the human life-tapestry is spun. Thus are wrought all human arts and sciences, all religions and polities and civilisations. All are but the human woof spun across the ḍevic warp.

Generalising the whole thing up to its ultimate Reality, we may say that God, in His ḍevic manifestation, lays the warp; God, through His human and post-human manifestations, weaves across this the woof; and out of this complex of interwoven forces is wrought that glorious garment, which is the consummation of our world-system and the living vesture of the Logos-to-be.[1]

Let us be careful, however, as I recommended in my last lecture, not to let our formula escape up into regions where thought cannot cope with it and language toils after it in vain. We must examine it in relation to things that we know, not to things that we can only guess.

[1] In the language of technical Theosophy, this ḍevic world of natural forces working in their own natural way, is the world of the Second Outpouring of Divine life. Collectively, it is Nature, as she exists everywhere and always untouched by the forces belonging to the Third Outpouring. It is only after individualisation, or the Third Outpouring, that what I have called the wearing of the woof begins. The life of the Third Outpouring, in other words then, works across the life of the Second.

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Before we do this, let me just point out one or two thoughts that we should bear in mind in order to grasp more clearly this dualism of warp and woof.

1. The warp is anterior to the woof. It is laid first. These devic threads are the primal elements out of which everything has to be built up. From man's point of view, they are the living material which he finds waiting for him on his entry into the world of Nature. No human creation, it follows, can be *ex nihilo*; it is always out of an existing material; its task is not origination, but selection, combination, elaboration. Look where we may, therefore, in the whole world of human creative activity, we shall always, if we probe deep enough, find beneath it, as its ultimate substratum, this devic warp.

2. In order to fill out this conception of the omnipresence of the warp and of its adequacy for all future human elaboration, we must imagine these devic threads as practically infinite in number, as existing on all planes and, finally, as infinitely diversified—each thread, that is to say, having its own special quality, colour, rhythm or idiom; and being, in virtue of this, unique. So that all the threads, taken together, are as it were the elemental expression of the many-ness of life. They are, to use a phrase of Emerson's "God in distribution"—His infinite modes of life, manifested as units and working as separate force-lives or pulsations.

This is important for two reasons. First of all, it will help to explain those fundamental differences of tone and quality, which we find in human arts, religions and civilisations—between, *e.g.*, the art of one country or age and the art of another. These differences are ultimately devic; and the only figure we can suggest, as a formula for them, is that for each, as it were, a different devic warp is laid—a special selection of warp-threads out of the infinity at Nature's disposal; these changing selections being governed

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by the World-Plan. And the second thing which it will help to explain is the importance of these ḍevic warp-threads in the man-woven tapestry. The business of human creation—of what is, in terms of our formula, human cross-weaving, the human woof—is not to smother and conceal the ḍevic warp. Rather the health and life of all human arts and institutions, all religions and civilisations will depend almost entirely on how far the underlying warp is permitted to show through. For if the ḍevic threads are overlaid too heavily, and if the glowing life and colour in them is thereby stifled and concealed, such a thickening of the human woof is always disastrous. It is an unfailing mark of the decay of the art, the decline of the civilisation, the corruption and devitalising of the religion. Only when the warp-threads shine through freely, when the woof is shot through and through by their radiance, is there real health and life; and it is better, if anything, to have too much of the warp showing and too little of the woof, than the reverse. But, as a matter of fact, the natural history of any art or institution is, from one point of view, only the story of the changing balance between warp and woof; and we shall glance at this in a moment.

And now let us approach our formula from another side, working back to it from the concrete.

All sensitive students of literature and the arts will be aware of a particular note or quality, which meets them every now and then in poetry, or music, or painting, and which, wherever it is found, is unmistakable. I refer to the note of elemental simplicity. In poetry we sometimes borrow Milton's phrase for it and speak of "wood-notes wild". In music there is no very good name for it; but it seems to be a little what musical critics mean when they talk of the "folk-element". In painting, a common term for it is *naiveté*. But none of these words, except possibly Milton's, give the real significance of the thing; and to my mind, Milton's only

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suggests one particular kind of simplicity. Possibly a better term than any is Matthew Arnold's "natural magic". For the peculiarity of the thing, when it breaks upon us, is always its charm; and its magic is of something virginal, unutterably innocent, primal, spring-like, unspoiled. We can get it in a line of verse, even in a single epithet, sometimes (though rarely) in a whole poem. A phrase in music will give it to us; and it is the indwelling life or quality of certain pictures. And always it baffles us with the sense of its belonging to an art beyond art. It is unanalysable, elemental, utterly and completely elusive.

Now what I would suggest to you is that it is at such moments that we get a glimpse of what is meant by the "ḍevic warp". The poet or musician, has uncovered a ḍevic thread; or rather, by lightly laying a thread of his own across its line, has made that ḍevic thread manifest to us. He has made audible a phrase, or cadence, out of the basic song of Nature itself. It was always there, sounding its magic note; but we could not hear it until the human thread, crossing it, touched it into audibility.

And this suggests a principle of far-reaching importance. It is that these threads of the ḍevic warp, although living and active in their own world, do not become actualised for us and a part of our own life, until each has been reached and touched by human cross-weaving. It is therefore man's task to cover an ever greater and greater range of these with his extending woof; but it is, at the same time, his task—as he does so—never so to overlay them that their own free-flowing life is stifled and buried. Better indeed, in some ways, as I have already said, the small range, with the ḍevic threads left glowing and free, than the wide range, with the ḍevic threads thickly worked-over and smothered. Best of all, the wide range, the great elaboration, shot through and through with the free-flowing life of the warp, in this the ultimate

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World-Purpose is more fully realised, and its far-off end foreshadowed. And this is a formula that can be applied to anything that human beings do or make. To illustrate it, let us go back to the simplicity, the elemental "natural magic," of which we were speaking a moment ago.

Every art, in its earliest beginnings, has much of this primal freshness, this ḍevic quality, which we were mentioning. That is because we have, in the first stage of any art, the tentative weaving of a few thinly placed threads of human invention across a few threads of the ḍevic warp. The range is narrow, but the warp shines freely through. To such a phase of art belong poets like Chaucer or painters like Cimabue. Their mark is *naiveté*, and they possess, a charm which is not wholly their own—perhaps not their's at all—but is due to the fact that, by their very limitations, they just touch and quicken the ḍevic warp and leave it to sing its own song. They are then at the very beginning of the specifically human task. They have brought a certain range of the warp into human life and experience; but beyond it lie whole immense ranges, which can only be reached by the slow evolution of the art and by the cumulative effect of human effort.

The great musicians, the great poets, the great painters are those who, coming at the appointed time in the development of their respective arts, are able to gather up and cover the greatest range of warp, reaching far across it and appropriating it for their purposes, and at the same time to weave their tapestry over it without arresting or burying its ḍevic life. Great art, the greatest, is thus always an elaboration; but it is an elaboration shot through and through with living ḍevic threads. And, at this stage, what was once *naiveté*, or elemental simplicity, takes on a deeper note. In criticism, we call it "inevitableness". Or, from another of view, it is the "singing quality" in verse, or paint, or music.

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It has still the same mark of seeming to be rooted in an art beyond all art; and it still, wherever we find it, tells the same story. For it is the quality of the ḍevic world. Wherever we find it, we know that the great synthesis has been achieved—the synthesis of human and ḍevic in perfect blending; and it is this which gives the immortal quality to the rhythm and diction of a Shakespeare at his best, to the music of a Beethoven, at his best, to the sculpture of a Phidias; and it is this that meets and baffles the critic in all the greatest painting. Matthew Arnold, who has a habit of inventing critical formulæ of which he can never somehow explain to us the full truth, speaks often of the "grand style" in literature; and it is obvious to those, who try to follow his thought, that "grand" here has little to do with our common conception of "grandeur" since the very lines which he is fond of quoting and requoting, as illustrative of the style, are sufficient to disprove this.

I am convinced that Arnold, in his formula, was struggling with the very conception, with which I am struggling in mine and that the quality, which he was trying to express, is the one which, in terms of my formula, we find when any fully matured art has achieved the elaboration of maturity, without losing the fundamental simplicity, the singing quality, which is its ḍevic substratum—in which (as I have said so often that you must be getting tired of the phrase) we have an elaborate richness of the woof, which yet permits the ḍevic warp to glow through it. Matthew Arnold knew nothing about ḍevas, and so nothing about ḍevic warps; thus he had to talk of the "grand style". But I am sure that what I am thinking of, *he* was thinking of. In ordinary critical language one might perhaps say that the point marked, in literary evolution, is where *naiveté* has been left behind and "inevitableness" has taken its place; but it is a matter, in which terms count for little and ideas for much.

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When we pass to the decay of an art, it is clear enough whither our formula will lead us. For such a decline will always come, in terms of our generalisation, by a stifling and overlaying of the ḍevic element. This I have already mentioned. It may perhaps be of interest, however, to note briefly, in passing, one or two of the ways in which it is likely to come about. Keeping literature as our example, we may note first, the natural changes through which any language passes in the course of its history, tending towards a degree of woof thickness (if I may coin a word), in which the ḍevic freshness is more and more lost. Human speech, it should be remembered, is the first laying of the threads across the warp —so far as literature is concerned—for the original ḍevic threads, in spite of all their potentialities of music, are inarticulate in our world until the human *manas* has laid hold of them and turned them, however rudimentarily, into words. When creative literature begins, therefore, it has already to deal with a woof (however thin) and not merely with the warp; and the tendency of this woof, as time goes on, is to get thicker and thicker, as the language grows in complexity and its manifold threads are used over and over again. The result is that there comes a time when the language begins to be as it were, spoiled by use, and poets find it more and more difficult to employ it magically. The reason is that the units of their vocabulary, the words at their disposal, have had the ḍevic quality stifled in them by over-laying.

It is noteworthy, for example, that, while a poet like Chaucer can say the simplest and baldest things and yet give to them an impression of spring-like charm, the poet of to-day is absolutely precluded from doing the same thing by the mere fact of the evolution of the language at his disposal. In Chaucer's day the English tongue was very near to its ḍevic substratum; it had been but thinly overlaid; and so almost any word in it is, for us, full of elemental charm and magic.

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To-day, on the other hand, the would-be poet has to cope with a language which has been woven and over-woven, until the ḍevic quality in it has become smothered. An interesting essay, by Hazlitt entirely fits in with what we are saying. For Hazlitt's thesis is that there is, in the history of every language, a culminating moment, in which complexity and freshness are perfectly blended. An Elizabethan or a Jacobean prose-writer, he maintains, could not write badly, because he had at his disposal a language so naturally noble that it practically wrote itself. In Matthew Arnold's phrase, the "grand style" was there, ready to his hand. In one phrase, the language had reached that central point of balance, at which elaboration of the woof co-existed, with the free-flowing, life of the warp.

The other typical symptoms of decay in a literature, as viewed under our formula, suggest themselves so readily that, in speaking to an audience of students, it is not necessary to work them out in detail. There is, for example, imitativeness, which is merely working over the woof already spun by other men; and the defect of it is that it begins, as it were, at one remove further from the underlying warp and is precluded, by the interposition of that which it imitates, from touching this warp at all. Then another symptom is aridity, hardness, sophistication—the quality which spoils most of English eighteenth-century verse. This I can only image as so tight a weaving of the woof, that the devic threads, across which it is spun, are literally strangled. The fault in Pope—and still more in Pope's imitators—is that they are the most "human," *i.e.* unḍevic, of poets, they are woof without warp. Of the perfect blend of ḍevic and human, which is the ideal of all great literature, they represent only the human side. And it is not surprising, therefore, that the great reaction against them, which is usually spoken of as the Romantic Revival, or the Romantic Revolt, was, in its essence, a reaction to the ḍevic. It was a deliberate getting back to the warp.

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A whole army of critics have endeavoured to give a name to the precise thing which was at the heart of the Romantic Revival. Then Walts Dunton speaks of the "Renaissance of wonder"; other critics speak of the "return to Nature"; and the thing is one of the perpetual conundrums of literature, tempting every new critical writer to try his hand at putting the ineffable into words. Looked at in the light of our formula, it is, I think, not difficult to get at something of its deeper meaning. Wordsworth's celebrated *Preface* gives us the hint; and the best of his own work and that of Coleridge shows us the thing in practice. The Revolt was an instinctive harking-back to the ḍevic simplicities. It was a laying bare of the warp, the bringing back of the ḍevic note once more into English poetry. And so the greatest verse of that age is verse in which something elemental sings through, in which the actual words written seem to evoke a magic which is not of themselves, but something almost independent of them; and the characteristic qualities of the great poets of that epoch are to be found in the particular kind of ḍevic-human blend, which the personal genius of each enabled him to produce.

Possibly the nearest of all to the warp is Blake, much of whose verse seems almost to move along the lines of the warp itself, rather than of the woof. Coleridge, in *Kubla Khan,* succeeded in writing a poem, of which the thought-movement is almost wholly ḍevic; and *Christabel* and the *Ancient Mariner* are poems where the whole effect is produced by leaving the warp, as far as possible, free through the strictest economy of woof-threads. In Wordsworth and Keats we get what is more specifically the mark of a maturity—namely an equipoise or blend. Here warp and woof work in together—Wordsworth's special art consisting in imposing on the warp a mode of his own which, as it were, stilled and calmed its restless elemental movement, while not disturbing

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the flow of the life itself; while Keats, within his own lesser range, reproduced that richer elaboration of the woof, combined with the free flowing-through of the warp, which had been lost in English literature since Shakespeare's time; and this is perhaps why he has been sometimes called the most "Shakespearean" of the poets since Shakespeare. In Shelley we have I think a different phenomenon; for the more I study Shelley's life and works, the more convinced do I become that he was that rare creature, an importation from the devic world into our own. And I am glad to note that recently quite a serious literary critic, altogether unconnected with theosophical thought, has maintained that Shelley was an air-spirit in human shape. Into the literary consequences of this transference from the devic to the human world, I am not prepared to enter; nor can I, at the moment, turn aside to deal with the adjustment of our formula to his case. I can only say that, if my conjecture and that of the critic in question (whose name has unfortunately escaped me) be true, then we have an additional confirmation of the essentially devic motive of that Revival, in which Shelley played so conspicuous a part.

The Romantic Revival in English literature, however, I do not hold to be a unique, or even a special event, in its relation to devic life. For it is my opinion that all revivals, which are reactions against human elaborations and complexities, are as it were, endeavours, to get back to the warp. When, for example, an over-elaborated and over-sophisticated society, like that of the late eighteenth century France, responded almost hysterically to the "Back to Nature" gospel of Rousseau, it was not the intellect which responded; it was instinct. It was human nature, tired of itself in isolation, longing for its lost companion. It was man's instinct craving for the ancient simplicities, the elemental freedom, the naked naturalness of the warp. And I would go further than this

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and suggest that beneath all human stirrings and upheavals, beneath man's groping idealisms, and his vague reachings out after the intangible, we may in most cases detect what I may call "warp-sickness". It is this which generates what Cleopatra called "immortal longings"; this which, in the last resort, goads the poet into writing and the artist into painting and tortures the dreamer with vague hints of something which he cannot grasp, but which, for all that, he feels to be very near, "nearer than breathing, nearer than hands or feet". How few of these warp-sick folk can explain themselves! The reason is that the life, which is stirring in them, lies in a region which is too elemental for utterance; so primal, in fact, that it is almost impossible not to misinterpret it, when the endeavour is made to turn it into speech.

And now I have come to a point in the composition of my lecture when I find that, contrary to my original expectation, I shall be prevented by other work from spreading my talks over three mornings and so shall be compelled to get the rest of what I have to say, or as much of it as I can, into the remainder of this. Had I known this earlier, I should have shortened the first part of this lecture. As it is, we must do the best we can. I wish therefore, in the brief time at my disposal, to pass in review one or two topics which seem to me to be illumined by our formula, making a few remarks about each. Let us keep in mind, as we glance at them, the general notion of the warp and woof, and of the essential simplicity of the threads of ḍevic life.

The first topic is the general relation of the ḍevas to Art, which seems to me a little different from what is usually thought. There is, I believe, a common idea amongst theosophical students that the ḍevas are pre-eminently art-intelligences and that a great part of their work has to do with such things as music, painting, literature, and so forth. This last point is true, and I have already said a good deal about

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the ḍevic contribution in this sphere. But let us not think that the ḍevas themselves are artists, any more than the colour man, who manufactures and supplies paints, is an artist. The ḍevas, at least in their simple state—and what I mean by these words will become clear in a moment—supply the wherewithal, but they do not construct out of it. That is man's task; and it is one of the most important distinctions between the ḍevic and human links. We shall see perhaps what is meant if we turn, for a moment, to that great world in which we get ḍevic activity manifesting in its pure state—namely, the world of visible Nature, the world of the Second Outpouring.

Now the point about everything in the Nature-world, at any level below that at which that revolutionary alien, *manas*, makes his first incursion into the scheme of things, is its perfection. Take any leaf, any stone, any blade of grass; take the body of any insect or an animal—and we recognise at once that it is perfect, with that baffling kind of perfection which is not a matter of comparison, but which belongs to everything just because it *is*, because it exists. This is the perfection of Nature, and it belongs to all her works. But you or I using the prerogative of humanity can take any two leaves, and can say of them that one is, for us, more beautiful than the other. *That* is an artistic judgment, and it is purely human. Nature herself knows nothing of these comparisons. And so, when Nature builds—which is only another way of saying when the ḍevas build—she does not build artistically; she builds in terms of her own natural perfection which can never be anything else than perfect. In art, on the other hand, the whole essence of the thing is that the artistic effort may succeed or fail—it may approach more or less nearly to an ideal of perfection; and this point was emphasised long ago by Aristotle, who selected as the leading mark of all art that it was "contingent"—that is, the result was not certain

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beforehand. All art, then, let us remember, is something laid across Nature's lines of creative activity, and it is laid across by man.

But here comes in a possibility, which is in itself a very attractive one, and arises naturally out of our image of warp and woof. It is that of evolution through interaction. It suggests that the ḍevas may *become* artists through their contact with man; and not only artists, but everything else that man is; that man, in short, by his own creative efforts, is developing and enriching the ḍevic evolution; just as it suggests also that the ḍevic life-forces are, in their own way, developing and enriching humanity. For, as we have already seen, whenever a human woof-thread touches a ḍevic warp-thread, there by galvanising it into objective actuality, something out of the ḍevic world—a life-pulsation or line of force—is added to the range of man's experience and achievement. He has conquered a little fragment of new territory. Similarly, at the point of contact between the human and the ḍevic thread, something out of human life has been added to the world of the ḍevas. There is an intermingling, an interchange, of the life of warp and woof. Each has learnt something of the life that runs across its own. And it may well be that, after æons of this kind of commerce, the result must become palpable, and that the tendency will be for the human race to grow more ḍevic, and the ḍevic race more human. More and more, too, it may come about that the two sets of threads will cease, as it were, to lie merely across each other and, in some mysterious fashion will come to combine this cross-relation with a common movement in a single direction.

In order to make what I mean, by these last words, a little clearer to you, let me suggest to you an interesting symbol, which may possibly contain the very secret at which we have just hinted. You all probably know the *caduceus*,

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the rod of Mercury, with two serpents intertwined round a central rod and, at their heads, a pair of wings. This is usually taken as the symbol of the serpent-fire, the *kundalini*, and its passage through the *chakrams*. But I have seen it applied, with absolutely convincing success, to the genesis of the chemical elements, as revealed in *Occult Chemistry*.

I now suggest that we may have in this sacred and immemorial symbol a graph of the interaction between ḍevas and humanity—possible even of the evolutionary world-process as a whole. For if we substitute for our image of two sets of threads, laid across each other on a flat loom, that of the same two sets of threads crossing and re-crossing each other and at the same time moving onwards in a common direction, we get at once a spiral as in the serpents of the *caduceus*—the central rod typifying the line of direction (which we may interpret as the line of the Divine Will or Plan) and the wings the final completion of the task. For, as each piece of work is finished, when the crossing and re-crossing strands have wrought it to its appointed end, the thing as it were, takes wing and breaks free—a completed product, an accomplished perfection, a thing of beauty and a joy for ever. So perhaps at the end of our Solar System, shall the Thing, for which all the hosts of Īshvara have laboured for uncounted æons, break free in Its perfected majesty of completion, and a new Son of God, a new Īshvara, take wing into the void of Being.

This possibility that each of the two great kindoms, ḍevic and human, is by its contact developing the other, is one that would repay much further study. As a point of interest, we may note, in passing, that here the initiative would seem to lie with the human evolution, since the great world of ḍevic forces, the world of the Second Outpouring, lies, as it were, undisturbed and in its own state until man, the product of the Third Outpouring, begins to work creatively across it; and this

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suggests that human individualisation may stand perhaps to ḍevic individualisation as cause to effect; in other words, that it is through contact with the life-forces set up by individualised man that the ḍevas themselves become individualised. This would explain the statement, made by Bishop Leadbeater, that individualisation comes at a relatively later point in the ḍevic evolution than in the human. It would also suggest that one purpose, at least, of man's perilous adventure down into grosser matter is to win a great prize which he can afterwards share with his ḍevic neighbours they being exempted, by the nature of things, from the hardships and dangers of the quest. Man may be, in one sense, the Prodigal Son of Nature's household. But when he does return, weary and travel-stained, from his wanderings, he does not come empty-handed, he brings with him a treasure that the stay-at-homes could not have found for themselves. And this, finally, throws light on something which appears in many places in our occult literature—and I am particularly thinking of a passage in one of the letters of the Masters—namely that, occultly speaking, it is a greater thing to be a man than a ḍeva; and it explains why, when any advanced human being enters the ḍeva kingdom, he enters it, not as an ordinary citizen, but as a prince.

Another point which we may note here is that if, through contact with humanity, the ḍevas come more and more to absorb human characteristics, then an explanation is to hand of the apparent similarity of the more advanced ḍevas, *e.g.*, ruling Ḍevas, to their advanced human neighbours. The essential simplicity, which is the ḍevic way of living and working, may in time give place to a greater complexity, simply by derivation from man's complexity; so that, as time goes on, the original distinction between ḍeva and man, which was emphasised in my first lecture may tend to be diminished. And we may develop this thought into the speculation that the perfected product of each evolution human and ḍevic, may

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be, in the fullest sense, a blend of the two—with this distinction (which, one imagines, persists to the end) that the natural direction of the ḍevic life-forces, and the special type of work which the ḍevas, even the greatest, contribute to the world-scheme, lies along the lines of the warp, while that of man lies along the lines of the woof. And this idea of the ultimate blending of the two kingdoms leads me to the next topic on which I should like to touch; and that is the co-existence of ḍevic and human elements in every one of us, as individuals, even as we are now.

Here I must be very brief. Let me refer you back to the distinction between Nature and Art, which we touched upon a few moments ago. We noted, there, the unself-conscious perfection of Nature, as contrasted with those self-conscious artistic activities of man. Now for present purposes, I want to disentangle from the general complex of Nature and of man just those two attributes of unself-consciousness and self-consciousness, Nature, until *manas* gets to work within her, is unself-conscious; man is self-conscious. And since Nature in her own state, is essentially the field of ḍevic forces, one distinction of a general kind which we can draw between ḍevic and human life, is that ḍevic life is characteristically unself-conscious, while human life, *qua* human, is self-conscious. And from this I would draw the bold generalisation that all unself-conscious life is technically ḍevic, and may be regarded as working along the lines of the warp, which are as we already know, Nature's lines. In the animal kingdom, for instance, we see this unself-conscious life working as instinct; and if we look closely enough at man we shall observe that large parts of his life, which were once matters of conscious life, thought and effort, have been handed over, in the course of evolution, to the instinctive. The specifically human element in them has, in other words, done its work, and the thing has now become ḍevic—that is to say, a matter for the

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unimpeded flow of natural forces. It has been handed back to Nature. It has become a thing of the warp.

Now the inference here—applying the generalisation which I have just mentioned—is that all man's progress must, in one of its aspects, consist in just this handing over of more and more of human nature to the devic warp. If, for example, after working long at the development of some moral quality, I make it at last so much a part of me that it has become what is called a second nature and I no longer have to think about it, then what I have done has been to transfer this part of me to the unself-conscious. I have vitalised within me a certain part of the devic warp, so that it now sings through me without my having to pay it any further attention. And the more advanced I become, the more of me will have been relegated to this region. That is why, I think, the moral qualities of the very great are often, so to speak, so elusive. They are there; but they are there in some form which we can feel rather than define.

Take, for example, our President's strength. Who could be more gentle on the surface? Yet oppose to her something which would seriously interfere with the Master's work, and all the latent power would instantly leap into manifestation—the explanation being that the very opposition could recall it from the region in which it normally lives. I can remember a time, if I am permitted to say so, when the President's strength was habitually far more in evidence than it is now. What has happened since then is not a lessening of that strength; it is rather a further stage in the evolution of this quality, which has handed it over to the instinctive or unself-conscious. It is her own now, in a deeper sense than it was. It is part of the warp. For that quality or capacity, in the nature of each one of us, is ever truly ours, which, having by our cross-weaving been touched and awakened into actuality, can at length be left to sing through us unaided. The woof,

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having done its work, is removed; the warp, now fully vitalised, remains. And such, at every stage, must be one formula of progress. Each one of us, as he advances, is reclaiming and vitalising more and more of his own devic warp. More and more of our potentialities have been realised and, when realised, have been handed back to Nature, to live their own life through us, as the basic under-song of our being.

I spoke a moment ago of "one's own" devic warp. What does this mean? It means that, just as for a new civilisation for instance, a new warp has to be laid, consisting of all the devic threads which have to be vitalised in the development of that civilisation, so for each one of us, when we come into evolution, a warp is laid. This, in its collective diversity, makes up that uniqueness which belongs to the Monad. For every such warp is different. It is a different selection and combination of devic threads; and the whole has its own collective pulsation, or rhythm, which is the note of our individuality. To vitalise this warp, by cross-weaving, and later, to incorporate ever more and more of it into the unself-conscious, devic, or natural substratum of our being, is our evolutionary task.

And one point which deserves an emphasis here, which perhaps it does not get in parts of our literature is the quality of individual uniqueness. The warp which I have to vitalise is *my* warp. And however much my life, as it widens out, has to be blended with the universal life of things, this has still to be done, if one may phrase it so, in terms of my basic note, or rhythm. For it is this note which, as I expand, makes that larger life mine, and possibly many of the more obscure points about the path of progress may have something to do with this basic rhythm and its relation to the unfolding of the spiritual nature. For instance, for a man to have found his work, to have hit upon the one thing that *he* can do and so to have learnt to sound his note, may be really the

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beginning of true progress. This I cannot say. I merely leave it as one of the things that suggest thought—adding only that, as a quality of the warp of life, this note belongs essentially to the ḍevic line of forces, and that, if we like to think of all these together as a single ḍevic life, we may speak of everyman's spiritual evolution as being the task of realising, and vivifying his own ḍeva.

Possibly that which, on the causal plane, appears as the Augoeides, is merely this ḍeva with all his potential qualities externalised as actualities and projected into visible shape. Possibly, too, what is sometimes spoken of as a man's Guardian Angel is not so much a celestial policeman, or watchman, engaged in warding off dangers, as the man's own ḍevic counterpart, in so far as already developed—the expression, as it were, of the already realised life-forces of his ḍevic warp, and so of his own unfolding spiritual uniqueness. And every vitalising of new threads of the warp, every reclamation of them from latency into actuality, may be figured as a strengthening of the Guardian Angel, by projecting him into a fuller and richer being.

One more matter I should like to refer to before I stop, but time is now so short that I can only do so in a sentence or two. We are at one of those great turning points in history which bring with them the founding of a new civilisation and the religion and the coming of a great Spiritual Teacher. What hint can our formula give us about this? Surely it is, that in the beginning of everything we have first the laying of the ḍevic warp. The human cross-weaving comes later. So that, while in centuries to come we shall get that gradual elaboration, across the lines of the warp, which will give to the new religion its dogmas, its rituals and its institutions, and to the new civilisation all those complexities of outward form through which it will become manifest in the world of men—just at present we must look for none

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of these things. We must look only for the warp. "Heard melodies," says Keats, "are sweet, but those unheard are sweeter"; and it is to the unheard melodies just now, that we must open our ears. That is both the magical charm, and the difficulty of a time like the one we are in. There is so much to feel, to catch at through the intuition, so little that we can grasp intellectually and formulate into words. For the Teacher must keep His warp clear; He must not allow it to be overlaid too soon. The time for all that will come later, when the new sub-race is organised and has come into its own. At present, we are in the devic beginnings of everything. The song is there for us to hear it; its divinely simple cadences are already pulsing through the world. But it is still in that phase where the grosser ear of man cannot detect it and only the spiritual ear can avail.

One final point. We have been told that such institutions as the Liberal Catholic Church and Free-Masonry are of the future, that they are part of the Plan. But as to what precise part of the Plan, some of us, perhaps, are not quite clear. Our formula may help us. The fact that these two institutions are already elaborately overwoven shows that they are not, specifically, of the new civilisation which is now being born. They are rather a connecting link—what, in military language, is called a *liaison*—between the older civilisation and the new. This function, Masonry would seem to have performed many times already in history. The Liberal Catholic Church is performing it for the first time. And the explanation of this latter link is that on this occasion, we are told, the older civilisation is, for the first time, not to be destroyed in preparation for the coming of the new. In the language of our formula, the old warp is being kept, with all the elaborate woof that lies across it; but, in order that this may fit in with the life of that new warp which is even now being laid, it must itself be revitalised.

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The ḍevic threads in it must glow anew. That is the work which the Liberal Catholic Church is doing for Christianity. It is part of the work which the Theosophical Society has long been doing for religions in general. There have, indeed, been in the history of the Theosophical Society two great motives or tasks. One has been the revivifying of the world's old warps, in order that they may be carried on into the new age. The other has been, not so much the laying of the new, but the summoning of the world to learn and note that the new is being laid. The actual laying of the new was not its work. For that task belongs to mightier Hands.

I turn aside now, reluctantly, from a subject which might have carried us much further, if we had only been able to pursue it. The synthetic method of study has, I feel, a vast field for its inquiries in the body of facts, as revealed to us in Theosophy. And it is pleasant to feel that, in the Brahmaviḍyā Āshrama, we have here in Adyar an institution, which has for sometime been engaged on this task and is likely to be more and more so engaged in the future. As a casual visitor to this pleasant corner of Adyar life, and as lecturer under its auspices I wish it every possible success.

E. A. Wodehouse

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LARGESSE

IF the frail blossom could repay the Spring,
Or herb and flow'r hold audit with the dew,
Or seeds refund, for their free-scattering,
The winds of heav'n—then, haply so, I too
Might make my compt with You.

If in the master's hand the violin,
Turning to gold the strain that hand hath stirr'd,
Could pour the thanks it feels—then might You win
From my poor music (but for You, unheard)
Haply, Your golden word.

If Moon and Sun, for light receiv'd and given,
Could square their books, or fields compound for rain
With April skies—then might I from Your heaven
Borrow sweet show'rs and warmth, as I was fain,
And pay You back again.

But no—like these, You give, You do not lend!
Unbook'd, uncheck'd Your bounties fall too swift
For heart to thank, or burden'd strength to spend.
Pardon me, then, a load I cannot lift:
Master, forgive—Your gift!

E. A. WODEHOUSE

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THE BROTHERHOOD OF MAN: ITS PRACTICAL REALISATION[1]

By MRS. BAYLY

THE speeding up of material progress brings with it acuter forms of dissension in social and industrial life. This is partly because the actual differences between wealth and poverty are becoming relatively greater than they ever have been in the world's history, and partly because of the growing intelligence of the mass of the people. Where formerly poverty was accepted without much question or hope, now very pointed questionings are arising in the minds of the people, and aspirations towards a fuller expression of life for all are seeking recognition.

True, these aspirations are expressing themselves in many different ways, groping and blundering towards the light; and my aim in writing the following essay is to hasten progress and so to save much unnecessary effort, loss and suffering by indicating the path by which we shall attain to social (and in the end, spiritual) salvation.

The pressing present need of humanity which has to be satisfied—and which can only be satisfied by the natural working out of the law of God—is freedom from strife between individuals, between groups of individuals ranged against each other because of antagonistic interests, and between nations;

[1] We do not agree with either the religious or economic arguments in this article, but it represents in its economic views a large party, and is therefore informative to many.—ED.

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freedom from the evils of poverty and unemployment; freedom from cut-throat competition of workers for the means of earning their daily bread, and from rivalry between capitalists, manufacturers and tradesmen for markets; freedom from exploitation of the weaker by the stronger or the simple by the cunning; freedom from tyranny of powerful privileged classes and of Governments; freedom from militarism; and last but by no means least, the assurance to every worker and producer that he shall have full enjoyment of and property in the produce of his labour. Whilst it may be to some degree true that a great reform cannot be made by politicians until there is a sufficiently intelligent public opinion behind it, yet we may properly expect a certain amount of leadership from them. The confessed ignorance, impotence and failure of politicians in regard to principles of social progress shows them to be bankrupt of ideas in the matter. They are full indeed of temporising expedients which prove, time after time, to be incapable of mending what is becoming a very grave situation. Right action can only arise out of an appreciation of fundamental principles, which means the Law of God, and our pastors and masters are peculiarly shy of even discussing anything so drastic.

As bearing upon my interpretation of the Atonement (At-one-ment) or salvation, which implies a brotherhood of all humanity, and every one a worker, it should be noted that Jesus was born in a manger, that as a young man he worked as a carpenter, and that when he came into his ministry he said "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the Kingdom of God."

The most fundamental fact in man's life—beyond which he cannot go deeper—is religion, the relationship between himself and God.

God can only be worshipped through Jesus Christ (God-in-Man) "No man cometh unto the Father but by me".

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We cannot love or worship an abstraction. There must be some medium or vehicle through which our aspirations may pass upwards to God. The various church rituals are attempts to create the necessary form or link between God and Man. These attempts are not very successful, being too set and narrow in their scope and limited in their appeal. Whatever value may be found by some in such "services," it is through the realisation of Brotherhood, the only true and real link, that we shall in the end approach God. "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Our only way of salvation, of achieving Atonement, is through Jesus Christ (God-in-Man).

God has ordained laws by which his universe is sustained and carried on. These laws are inevitable in their action. We may try to evade or circumvent them; such attempts can result only in suffering to ourselves, the pressure of which remains until we return to the path. Man is God's partner in the scheme of developing His universe, and has free-will in order that he may freely co-operate in carrying out the great Plan.

As in all work or play in which we humans engage there is a best way of doing things—a technique—so God has a technique, we may call it God's Law, or natural law, or simply nature, by which He carries out His Plan; and if we as partners are to associate effectively with God in His work we must follow His technique. "Nature is conquered by obedience." Nature is the "form-side" through which God is expressed. Real practical progress towards Brotherhood—the realisation of God-in-Man, the acceptance of Jesus Christ—demands from us the outworking of God's Laws by the method, or technique, which most effectively and harmoniously manifests God's Will. "Thy Kingdom come, Thy will be done in Earth as it is in Heaven." Vague generalities and

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mere pious aspirations without the practical technique carry us nowhere.[1]

The fundamental, natural, practical facts upon which our life here on earth is based are that the earth is the birthright of all mankind; that God has imposed upon each one of us, as a condition upon which we are permitted to live, the obligation to work. "In the sweat of thy face shalt thou eat bread. . . ." "If any would not work, neither should he eat." Further, God has placed no man under the domination of another, nor has given any man a privilege which is not to be equally enjoyed by all others. "For one is your Master, even Christ, and all ye are brethren . . . Neither be ye called Masters."

Reviewing these facts in the light of actual circumstances, it is obvious that on every point we are breaking the law. The earth, the birthright of all, is monopolised by the few and bartered like any commodity. Those who have laid hands on our common birthright, calling it theirs, live, not only without working, but with inordinate luxury. In even worse case are those millions of men who are *compelled* to live without working because they are debarred access to their natural birthright—the land. Workers all are forced to call those privileged ones who have taken their birthright from them, and those who, because of that original wrong are enabled to exploit them—Master! To these must all go for permission to work for their daily bread; and no man may work without paying tribute to these masters. Is it any wonder then—when land, which is provided for the beneficent use of *all* mankind, is monopolised by *some* of mankind, its use restricted or even entirely prevented; when a price is demanded by one section of the community before the rest of the community may be permitted to have use of the common birthright—that strife,

[1] "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in Heaven."

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discontent, poverty, unemployment and disorder of every kind are rampant?

Land *is* the common heritage of mankind, and its alienation an injustice to the dispossessed and an outrage upon the ideal of Brotherhood.

As to how this heritage is to be enjoyed in common is shown by Henry George[1] when he points out that rent—being a communal product and not an individual product—should be appropriated for the common use, and not, as now, for the private use of individuals or group of individuals. When the rent of land is so properly appropriated it would become futile—indeed impossible—for individuals to hold the God-created and God-given powers of Nature inherent in land out of use. Restrictions against use of land being removed, all men may work.

Such a state of freedom can only be ensured upon the assumption that every individual has equal opportunity of access to the gifts of Nature. What each individual will make of his opportunity is entirely his own concern. Some would be satisfied with but small achievement: others would aim for more. In essence men are *not* equal, but that is no reason why, on this earth, each should not be free to develop himself within the limits of his capacity, and to provide himself with necessities and luxuries to the full legitimate extent of his power. For every mouth that comes into the world, there also comes a pair of hands, and it is the rankest blasphemy to suggest that the All-Father has not provided most abundantly for His children: or that He has provided well for some but badly for others. Equality of opportunity—even though there may result inequality of achievement—would at least enable everyone to provide himself with a sufficient living.

It is very necessary to distinguish between "land" as property, and "wealth" as property. The one is entirely

[1] *Progress and Poverty.*

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unjustifiable and the other completely justifiable. Land value is a community value and belongs to all. Wealth is a product of effort applied to land, and therefore belongs to those individuals who expend that effort. Land is limited in extent and cannot be produced by man, and therefore its monopolisation is a deprivation bearing upon the dispossessed. The possible production of wealth by man is unlimited, and no other individuals suffer deprivation when the producer retains all that he produces.

Admitting, as in truth we must, the inherent equal right of all people to the use of the land of their country, proposals to effect its restoration to the people by purchase are, in themselves, a contradictory acceptance of the idea that the land really does belong to those who at present hold it, and consequently a virtual denial of communal rights. Such proposals, which are apparently based upon solicitude for the so-called rights of the relatively few holders of land as against the rest of the community, entirely overlook the real rights of the great dispossessed majority. It is as though, in the abolition of negro slavery in America, the slaves themselves had been required to purchase their own freedom. It may be thought that the whole American Nation should have raised a fund for buying the slaves from the slave-owners, since the whole American Nation had acquiesced in the system of slavery. We know that this is not what happened, since the slave-holders were compelled by legislation to relinquish the slaves without compensation. The plea of "acquiescence" in regard to the land is considerably weaker than was the case in regard to slavery. In the slavery question there were three parties concerned; the slave-owners, the slaves, and the generally acquiescent public who were not actually slave-owners. In the land question there are but two parties concerned: the possessors and the dispossessed; and it is claimed that the dispossessed, because of their "acquiescence"

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should compensate the possessors when resuming their natural rights. There is not, nor ever has been any such acquiescence by the people. True, they may have lost their rights by default through ignorance; not by acquiescence. History quite clearly shows how land has been granted to persons by rulers who either had no right to give or who, in giving, demanded some service, either religious, educational or military, in return. Landlords have gradually and subtly shifted such obligations on to the general community, and thereby made themselves, to all intents and purposes, absolute owners. Further, landlord-packed Parliaments[1] passed Acts of Enclosure of common land, particularly in times when the commoners were absent on fighting-services for their country.

Legal devices conveying and confirming possession of land, whether long standing or of recent date, whether in regard to land given or land bought, cannot stand against the fundamental and sovereign right of the people. Even should one generation be so foolish—which is unlikely—as to acquiesce in the alienation of its collective birthright, it has no power to dispose of the birthright of unborn generations. Those who attempt to raise an outcry on behalf of persons who have "bought" land should bear in mind that the vendor "sold" something which he had no fundamental right to dispose of in such a way; and further, that they are claiming to withhold justice from the many and so to defer real social progress on the plea of a problematical injustice to the few. They may also be reminded that what Parliament has done Parliament can undo.

Without entering into tedious detail as to how this fundamentally just assumption of common rights would affect our lives, we may yet consider what would be its effects on a few significant questions.

[1] At one time the essential qualification for M.P.'s was land-ownership.

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As regards war: Powerful international financial interests with aims of aggrandisement in "new spheres of influence" could no longer exist. No claims for the necessity of finding new, or of maintaining existing "world markets" could be substantiated—each country would find ample scope in the development of its own resources and home markets. No great armies or navies or other warlike forces would be required to protect "national interests," and consequently no great industrial interests—either of capital or labour—would be induced to press for the continued production of armaments. Labour now employed on armament production would easily find alternative employment. There would be no military class to foster the war spirit, and there would be no economic pressure to force men into armies or navies. No Nation would have any inducement to fight another when all individuals in each Nation are economically satisfied. "Where the people are dispossessed and, consequently, haunted by the fear of want, they may easily be persuaded that a successful war will mean a bettering of their conditions. Security in the International sphere depends upon security in the National sphere, and this in turn depends upon security in the individual sphere. Banish the fear of want and there will be nothing to fight about."[1]

As regards conflicts between Capital and Labour: With the new orientation of these two now opposing interests that would take place under a just land law, a state of harmony and natural co-operation would be reached that would preclude antagonism. The belief—now so widely held amongst the working masses—that "Capital" is the enemy to be attacked and overcome, will fade away into nothingness when it is realised that though "Capitalists" may *employ* economic slaves, they do not *make* them. It is, as was pointed out by Marx, the monopolisation of land which alone makes the economic

[1] *The Commonweal*, 11th April, 1925.

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slave in the first instance, and but for that monopolisation no man could exploit one single other fellow-being.

Concerning unproductive labour: This, especially such as is involved in Government administrative departments concerned with taxation, rating, control of various kinds, state insurance, pensions, prisons and workhouses, would be mostly eliminated. Under this heading should also be classed a great deal of the work involved in administration to hospitals and asylums, the necessity for which is now largely due to poverty conditions. The alleged necessity for vivisection of animals would, with the certain large reduction of diseases, also disappear. Obviously, with the elimination of so much unproductive labour, much money, now taken from the people in taxes and rates, would be saved. It may appropriately be mentioned here, that, of course, there would be no taxes and rates collected, since the Government or Administration would have for its use a large rent fund, ample for all necessary purposes. Further, money now spent on destructive purposes would be available for constructive services.

Then, as regards blood sports: These forms of amusement, which involve the hunting of wild or semi-wild creatures—often specially bred for the purpose—could no longer continue, since they are essentially bound up with privileges attaching to private ownership of land.

From the above it is sufficiently obvious that given the right principle—the Law of God—as a foundation, all that is built upon it will also be right. Evil effects cannot possibly follow upon right principle, nor can good effects follow where there is no principle. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you."

Practical details of the outworking of that natural law of Land which I have already indicated are summarised in the declaration of principles made by the Commonwealth Land

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Party, taken from Henry George's *Progress and Poverty*. It is for those of us who have been privileged to see, ever so faintly it may be, the gleam of that star, to follow the light. So long as we fail to understand, or wilfully neglect, the Law which God has ordained for our well-being, the civilisation of the whole world is surging nearer and nearer to the centre of the maelstrom of destruction; and meanwhile it is futile for us to look for any other means of salvation. The message for our acceptance is Brotherhood. The method of achieving Brotherhood is by following the Righteousness and Justice of God's Law. We ignore it at our peril!

(Mrs.) Bayly

SIR J. C. BOSE speaking on control of mind and the influence of will in controlling the nerves related the following incident which may well be given as an example of great heroism:

"I had gone on an expedition to the borders of the Himalayan Terrai in Kuma. Terror prevailed among the villagers, as a man-eating tigress had come down from the forest and numerous had been the toll of lives exacted. When all hope of deliverance had nearly vanished, the villagers appealed to Kaloo Singh, a simple peasant, who possessed an old matchlock. With this primitive weapon and with the entreaties of his fellow-villagers ringing in his ears, Kaloo Singh started on his perilous adventure. The tigress had killed a buffalo and left it in the field, Kaloo Singh waited there for her return to the kill; there was not a tree near, only a low bush behind which he lay concealed. After hours of waiting, as the sun was going down, he was startled by the sudden apparition of the tigress within six feet of him. Trying to raise his gun, he could take no aim, as his arm was shaking with uncontrollable fear.

"Kaloo Singh explained to me afterwards how he succeeded in shaking off his mortal terror and I will repeat his very words: 'I quickly said to myself, Kaloo Singh, Kaloo Singh, who sent you here? Did not the villagers put their trust in you? I could then no longer lie in hiding and I stood up and then something strange happened. All trembling went and I became as hard as steel. The tigress with eyes blazing and lashing tail crouched for the spring; only six feet lay between us. She sprang and my gun went off at the same time; she missed her aim and fell dead by my side.'"

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MOTHER AND SON

THE people who have passed beyond the veil
Are people still—their thoughts can never fail.
They have a farther, deeper, wider view—
Seeing all the old within the new.
Success and joy they now must truly find
In lives of those whom they have left behind.

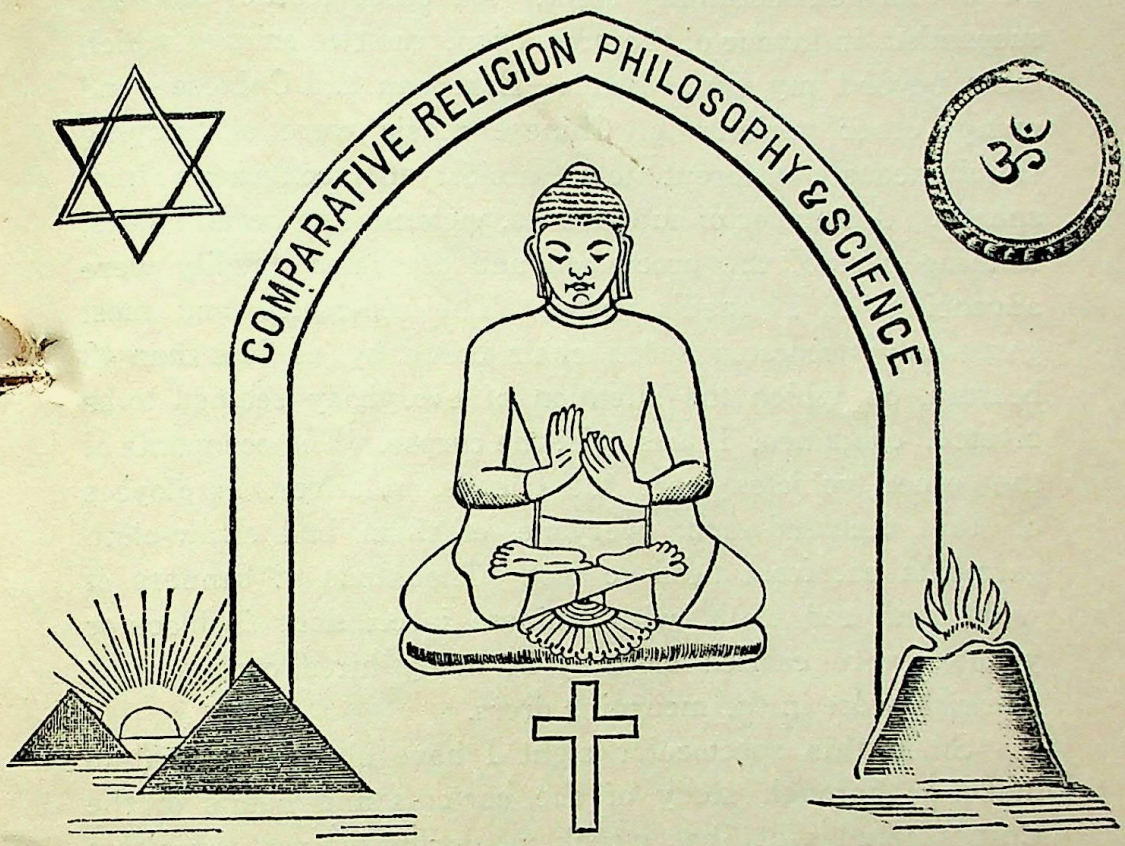
Blest is that Mother when her span is run
Who leaves the world a useful noble son.
Through him she mends the tatters of her life;
In him she finds the harvest of her strife.
The judgement of his deeds she must abide;
They bring her happy smiles—or wounded pride.

The world needs men whose mortal hearts are broke;
Yet speak aloud with voice that will not choke.
I pray that mine can stand in answered call,
And free his tortured life by giving all
That draws the living race toward the good
Of Man's Estate of Holy Brotherhood.

M. B. H.

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THE ANCESTRAL WORSHIP OF THE CHINESE PEOPLE

By A. Bharathi

Coming to China fresh with the memory of cremation rites in Hardwar, Benares and other holy centres of my sojourn in India as a *Sanāṭan* Hinḍū pilgrim, it was the surprise of my life, shortly after my arrival in China, to be told that the grand procession along the streets of Shanghai which I mistook for a Chinese wedding was none other than a Chinese funeral.

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The funeral of a Chinese merchant it indeed was, and to me a most extraordinary sight. All other traffic had been suspended in favour of the procession, the two ends of which were beyond my ken. Bands—European and Chinese—and many other varieties of Chinese music were all playing simultaneously different notes, amidst an incongruous atmosphere. A number of automobiles, victorias and sedan chairs, forming part of the procession and decorated gaudily were advancing at a snail's speed. The red-coated and most gorgeously decorated sedan chair borne by no less than 40 bearers, on which the attention of everybody seemed to be riveted, contained, I was told, the corpse. The occupants of the other vehicles were the friends, relatives, employees of the deceased and everyone of them had straw-cloth garments on, from head to foot. Thousands of banners of white and red cloth, with Chinese inscriptions in black or yellow, were carried aloft by as many hired coolies who, likewise, were in the mourning dress.

Since this spectacular sight I have always wanted to make a thorough study of the customs and habits of the Chinese; and what has struck me during the past few years as most singular, is their Ancestral Worship.

Ancestral Worship, or the worship of the dead—although the first act of worship recorded in the ancient classics was of this character—has not hitherto been classed among the Chinese systems of religion, but has been regarded merely, as a commendable reverence for parents—or filial piety.

Filial piety, as inculcated by the Confucian philosophy—Confucius is the greatest philosopher and moralist that China has yet produced and his teachings have had the same influence in China as the *Manu Dharma Shāstra* in Hindustan—consisted in reverence for and devotion to parents and to superiors in age and position; but it cannot be denied that as now practised, it consists mainly, in devotion to the dead,

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CHINESE FUNERAL PROCESSION

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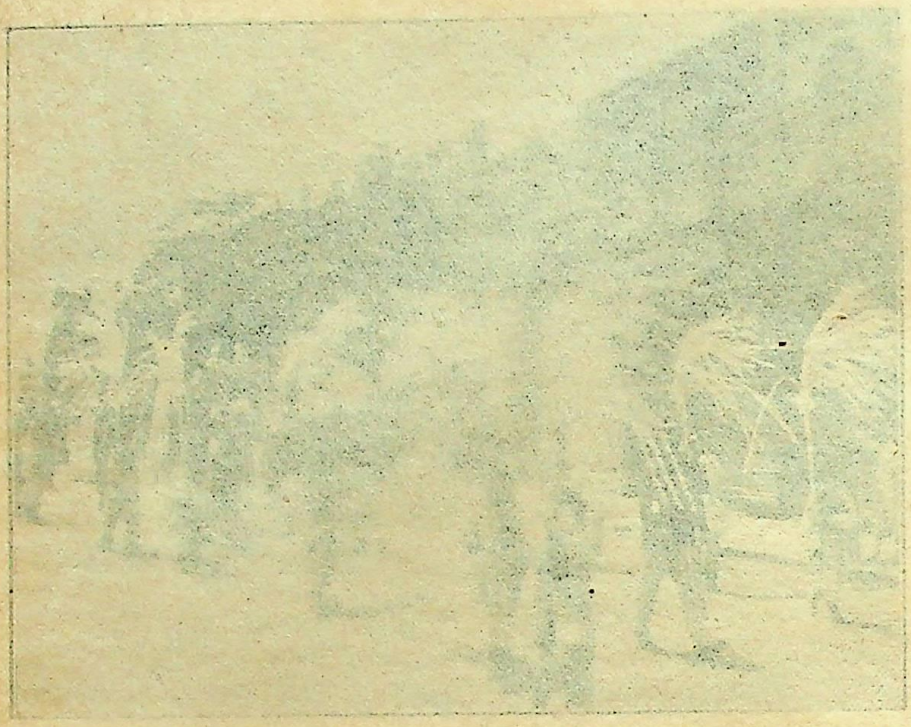
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CHINESE FUNERAL PROCESSION

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expressed by offerings and prostrations before the ancestral tablets, the grave, and the *Sung Wong*, or Magisterial Deity, within whose jurisdiction the spirits of the departed are supposed to be incarcerated.

The significance of the term "filial" is contrary to what we in India attach to it. I hear it frequently remarked

> of all the people of whom we have any knowledge, the sons of the Chinese are most unfilial, disobedient to parents and pertinacious in having their own way from the time they are able to make known their wants.

The filial duties of a Chinese son are performed *after* the death of his parents. A son is said to be filial if he is faithful in doing all that custom requires for his deceased ancestors.

Taking the dogmas and practices of the Chinese as the true exponent of the religious systems as we observe in them, it is impossible to arrive at the conclusion that Ancestral Worship and not the filial piety, so called, is the principal religion of the Chinese, it being the only system that unites all classes, and calls forth anything like deep feeling. Confucius and other sages inculcated it, and the Taoist and the Buḍḍhist priests, while they have their separate and distinct systems, devote most of their time and attention to the business of propitiating the spirits of the departed in order to preserve the dead. This sacerdotal function consists in convincing their adherents that sickness, misfortunes and all other calamities are punishments inflicted for the inattention to the comfort of the dead; in performing the necessary services to ameliorate the condition of the dead; and to restore tranquillity to the living.

While there can be no doubt that the teaching of her sages has done much to perpetuate the unity of China, it has unfortunately been the means of also perpetuating a system that has during successive dynasties fastened upon the millions of its inhabitants a most degrading slavery—the slavery of the living to the dead.

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A close analysis of the Chinese worship of idols shows that it consists in prostrations and offerings for the purpose of propitiating certain imaginary deities of whom *they stand in dread*; with each one of which is supposed to reside the spirit of some departed worthy, or hero. Ancestral Worship includes not only the direct worship of the dead, but also, whatever is done directly or indirectly for their comfort, also, all that is done to avert the calamities which the spirits of the departed are supposed to be able to inflict upon the living, as a punishment for inattention to their necessities, and secure temporal good.

So universal indeed is this worship of the dead that almost all the worship one witnesses in the temples and in private houses and the processions that pass along the streets are either directly or indirectly connected with the worship of the dead.

The essence of this system of Ancestral Worship is what the Chinese call *Feng Shui*—that intangible but all powerful weapon, which is wielded by high and low, against changes in established customs and practices and to which one analogy will be found in the perverted Brahmanism of mediæval India.

As in the case of the stereotyped caste system, by the deadening influence of the *Feng Shui*, the Chinese nation has been kept for ages, looking backward and downward. The fear and worship of the dead even to date extend to all classes of society, and exercise a controlling interest in every department of life. Social customs, judicial decisions and, in the past, appointments to the office of Prime Minister and even succession to the throne were influenced by it.

For instance, watch how a magistrate dispenses justice to a criminal in the interior parts of China. The accused is found guilty of a heinous crime for which, according to the Chinese Criminal Code, he must receive a severe punishment.

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Before passing sentence, the judge asks the criminal if his father and mother are living; or if dead, how long since; also how many brothers he has. If it is found that one or both of his parents have died recently, and that he is the oldest, or an only son, his punishment will be much lighter than it would be, if his parents were living and he were the third or fourth son. The reason is that magistrates shrink from the responsibility of placing a man, whose duty is to sacrifice to the dead, in a position where he would be forced to neglect those sacred offices.

In the defunct Imperial regime Mandarins who were ambitious of the highest promotions did not care to be made Provincial Judges; because once a Provincial Judge the door to the Prime Ministry was barred—it being considered unsafe to entrust the reins of government to one whose duty had compelled him to pass sentence of death upon great criminals whose spirits might avenge themselves by bringing disquiet and calamity upon his administration.

This belief influenced even the succession to the throne. The exigencies of the Empire being of the most serious and weighty character, demanded the guidance of a strong arm and wise head. Yet at the death of an Emperor, even if it occurred when quite young in age, his successor was invariably a junior, irrespective of whether or not there were princes of nearer blood, older and wiser. The assumption being that a successor should worship his predecessor, which sort of homage in China is never rendered by the elder to the younger.

The Chinese believe in the existence of two states of being, the world of light—this world—and the world of darkness where the spirit lives under government for a season after death. Those who have passed into the spirit world stand in need of, and are capable of enjoying the same things, —house, food, raiment, money—that they enjoyed in the

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world of light; and they are entirely dependent upon their living relatives for these comforts.

Those who are in the spirit world can see their living friends in the world of light. It is in their power to return to the abodes of the living, and reward or punish them, according to their faithfulness or unfaithfulness in making the necessary offerings for those who are in the prison of the spirit world.

As the dead have become invisible, everything intended for their use, except food, must also be made invisible, by burning. The dead ancestors who are neglected by their living relatives as well as the spirits of those whose families have become extinct, become "beggar" spirits in the world of darkness and are forced, in order to secure even a wretched existence, to herd with the spirits of the multitudes who have died in war, at sea, or by starvation, or in foreign countries; who in consequence of their burial places not being known, or having no relatives to sacrifice to them, are entirely dependent upon public charity. This belief accounts for the custom of contributing three times a year immense quantities of paper money, etc., which are transmitted to the Chinese purgatory, for their use.

They believe in the transmigration of the soul and in certain kinds and degrees of rewards and punishments in the spirit world. As to the rewards, they desire, when they shall have served their term of probation in, or been released from the prison of the spirit world, to be promoted, in their second advent into the world of light, to a more honourable position, or to one, in which they may enjoy greater wealth. It is curious to observe that there is no other heaven or state of rest, predicated of any of the Chinese systems of religion, than that of exemption from punishment.

Inasmuch as the Chinese dread punishment in the world of darkness and attach great importance to the exemption

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thereof, it will be of interest to examine the nature of punishments to which they think they are amenable.

The punishments supposed to be inflicted in the spirit world are a reflection of the Chinese Criminal Code—and needless to say, are of a brutal character, some of which correspond to the popular Hiṇḍū belief in the punishments in *Yama Loka*. In the city of Shanghai is the *Kwang-foh-sze* temple containing numerous illustrations where men are represented as being sawn asunder, roasted, flayed, or beaten with many stripes. Until the Revolution of 1911 the Chinese have had no conception of the higher standard of official justice and probity than what they saw exhibited by their own officials, hence they attribute to the powers-that-be in the world of darkness the identic qualities which characterise officialdom in the world of light. Consequently, such illustrations in the temples have about as much restraining influence upon their evil propensities, as the bamboo and executioner's sword have upon hardened sinners in this world, and they sincerely believe that there are many chances of evading their just deserts in both worlds.

What strikes an Indian as most singular is the Chinese belief that a man has three souls, and that at the death, one remains with the corpse, one with the ancestral tablet, and that the third is arrested and imprisoned in the world of darkness. When they wish to appease or attempt to ameliorate the condition of their departed friends, they worship and present offerings at three different places—the grave, the ancestral tablet, and before *Sung Wong* or the district deity of the world of darkness, under whose jurisdiction their friends are supposed to be undergoing trial and punishment.

The means used to propitiate the district deities and their subordinates of the world of darkness are precisely the same as used with city magistrates by those who have friends incarcerated under them. Presents of money or other things

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of value and entreaties, usually have effect in securing the comfort of prisoners, if not always their release. In like manner, the gods, it is supposed, are influenced by like means.

An analysis of the supposed jurisprudence of the world of darkness would show that the Chinese have a concept of a government among the deity, being a counterpart of the now defunct Empire of China. The rank and authority of all officials in the other world emanates from the correlative of the Emperor; those deities are by the same Imperial power, promoted to higher degrees in the government of the spirit world; as the officialdom has a host of hangers-on who in degrees exercise influence on their bosses (which incidentally, calls for bribes and other illegal gratifications from the populace) so too, in order to gain the favour of the correlative deities it is indispensable that their numerous hangers-on should likewise be gratified.

As illustrative of the foregoing theory the following practices will be of interest to those who have a comparative knowledge of the last rites of Hinḍūs, Muhammadans, Christians and Pārsīs.

Assuming that a misfortune is the outcome of insufficient offerings to his dead ancestors, when a Chinese falls seriously ill, the friends, relatives and members of his family present offerings to and worship before their ancestral tablets. If the patient does not improve, the services of a medium, preferably a woman, are employed to divine whether the sickness is caused by one of their own ancestors or by a "beggar" spirit—the latter being one who has no descendants or who is not regularly presented with offerings. Should the latter be divined responsible for the calamity, paper money of the shape of a Chinese shoe, made out of joss paper, and which is supposed to be the currency of the spirit world, is burnt. If this does not prove effective priests are employed to exorcise the spirits and place guard over the door.

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If a sick person becomes delirious, or his extremities become cold, it is supposed that one of his souls has left the body, or that a demon spirit has captured and carried it off. Acting upon this belief, some member of the family, with a lantern to show the way, stands outside the door, nails a shoe against the top of the door, and asks the sick person by name, to come back. This is a peculiar call, indicating affectionate anxiety and is often continued to a late hour of the night.

If during a man's illness his friends were in a dilemma as to what exactly to do, as to what should be done to promote his comforts after he is dead, they would have no more difficulty in deciding than in respect of what would secure the comfort of a friend who has been incarcerate in the gaol by orders of a magistrate. In fact, the experiment has been so frequently tried successfully, that it has become law, nobody knows since when.

Upon the death of the patient the first thing done is the placing of a cup of cold water at the door, in order that he may take a last drink, although when living he has drunk only tea to the exclusion of cold water. The best pair of clothes of the deceased is then burnt, with the object of making his spirit presentable and thus secure for him kind treatment while in the hands of the official hangers-on in the other world. To enable him to bribe the latter a quantity of paper money is also burnt.

Next, the bed and bedding and most of the wardrobes, his shoes and other personal articles are burnt in order that he may be provided with every comfort in his new sphere. Meanwhile his friends and relatives contribute their mite of paper money to enable him to bribe the menials and officials in the spirit world. There is no doubt but that this is due to fear; for when a man is dead, it is believed that he is in a position to avenge himself of all the injuries of which he may have thought himself the subject.

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At Ningpo, a city not far from Shanghai, a number of Communists were executed on June 27th last, by orders of General Yang Mei-san. Wong Kun, one of the condemned youths, prior to his execution solemnly warned the General thus: "I am a Communist and a patriot and am not afraid of dying for my country. But, if *you* fail to further the cause of the *Kuomintang*[1] I will haunt you in my murdered spirit."

Needless to say, the fickle-minded General deputed one of his assistants to carry out the unpleasant job of supervising the execution, hoping thereby to save himself from being avenged.

The coffin and burial clothes, etc., form the most important items in the list of things deemed necessary for the respectability, comfort and repose of a man in the spirit world. The clothes must be new, with cap and satin shoes. In other words, the corpse must be dressed as the person would have been dressed (in hired clothes) for a feast. Inasmuch as the man's respectability in that world is estimated by the appearance and dwelling there as is done in this world, the relatives and family of a deceased parent in order to secure for him that mark of respectability, often impoverish themselves for years, in order to provide for him a decent burial.

Indeed, so much importance is attached to this matter that men advanced in life and blessed with means, often superintend the making and varnishing of their own coffins. I know of filial sons who have purchased costly coffins for their parents who are still hale and healthy and in the prime of life. I am told that some Chinese, lest some misfortune overtake the family before they die, construct vaults and raise mounds after the exact location of such mounds has been approved of by their priests as being propitious. This evidently accounts for the numerous empty tombs that one so frequently comes across in China.

[1] Chinese Nationalist Party.

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On the seven successive seventh days after the death of a Chinese the female members of his family are expected to shout and lament, calling the deceased by his name and extolling his numerous virtues. It is supposed that this demonstration of grief for the deceased will have a modifying influence on the punishing deities. With this object in view, as one so frequently observes, wealthy families hire large bodies of persons, according as they can afford, during this period of active mourning, and also subsequently, during the season of worshipping at the tombs, to blow at their graves at night, a horn or a conchshell and in other ways to give vent to their sorrow.

Between the ninth and the seventeenth days after a man's death the spirit is supposed to return to the family residence on a certain propitious day, bringing with it a host of other spirits. To entertain their relative and counteract the baneful influence of this visitation Taoist and Buḍḍhist priests are engaged to perform a ceremony at the family residence. The relatives and friends of the deceased are invited to meet him and take part in the general festivities of the family. In preparing for this great occasion the family-hall is denuded of its ordinary furniture and decorated with emblems of authority in the spirit world so as to intimidate the spirits, and for the time the hall looks more like the residence of royalty than of an ordinary Chinese citizen.

The Ancestral tablet of the expected visitor is elevated in the centre of the decorated hall. The members of the family most devoutly bow before it and confess their short-comings and promise to be more faithful in the future; and the priests attired in purple and gaudy robes chant and bow while the master of ceremonies rings a bell. When this has been done for two or three days, the guests are invited to partake of refreshments and a table furnished with viands and chopsticks is set in a vacant room for the spirit guests.

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When all is ready the master of ceremonies enters this vacant room and after incantations and a wave of his wand of authority orders the spirits to come and partake of what had been provided for them. At the close of the ceremony he re-enters the same room, and with incantations and another wave of his hand, and thrusting a sword towards the four points of the compass orders the spirits to depart—and, on pain of the severest punishment, not to disturb the family.

The repose of the dead is the last and the most important consideration in settling a spirit in the spirit world. The Chinese attach great importance to the securing of, at any cost, what their priests consider the best place for a grave. In any locality, the best site for a grave is considered to be the south. Accordingly, they believe that if a grave is placed in a position that does not receive the good influence from the south but is exposed to the baneful blasts of the north the dead are sensible to the fact and avenge themselves by withholding from the living family the blessing and prosperity usually attributed to them. Hence it will be easy to see how very loth a rich man must be to sell, or move his grave from a place that has proved to be a good and prosperous one.

All the foregoing offerings to the dead, to be successful and acceptable, must be presented by a relative of the male line. It is by inheritance, the right, duty and privilege of the oldest son, or his heir, to perform these sacred rites. To insure his attention to the matter, he inherits a larger portion of his father's estate than do his brothers. If he has no son, he may adopt one, preferably one of his brother's. If he is cut off by death, without having made arrangements for a successor, it is the duty of his brothers to appoint one of their sons to succeed him in his estate and filial duties. This individual, even if a suckling, is master of ceremonies in Ancestral Worship.

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By virtue of the Chinese attaching immense importance to this matter, the priceless value of a son to a Chinese becomes obvious. Little wonder that there should be great joy and many congratulations in a Chinese family at the birth of a son, while the reverse is the case at the birth of a daughter.

Another phase of the Ancestral Worship is the annual worship at the tombs, about the first week of April. It continues in season to two or three weeks.

On any day of this season of worship, members of families both male and female, dressed in their best attire visit their family graves and make such repairs as the mounds may need, to show that they are being taken care of. They then proceed to make their annual offerings and perform their annual devotions to their ancestors.

The master of ceremonies in person, or someone in his presence, arranges the various offerings, consisting usually of a fowl and fish and sometimes a pig or a pig's head and tail in the mouth—showing the extremities of a whole hog; wine, lighted candles and incense—for the spirits being in the dark need light; a straw basket or house in miniature filled with paper money; a paper trunk, filled with paper clothing and paper money with paper lock and key; a paper sedan chair, now frequently supplanted by a paper automobile; a paper horse for the equestrian, writing materials for the literary man; a paper boat for the boatman, and other things are included, among the offerings at the graves. All this paper and straw stuff having been arranged before the different graves' mounds according to the code of honour, is set on fire; and while it is being consumed liquor is poured over it to increase the flame and to render that fluid invisible and consequently available for the spirits. As the blaze of the burning mass ascends, the master of ceremonies kneels on a red cloth spread before his offerings and bows his head to the ground nine times. His example is followed by all the other

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members of the family, not excepting even the younger, who are receiving their first lessons in Ancestral Worship.

While the offerings consumed are believed to be transmitted to those for whom they were designed, the spirits are supposed to partake of the *flavour* of those viands that are not consumed; after which these viands are taken home to be used at the family feast on this festive occasion. This is a rite performed year in and year out by every Chinese family except those who have become Christian.

The care of the dead is a burden that no one, but such as are familiar with the Chinese, can appreciate. However much they may be divided in other matters, as systems of religions, dialects, degrees of intelligence, wealth, etc., they are a unit in regard to this rite, both as to time and manner. A man may be a bandit, but if he be an only son, he will return home in April to perform his filial duties. Government officials, from the highest to the lowest, may be excused the neglect of the most pressing duties, if they can plead in extenuation of their neglect that they were attending to their filial obligations. Ancestral Worship is a duty that takes precedence of all others and the faithful performance of it is a virtue that hides a multitude of sins.

A Chinese may discard any or all of the systems of religion, but this he dare not discard. His own happiness, the perpetuity and happiness of his family and the comfort and repose of his ancestors depend upon it. It is perhaps the one and only idea that excites in the Chinese mind a feeling of awe and reverence and enlists the three strongest passions of the human heart—parental affection, self-love and fear. Needless to say, the latter predominates.

To provide for the proper execution and perpetuation of Ancestral Worship is the great business of life among all classes. Hence every parent, feeling his responsibility in the matter, endeavours to perpetuate his family name by betrothing

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his sons in marriage at an early age. I have an acquaintance but nineteen years of age, a proud sire of four children. Lest the wife should be barren, the Chinese frequently marry as many concubines as and when they can afford to purchase or maintain them. This accounts for what appears to a stranger to be an inordinate number of offspring to a Chinaman.

Of the evils resulting from the foregoing theories and practices of the Chinese, the following strike every old "China-hand" as conspicuous :

1st. The betrothal of children at an early age and polygamy, the fruitful source of so much anguish and death by suicide on the one hand and on the other hand the ever-multiplying population in the most thickly-populated country in the world.

2nd. The heavy expenses incurred in support of the funeral rites and Ancestral Worship, which more often than not impoverish the families.

3rd. The superstition attached to the construction of houses whereby no provision is made for sufficient light and ventilation. The zig-zag streets, supposed to prevent the flight through them of evil spirits, account for so much congestion in the narrow streets and are as dirty as they are the source of constant epidemics.

4th. The ubiquitous graves and mounds which have a tendency to incessantly multiply, occupy most of the arable and pasture land, thus limiting the source of food supply, which is the reason why banditry and piracy are rampant in China.

5th. The superstitions are both the cause and result of an army of parasites and social sharks who, like the Pāṇḍiyas of Benares and Brinḍāban mulct the gullible folk to the very core.

6th. Millions of dollars worth of paper money and other things burnt during the Ancestral Worship as well as the waste of energy of thousands of workers engaged in their manufacture could be transformed into one of China's best assets—if such energy and resource were turned into more useful channels.

A. Bharathi

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THEOSOPHY AND MODERN SCIENCE

By S. J. BROWNSON, M.D.

THE science of the signs of the times, if I may be permitted to coin the expression, concerning the trend of many leading modern scientists, is certainly most encouraging to Theosophists. The tidal wave in favour of the theosophical concept of life as the key to the solution of our most pressing problems, has fully set in, as predicted by H. P. B. In proof of such sweeping propositions as these I desire to quote a few of the many facts accessible to all wide-awake students of human betterment.

About three years ago Prof. G. A. Dorsey, the anthropologist of Chicago University, with the help of several other scientists, professors in our colleges, all of national reputation, published a work entitled *Why We Behave like Human Beings*. From the appearance of the first edition from Harpers, the sale has been phenomenal for a $3·00 work on a strictly scientific subject. The publishers, in a letter to the writer a few weeks ago, stated that it was still selling at the rate of 1,000 a week. On application to the Los Angeles, California public library for a copy, the clerk informed me that there were nineteen copies in circulation; they were all out; it was a one week book and I would have to wait my turn for it. After waiting nearly two months, I got it.

Now what does this most popular book say about Theosophy. Without using our terminology it stands squarely in favour of our doctrines concerning the origin, evolution,

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nature and destiny of man, especially that storm centre, reincarnation. A passage or two from many in proof of this, is all space will allow. "The life that has climbed up to man never ceased to create itself on higher levels. The oftener it reacts the greater its ease of action. Practice makes perfect. Perfection is always ahead of us. . . . We are most likely to recall our actions that are burned in[1] . . . Man never was a gorilla, chimpanzee, orang-utan or gibbon, but they are our nearest kin, cousins. This, anatomy, embryology, histology, morphology, paleontology, physiology and psychology unite to prove.[2] Every man and every being alive to-day, have been alive since life was evolved, and they began life as a part of an adult old organisation. This is individual. Evolution proves this absolutely. This life that is in man is millions of years old. Acquired characteristics can be inherited through tens of thousands of generations."[3]

If the thoughtful student will meditate on the far-reaching meaning of such pregnant passages as "individual," "burned in," "acquired characteristics," etc., in connection with mental and faculty evolution and the law of karma and reincarnation, he will see how such age-long problems as evil, sin, salvation and others that have puzzled theologians and philosophers, are solved scientifically and in harmony with the Ancient Wisdom, by this author.

Another work by a "real scientist," as Arthur Brisbane calls him, entitled *Two New Worlds*,[4] is little more than an epitome of *The Secret Doctrine*. The "Worlds" are the *infra* world and the *supra* world. A careful reading of this work forces the conclusion on the mind of the theosophical student that the author had thoroughly saturated his mind with the Ancient Wisdom before writing it, and that he determined to

[1] Pp. 465-6.
[2] P. 49.
[3] Pp. 245-7.
[4] By E. E. Fournier d'Alba.

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give his readers both *cosmogenesis* and *anthropogenesis* in 157 pages. His conclusions as written by himself,[1] are :

1. The visible universe is only one in a chain of similar universes contained, one within the other and differing only in the size of their elementary constituent particles.

2. The atoms of one universe are the suns of the next finer universe ; the electrons are its plants.

3. The unit of time is reduced in the same proportions as the unit of length, leaving the velocities as usual.

4. Space and time are relative ; the velocity is absolute.

5. The next universe below ours may be called the *infra* world . . . The individual suffers and dies a million deaths, but his misery is but a drop in the ocean of his happiness. His pain is never infinite . . . All souls are one with the Great Over-Soul. To pierce into the innermost recesses of Nature, to mould natural forces to our will, to make life happier and more glorious for ourselves and our kind, to assert our supremacy over disease and death, to conquer and rule the universe by virtue of the infinite power within us—such is our task here and now . . . Man emerges from each successive conflict, (*i.e.*, life on earth,) stronger, saner, better, more sure of final victory.[2]

Comments on this are unnecessary except to add, that Arthur Brisbane, the dean of American editorial writers, whose editorials are syndicated by about 8,000 papers which are seen by about eight million readers, gave a column in the *Los Angeles Examiner*, to a very commendatory review of this book. The educational influence of such words and works in fixing in the minds of millions the theosophical concept of life is incalculable. Since this editorial appeared, its great writer never misses an opportunity to say a good word for our leading theosophical ideas.

If space permitted, quotations similar in character, might be made from many other scientific and philosophical works and magazines of recent date. Among these *The Mind in the Making*;[3] *The Cave Man Within Us*;[4] *Perpetual Evolution*[5]

[1] Pp. 84-5.
[2] Pp. 154.
[3] By J. H. Robinson.
[4] By Fielding.
[5] By Noble.

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applying Spencers philosophy; *The Decalogue of Science*;[1] *Creative Evolution*,[2] which was hailed in France as the greatest philosophical work of the century, hold a prominent place. Dr. Dorsey is now giving his ideas to 1,500,000 cosmopolitan readers. It might easily be shown also that the whole New Thought movement, embraced in over a dozen organisations in the world, is saturated with our ideas. Its 125,000,000 readers get over 300,000,000 new books a year and only a few of these people are yet in the organised theosophical movement.

Undoubtedly however, viewed from the standpoint of both popular science and especially philosophy, and as a study of the superphysical from the viewpoint of the physical, Herbert Spencer's *Psychology* is by far the greatest work that has appeared since the Renaissance. The fact that thirty-two titles were conferred upon him by the great universities of the world is one evidence of this assertion. In the work referred to, covering nearly 1,400 pages, Appleton's Edition, this "world's first great systematic thinker," as he was termed, proves, in our humble estimation, that man, the thinker, continues to live consciously as an individual from death to birth, just as he does in a physical body, or several bodies from birth to death. Physical death makes no break in his life. His application of the law of evolution to the development of the mind, and its faculties, "a circumscribed aggregate of activities," as he defines it;[3] his principles of the "persistance and conservation of energy"; the "adjustment to environment"; the tendency in everything seeing "from homogeneity to heterogeneity"; the "law of periodicity"; the rythmical appearance of "plasticity and rigidity," in the form side of nature to accommodate the expanding life or mind within; the "psycho-physiological parallelism" existing between mind as a "unit of energy" and matter—all are

[1] By Wiggam.
[2] By Bergson.
[3] Vol. 1, p. 159.

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massed in a logical avalanch to prove and illustrate his central proposition. If the busy reader will study Dr. Besant's article, *The Secret of Evolution*, he will get a fine epitome of Spencer's masterpiece.

Again space will not permit quotations from his works and a host of scientific reviewers and critics from all sides in proof of these statements. Chapter VIII, in *The Story of Philosophy*,[1] a $5·00 work, over 162,000 copies of which have been sold since the first edition in May, 1926, is a good specimen of how a materialist views the work of this, one of the greatest philosophers of all time.[2] If the reader will study the work and can get through it alive, he will have little doubt as to where many modern writers get their ideas of mental evolution, which, without using our phraseology, are in accord with the theosophical concepts. To encourage the study of Mr. Spencer's leading work, we will close by quoting his definition of evolution—the finest ever written. He says:

> Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from a relatively indefinite, incoherent homogeneity, to a relatively definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation.

No wonder *At the Feet of the Master* calls Evolution, "God's Plan for men . . . so glorious, so beautiful."

S. J. Brownson

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[1] By Will Durant.

[2] If the busy student desires only a few sentences from his *Psychology*, he will find typical ones on pp. 159, 186, 291, 327, 385, 403, 573, in Vol. I, and 301, 363, 390, 406, 505, 614, etc., in Vol. II.

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STUDIES IN OCCULT CHEMISTRY AND PHYSICS

(SECOND SERIES)

By G. E. SUTCLIFFE

(Continued from p. 322)

XXIV. NITROGEN

263. Western science, at present, has accepted two units of magnetism, called magnetons; one of which was discovered by Weiss in 1911, and the other deduced from Bohr's theory which originated in 1913. The value of the Weiss magneton,[1]

$$M_w = 1126 \qquad (159)$$

and the magneton of Bohr,

$$M_b = 5593 \qquad (160)$$

Physicists are inclined to favour Bohr's magneton as the real unit of magnetism, since Bohr's theory, at present, holds the field. Against this view it may be noted that Bohr's value is theoretical, whilst the Weiss magneton, though based on the theory of Langevin, is supported by the magnetic experiments of Curie and others.[2] Moreover, Bohr's theory, in its current form, is not confirmed by clairvoyant observation; hence we shall use the experimental value of Weiss,

[1] *Magnetism and Atomic Structure*, Stoner, pp. 106-7.
[2] *Ibid.*, p. 79.

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rather than the theoretical value of Bohr. The Weiss magneton given by (159), is that of the gramme-mol, or N molecules, where N is the constant of Avogadro, and equal to $6{\cdot}061 \times 10^{23}$, as given in (111). If μ be the value of the Weiss magneton per molecule, we have from (159),

$$N\mu = 1126 \qquad (161)$$

$$\mu = 1{\cdot}8578 \times 10^{-21} \qquad (162)$$

If what is known as Curie's constant per gramme-mol be C_m, and the same constant per molecule be C, then

$$C_m = NC \qquad (163)$$

and the relationship between the magneton and Curie's constant,[1] is given by

$$N^2\mu^2/3jR = C_m = NC \qquad (164)$$

$$N\mu^2/3jR = C \qquad (164a)$$

where jR is Boltzman's gas constant, as in 116, and therefore equal to Nk, we may therefore write

$$N\mu^2/3jR = N\mu^2/3Nk = \mu^2/3k = C \qquad (165)$$

Since Curie's constant C, is measured in absolute units, and the value of k depends upon the arbitrary choice of a degree of temperature as explained in Para. 236, it is evident that the numerical value of μ is also arbitrary, and that nothing can be inferred from it until k is replaced by the constant of molecular pressure K, of Para. 240. But the numerical

[1] *Magnetism and Atomic Structure*, Stoner, p. 79.

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ratio $\mu^2/3k$, is fixed by C, which is in absolute units, so that any change in the denominator must also be made in the numerator. From (130), we have $6k = bK$, where b has the value given by (125), and is the ratio of the absolute scale of temperature θ, and the centigrade scale T. Hence from (130), and (165),

$$\mu^2/3k = 2\mu^2/6k = 2\mu^2/bK = C \qquad (166)$$

To remove the constant b, take a magneton of mass μ_1, so that

$$\mu_1^2 = \mu^2/b = 5{\cdot}5341 \times 10^{-50} \qquad (167)$$

from (162); we may now write for the Curie constant in absolute units throughout

$$C = 2\mu^2/bK = 2\mu_1^2/K \qquad (168)$$

From the mass of the physical Proton, as given in (97), and from (150), we have for the numerical value of the astral Proton P_1,

$$P_1^2 = P^2/49 = 5{\cdot}5527 \times 10^{-50} \qquad (169)$$

$$P_1 = P/7 = 2{\cdot}3564 \times 10^{-25} \qquad (170)$$

On comparing the value of μ_1^2 in (167), and P_1^2, in (169), we see that they differ from each other by less than one per cent, which is not too great for observation error in the case of the magneton, hence the magneton of Weiss can be taken as identical with the Proton of the astral plane, and we may write from (157), and (167-9),

$$\mu_1^2 = P_1^2 = (36)^2h^2 = 5{\cdot}5527 \times 10^{-50} \qquad (171)$$

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$$P_1 = \mu_1 = 36h = 2{\cdot}3564 \times 10^{-25} \qquad (172)$$

whilst from (168), and (171), we have

$$C = 2\mu_1^2/K = 2P_1^2/K \qquad (173)$$

264. The result given by (172), is important, for it identifies the magneton of Weiss, when expressed in absolute units, with the Proton P_1 of the astral plane, and makes for us another link between the observed experimental facts of western science, and the clairvoyant observations of *Occult Chemistry*. Having thus established this identity, we may first note, as an important deduction, that the matter of the astral plane, is what we know as magnetism when acting through the physical, though there may be other forms of magnetism, and that the atomic subplane of the astral is what we know as light. Let us first make the reasonable assumption that the elements on the astral plane are built on the same model as the chemical elements on the physical, so that just as 14P is Nitrogen on the physical plane, so, in like manner, $14P_1$ is astral Nitrogen, and the same with the other elements, each to each. We then have for the unit of molecular energy ϵ, in (135), and the ratio $P/P_1 = 7$, as given by (170), the equation

$$\epsilon = 2P = 14P_1 \qquad (174)$$

so that our molecular constant ϵ is simply astral Nitrogen, and the molecular energy $\epsilon\theta$, of (127), is simply the rate at which the substance of the astral plane is pouring down into the physical, as described in *Occult Chemistry*.[1]

265. In order to realise the full significance of the above, let us return for a moment, to the subject of Article XXI,

[1] P. 21.

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which dealt with the energy and pressure of gases. In that article, we deduced two molecular constants, the constant of molecular pressure K, and the constant of molecular energy ϵ, which are the same for all gases, and hence for all the chemical elements. We showed in (132), that the pressure constant K, was identical with the Fire sub-plane of Oxygen, and we have shown above that the molecular energy constant ϵ, is identical in mass with astral Nitrogen. We further showed in (136-7), that ϵ is the unit of mass for each atomic number of the chemical elements, and all of them can be built up from it. It follows from this, that all matter can be built up, and the phenomena of their energies and pressures explained, by the use of two elements alone, the two principal constituents of the terrestrial atmosphere, Oxygen and Nitrogen. When this is combined with the results of Article XVII, where it is shown that Air, Water, and Earth, can all be transmuted, the one into the other, we shall have gone far to demonstrate that the four elements of the Ancients are much more fundamental than the elements of the modern chemist, and that the knowledge handed down to us from previous civilisations is not the mere babbling of infant humanity, but knowledge of a more fundamental kind than has yet been attained by modern science. This conclusion may hurt our pride, but otherwise it may do us good. It will, at any rate, vindicate the teachings of *The Secret Doctrine* and prepare our minds to treat them, in future, with more respect.

266. We noted in Para. 237, a statement by Bishop Leadbeater, that Hydrogen, Oxygen and Nitrogen, belong to another and greater solar system, but that the rest of the elements have been developed by our own Logos, and this statement, received presumably from a high occult authority, is confirmed by the above. A fuller key to the nature of

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Hydrogen may, perhaps, be found in the sun, since the solar atmosphere consists largely of Hydrogen.[1] It may be noted that solar gravity is 28 times that of terrestrial gravity, so that if g be the acceleration of gravity for the earth, and G that for the sun, we have [2]

$$G/g = 28 \qquad (175)$$

If we take the weight of the astral Proton on the sun's surface, and on the surface of the earth, we have the relationship,[2]

$$P_1G = 28P_1g = 4Pg = Ag = h(g^2 + a^2)$$

$$= 2\epsilon g \qquad (176)$$

$$2P_1G = 8Pg = Kg = \epsilon_1 G \qquad (177)$$

from Para. 198, and equations (170-5). The above equations link together all the quantities out of which matter is built up, and just as $\epsilon g = 2Pg$ in (136), builds up the chemical elements of the earth, so $\epsilon_1 G = 2P_1G$ builds up the astral elements of the sun.

The Fire sub-plane of Hydrogen, or the Proton, as in the case of Oxygen, is just half the mass of Hydrogen.[3] Assuming this to be the same on the astral plane, according to the rule, "as above so below," we have for the mass of the Fire sub-plane of the Proton on the astral plane, $\frac{1}{2}P_1$ and from (176),

$$\tfrac{1}{2}P_1G = 2Pg = \epsilon g = 14P_1g \qquad (178)$$

[1] *Astronomy*, by Russell Dugan Stewart, Vol. 1, p. 197.
[2] See *Smithsonian Physical Tables*, 1923, p. 416.
[3] *Occult Chemistry*, p. 6, Plate.

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267. By means of equations (176-8), we may now attempt to describe in detail an interchange of matter and energy between earth and sun, using for this purpose the clairvoyant observations of *Occult Chemistry*, etc. Let us first take an atom of Nitrogen from the earth's atmosphere, the weight of which is 14Pg. If we keep to the first power of the masses, the equivalent of this on the astral plane, from (149), is $7 \times 14P_1$. Let these astral mass units, $14P_1$, be poured into the gas molecule, at the rate of θ per second, where θ is the temperature on the absolute scale. The mass or energy, therefore, poured into each molecule in unit time is $14P_1\theta = 2P\theta = \epsilon\theta$, from (174), where $\epsilon\theta$ is the energy of the gas-molecule. Let this stream of energy disappear at the centre of the atom or molecule, and form one of those centres where physical matter is poured outside into the astral plane as described in *Occult Chemistry*.[1] Arrived on the astral plane, as $14P_1g\theta$, it may be pictured as passing along a line of force to the sun, where it emerges as $\frac{1}{2}P_1G\theta = 14P_1g\theta$, or in the form of the Fire sub-plane of Hydrogen on the sun, as shown in (178).

The above may be regarded as the element-building process for terrestrial elements.

Now suppose we reverse the above process, beginning with the sun, but instead of the astral plane, let us begin on the mental plane, or one plane higher than on the earth. From (151), we see that the Proton of the mental plane is $P_2 = P_1/7$, so that Nitrogen on the solar mental plane will be $14P_2 = 2P_1$, and the weight of this on the sun's surface will be $2P_1G = \epsilon_1G = 8Pg = Kg$, from (177). If the frequency be θ, as at the earth, the number of returning lines of force from the sun must be only one fourth of the outgoing since $2P_1G = 4 \times \frac{1}{2}P_1G$. We have then an elemental building process on the astral plane of the sun, consisting of $\epsilon_1G\theta = 2P_1G\theta$, which

[1] P. 21.

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pours into the molecule or atom, and constitutes its molecular energy, corresponding exactly with the molecular energy of the physical matter of the earth, as given by (127), and building up the chemical elements of the sun's astral plane, in the same way as the chemical elements of the earth's physical plane are built up in (136-7). This stream of matter or energy may be further conceived as passing along lines of force from the sun to the earth, where it emerges at the centres of the terrestrial molecules as $\epsilon_1 G\theta = 2P_1 G\theta = Kg\theta$, from (177). This gives us on the earth $K\theta$, or the observed gas pressure per molecule at the temperature θ. We have thus accounted for the molecular energy and pressure of terrestrial gases, by taking astral Nitrogen through the atomic centres to the sun, and returning mental Nitrogen from the sun, where on the earth it emerges as the Fire sub-plane of Oxygen, and enters once more the terrestrial atmosphere, using for the purpose equations (176-8), and the clairvoyant observations of *Occult Chemistry*. As above noted, the lines of force that carry away Nitrogen from the earth to the sun, are four times as many as those which return the Oxygen, which is rather significant, since in the composition of the atmosphere, Nitrogen is about four times as plentiful as Oxygen.

268. It will be noted that in the above explanation of gas pressure by the term $K\theta$, we altered it from $Kg\theta$ to $K\theta$, thus omitting the factor of acceleration g. This factor, however, although not directly entering into the expression for the gas pressure, is intimately connected with it, as we will now endeavour to show. In dealing with the 4π controversy in Article XI, it was explained how the release from a set of spirillæ was equivalent to transforming a line force into a surface force, and is expressed by multiplying the line force by 4π.[1] Now the Proton P_1, on the astral plane, is released

[1] Paras. 161-2, and 173.

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from the physical spirillæ, and hence has the freedom of another dimension when operating on its own plane as astral matter. To make this more clear, we may say that astral matter of mass P_1, when within the 7×16800 astral spirillæ of the physical atom, has its mass P_1 unchanged, but when set free from the physical atom with its additional set of spirillæ, and allowed to act as purely astral matter, the mass becomes $4\pi P_1$. We may, therefore, write for the mass of the magneton, or astral Proton, on its own plane

$$\pi_1 = 4\pi P_1 \qquad (179)$$

and if we apply this astral plane value to (177), we have

$$2P_1 (4\pi G) = \epsilon_1(4\eta G) = 2\pi_1 G = K(4\pi g) \qquad (180)$$

But from (40), $4\pi g = V\lambda$, where V is the electrical potential for the light ray of wave-length λ, and the product $V\lambda$, is a constant. Hence

$$2\pi_1 G = KV\lambda \qquad (181)$$

$$2\pi_1 G/V\lambda = K \qquad (182)$$

from which it appears that the element building force on the astral plane of the sun appears on the earth as the product of two constants, the gas pressure constant K, and the radiation constant $V\lambda$.

From the above it would be interesting to ascertain if these forces could be taken in bulk instead of in individual atoms, and a result obtained which agreed with observation.

269. Let us conceive the whole weight of the sun's astral plane $4\pi SG$, as pressing along lines of force towards

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the earth, and being resisted by the earth's astral plane $4\pi E$, multiplied by the radiation constant $V\lambda$. We might infer from (182), that the ratio of this total force $4\pi SG$, and the resistance $4\pi EV\lambda$, would give the mean atmospheric pressure for the earth's atmosphere. If the solar force were all generated at the sun's surface, and passed first to the earth's centre, and outwards through the crust, the inertial resistance as explained in Para. 70,[1] in place of E, would be $E' = \frac{3}{4} E$, and the ratio of force to resistance would be

$$p' = 4\pi SG/4\pi E' V\lambda = SG/E'V\lambda = 966710 \quad (183)$$

from (105). The standard atmospheric pressure at 760 millimetres, is given in (118), where $p = 1013300$, but at the sea level, the average atmospheric pressure is only 740 millimetres,[2] hence the average atmospheric pressure in dynes is,

$$p(740/760)=964110 \quad (184)$$

which differs from the value of p' given in (183), by less than one half of one per cent. If therefore we take p, as the mean pressure at sea level, in place of p', we have for this pressure,

$$p = SG/E'V\lambda = 966710 \text{ dynes} \quad (185)$$

$$pV\lambda = SG/E' \quad (186)$$

Thus (185), expresses the same result, when the forces are taken in bulk, as (182) expresses for individual atoms. The first giving an expression for the average atmospheric pressure, and the second an expression for the constant of

[1] Vol. 1, p. 78.

[2] *Smithsonian Physical Tables*, 1923, p. 421.

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pressure K. The two expressions, therefore, mutually support and supplement each other. In (182), we have $2\pi_1 G/V\lambda = K$, or the weight on the sun's surface of the element building mass unit $2\pi_1$, resisted by the radiation constant $V\lambda$, giving the molecular pressure constant for all gases K. In 183 and 185, we similarly find that when the total force of the sun's astral plane $4\pi SG$, is resisted by the force of the earth's astral plane, $4\pi E'$, multiplied by the same radiation constant $V\lambda$, we obtain the observed value of the mean atmospheric pressure p, at the earth's surface.

These two relationships, therefore, definitely connect the two phenomena.

270. The above relationship can be put, at once, to the crucial test of observation. From (129), if n be the number of molecules in unit volume producing the pressure 6p, on the six faces of a unit cube, then $n' = n/6$, is the number producing the pressure p, and combining this with (186), we have,

$$n'K\theta = p \qquad (187)$$

$$pV\lambda = n'K\theta V\lambda = SG/E' = \text{Constant} \qquad (188)$$

Since n′ and K are constant, if the wave-length λ in the second term is constant, we have

$$\theta V = \text{Constant} \qquad (189)$$

θ varies inversely as V (190)

so that the temperature of the earth's atmosphere varies inversely as the electrical potential, a result which can be tested against observation.

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In the *Traite d'Electricité Atmosphérique et Tellurique*,[1] we translate as follows:

"All observations agree in attributing to temperature an influence, direct or indirect, on the electric field. Ordinarily, in the same place, all the highest values of the potential gradient occur simultaneously with the lowest values of the temperature, and all the lowest values of the potential gradient with the highest values of the temperature." A result which is immediately deducible from (189-90).

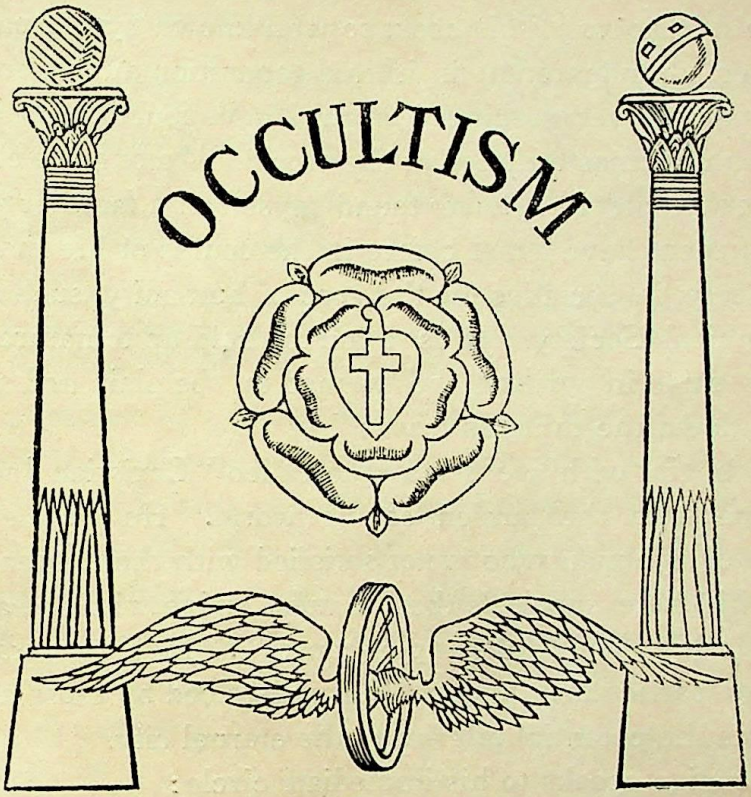
G. E. Sutcliffe

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[1] Paris, 1924, p. 57.

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JOHN BUNYAN AND "THE PILGRIM'S PROGRESS"

By W. R. C. Coode-Adams, M.A.

A tinker out of Bedford
A vagrant oft in quod
A private under Fairfax
A minister of God.

KIPLING.

In a little cottage at Harrowden near Bedford in the year 1628 was born John Bunyan. He died in London in 1688. Of the sixty years between, twelve were spent in Bedford gaol for conscience sake, years filled with great

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religious struggles. It was during this period that he conceived if not actually wrote the greatest of all his works, *The Pilgrim's Progress*. This book, so well known by our parents, or rather, grandparents, is in this generation almost entirely unknown and yet reading it again I have found it one of the great human masterpieces of the world. Among the characters that people it I have found myself in a familiar world, many of them have I met before in the course of life and more particularly in societies for the good of humanity, such as the Theosophical Society. It is a mirror held up to nature. As Bunyan said, in writing, he wished to "be plain and simple and lay down the thing as it was".

To begin with we see a man called "Christian" who is overcome with the burden of the world. He is the eternal symbol of the man who is not satisfied with the conventional life of his time and feels that he must strive with the abuses of the world. The "taker-up-of-causes". In all generations, he exists particularly to-day. Misunderstood by those around him he is the potential pilgrim to the eternal city.

Christian speaks to his immediate circle:

> At this his relations were sore amazed, not for that they believed that which he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed.

How characteristic! Nowadays they would offer him potassium bromide. Finally Christian decides he must break with his friends and go out on his pilgrimage:

> And as he went some mocked, some threatened, and some cried after him to return.

Two however came up with him, one was called Obstinate and the other Pliable. Why do these two always go together in life? I suppose the stronger personality of one governs the other.

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Pliable is persuaded by Christian to go with him, he is always according to his name. When, however, they get into the Slough of Despond :

> Pliable began to be offended . . . and got out of the mire on that side of the slough which was next his house. So away he went and Christian saw him no more.

How many of us have had a friend who has done that? We hear of this gentleman later :

> He hath since his going back, been had greatly in derision, and that among all sorts of people . . . He is now seven times worse than if he had never gone out of the city.

Poor Pliable! Obstinate, in his self-conceit, was happy. Christian in his hope was happy, only Pliable was unhappy because he could keep to neither one nor the other.

But to return to Christian. He next meets one called Worldly-wiseman. I like this figure, he is so smug, so satisfied and so plentiful in all ages. He assures Christian that—

> there is not a more dangerous and troublesome way in the world than his.

He asks Christian how he came by his ideas and Christian said :

> "By reading this book." "I thought so," said Worldly-wiseman. "It is happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions . . . and they run them upon desperate ventures to obtain they know not what."

How often has every Theosophist been offered just this advice? He further advises Christian to go to a man called Morality who lives in a town called Legality :

> A very judicious man—and hath skill to cure those that are somewhat crazed in their wits with their burdens.

He further adds that in this town the rates are reasonable and food is cheap.

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The same old advice. Be good and do not bother about things too high for you. The same is said to him later by one called Formality:

> That custom it being of so long a standing as above a thousand years would, doubtless, now be admitted as a thing legal by any impartial judge.

Others say the same:

> He objected also, that but few of the mighty, rich or wise were ever of my opinion . . . He moreover objected to the bare and lowly estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance and want of understanding.

These things also has one heard before. Other old friends do we meet. There is Talkative who is—

> for any company, and for any talk.

And a certain By-ends who thus expounds his creed:

> First, never to strive against wind or tide. Second, we are always most zealous when religion goes in his silver slippers, we love much to walk with him in the street, if the sun shines and the people applaud.

And adds:

> I had always the luck to jump in my judgment with the present way of the times whatever it was.

In fact a very precious fellow.

Probably as a result of all these Job's comforters Christian strays from the way and is captured by Giant Despair who locks him up in his castle. Poor Christian! only those who have been in that castle can sympathise with him now. Despair counsels him to make away with himself—

> for why should you choose life seeing it is attended with so much bitterness.

It is the advice that despair always gives. It was given to Spencer's Red Cross knight and to Prince Henry in the Golden Legend. It has been given since to many a good man and sometimes taken.

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Christian's companion Hopeful, however, dissuades him :

Who knows but that God that made the world may cause that Giant Despair may die? or that he may forget to lock us in, or that he may have another of his fits.

For adds Bunyan—

in sunshiny weather he sometimes fell into fits and lost the use of his arm.

I like this last touch, it is the most human of all.

It would take too long to tell of all their adventures. Their escape from the castle, of which Christian found he had the key all the time; their arrest and trial in Vanity fair, recalling Bunyan's own experiences in Bedford, and their coming upon the Enchanted ground. Finally they draw near to the last obstacle, the dark river that flows before the Celestial city. This is the last and greatest trial of life. It is symbolised, we are told, by a certain great experience before a certain great initiation.

It happens when the dark water of some devastating grief washes over the very soul and all our strength is turned to weakness—

and Christian began to sink.

Hopeful therefore had much ado to keep his friend's head above water. . . . and he said "Be of good cheer. I feel the bottom under me and it is good."

* * * * *

And there came to meet them several of the King's trumpeters and saluted Christian and his fellow with ten thousand welcomes . . . and they compassed them round on every side some before and some behind to guard them . . . Here also they had the city in view, and they thought they heard all the bells therein ring to welcome them . . . And I woke and behold it was a dream.

W. R. C. Coode-Adams

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SILENCE

By DUNCAN GREENLEES

At the dawn of the new Cosmic Day the Dark Boundless All, having of Itself become a Flaming Light, was wedded with Eternal Silence and of that Union, pure Spirit was the Child.

Sent forth into the Chaos, Spirit, for love of their very Beauty, attired Herself in Garments of Form which became denser as She drew away from the Eternal Parenthood.

After many days Spirit grew weary with the heavy Robes that lay about Her and with the Shakings brought about among them by the Winds, and longed to know again the quiet of Her Mother's Bosom. The Father sent a Lightning from His Heart which burned away the weight of Garments, and on the Fire was Spirit borne away into the very Being of the Divine Silence . . .

A Parable of what can never be told in worlds. For Silence is beyond the understanding of the Gods, and we Their Children may only guess the likeness of Its Veilings. Its real Nature may be known only when the Fire of God has burned away the Robes that hang about us and impede our walking and when the Flame has carried us into the Dark Unknown . . .

This is a feeble effort to convey the vision of what the Silence is. For the Flame that seems to hover round me as I try to glimpse that Silence is all that I have known as yet. It comes in a moment, bathing in a deep glow all my Thought and Vision, and drowning my Consciousness in a

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roaring Fire. Sometimes it has seemed like the eternal fires wherein Ayesha bathed in the Caves of Kôr, sometimes like the pyres wherein Saint Joan died and found new life. The last flickering of my thought would tell me of soaring in the Flame into some Light beyond the Flame.

I cannot guess how long in earthly time this vivid Fire may burn; it seems like ten eternities, yet when I have seen a watch again its hands have scarcely moved. Suddenly that Fire arises from the Deep and blazes round me and within me; suddenly as with the rollings of thunder It passes and is gone. I have tried at times to compel Its staying, but nothing can hinder Its flight at the ordained moment. Sometimes, often, I can summon It at will, or rather at will I can stand in the way of its passing, as at will I may go into another cave where the Fire burns not.

I have thought at times that the Garments around me were aflame and soon would fall away in white dust, leaving me free to soar away into the Heart of that Rose which is the Silence. But always some evil Magic will re-form these bandages about my Soul and hold me in unwilling slavery. Yet do I know that there will come a Day wherein I, having learned the Word of Power, shall dissolve the asbestos Sheathing of my Robes and lay them bare to the destroying Fires of God . . . Then shall I know the Silence as my very Being, and the Deep whence I was born as the Ocean of my Life.

Duncan Greenlees

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LIFE AND FORM

By THE REV. JOHN A. INGELMAN

FOR vast stretches of time we have been held imprisoned in matter, in one specialised type after another. Ever have the Great Teachers tried to save us from our prison-houses of form. Again the Teacher is treading common soil, is sounding out that same keynote—liberation from form. Oh! how difficult it is for a consciousness imprisoned in dense matter to break through and transcend its narrow boundaries.

We can be likened unto rays of light, emanating from God's own Glory—the Source, the Centre in its outward course involving itself ever more in its opposite pole, the form side of God, until finally its focal point is reached in a material object—the periphery. The ray of light, or Monad, at its focal point in matter, is first completely oblivious of its own true nature; only gradually, through the interplay of the *I* and the *Not I* is Consciousness and later Self-consciousness evolved.

For millennia life at the focal point of matter is conditioned by form. But resistlessly the Life presses onward, and limitation after limitation of matter is transcended. The tenacity of the physical gradually lessens; the emotional hold becomes dominant, the mental horizon is throwing an increasingly brighter light on the scene of activity, the dynamic power of the Spirit steadily enlightening, lifting, releasing.

Such, in a general way, is the condition of affairs to-day, as the World-Teacher again sheds His Radiance, His great

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Life, which is Love, Wisdom, Beauty and Strength beyond our comprehension, upon all manifested life on our planet. The first introductory note the World-Teacher sounded forth was Happiness. Through happiness the hold on material substances lessens. Contact with dense matter was verily our crucifixion. Then came His great central chord—Liberation, which for us, His children, must mean liberation from the dominant hold of passions, desires, fleeting fancies. For every one of us it is a call to let go whatever we are clinging to. Every form changes, perishes; therefore begets suffering to the unwise. True, we must still be identified with substance, but as master, not as servant. Form after form we must learn to use, hold and lay aside with equal serenity. Desire after desire must be purified and transcended. Mental prejudices and limitations, superstitions, ignorance, orthodoxy must all go. The Teacher will teach us to see the One Life in everything and every one—that is our shortest road to our Source, our Goal—God. On the great highway of Self-realisation, whatever is a help, for the time being, to that one end must be used; for in whatever form of Beauty our hearts go out in delight and self-forgetfulness lies concealed our Friend and Teacher on our road of Self-discovery. Fetters of creeds and dogmas which have served their purpose must no longer thwart the soul's growth in wider spheres. Freedom of thought must, like sunlight, be the sacred birthright of all. Traditions, customs, pulpits, churches—none of these should dare venture to say—Thus and thus shalt thou believe.

We must learn to see God in every part of His manifested Nature, perhaps easiest in the splendour of our Lord the Sun, in the glory of His rising and setting. If a teaching, a service or a ceremony leaves us mentally free, and if through them we can soar nearer to the heart of the Beloved, commune with Him, then those things have value as stepping-stones, liberating us to the extent that they lift us up and out of our

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personal selves into the radiance of the One Life. They are for us simply a means to an end—only one pathway leading to the Highest; but they must never be a source of contentment or self-righteousness or be mistaken for the Goal or our salvation—then they tend to turn into stumbling-blocks.

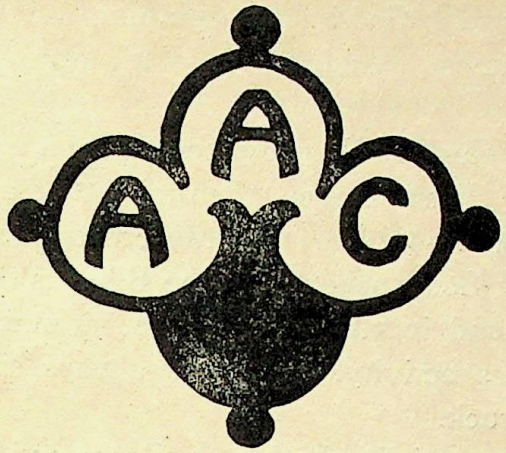
Truly, we cannot get outside of form as long as we are in manifestation; but we must clearly understand that everything may be used by us either as a help in the expansion of our consciousness—which means successive stages of liberation—or as a hindrance. It is the former when we use it and learn through it; it is the latter when we attach ourselves to it, when it uses us. Consciousness, focussed in dense matter, must ascend into and master ever subtler forms, ever loftier realms, uniting itself in the ascent first with great minds, then with the Master, then with the World-Teacher or His Peers—and so ever upward into God's own Glory. Each uniting or blending with a greater Consciousness means an increased at-one-ment with all Life, until the Source and the Goal are one.

The human heart is ever seeking the Beloved, but, ignorant, it does not find. In super-physical realms of ineffable splendour the Beloved whispers to the searching heart: "Look deep into thine own being, my child!" But, caught in the heavy web of matter, it does not apprehend. Then lo! the Beloved, in the fullness of His boundless compassion, speaks: "I will come down into thy world of sorrowful shadows, of fleeting pleasures. Perchance then thou wilt hear My Voice, perchance then thou wilt recognise thy Beloved, unite thy Source with thy Goal."

John A. Ingelman

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MUSIC

By RUTH HELEN WILLIAMS

MUSIC, the most elusive of all the arts, the most mystical of all creations of mankind, brings us nearer our divine home than the expression of any other faculty of the soul. When music is rightly understood we find it to be interwoven with the very being of God and we find it to be an expression of Deity which calls forth a response from the heart of the lowest of conscious beings. "Music hath power to charm the savage beast".

Most of us know there are seven great planes of nature, and it is in the three very highest planes or the three aspects of God Himself that we find the birth of music.

The first and highest plane is sometimes spoken of as "The Great Silence," the plane of power, infinite force though static. It is the plane of inertia and corresponds to the Father aspect of the Deity.

The second great plane is the opposite of the first. It is activity, motion, love (the great attractive force) or that force which holds all forms together. In the New Testament we

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find this plane referred to as the Great Cosmic Christ, the Word that was with God in the beginning and was the creator of everything in the world, that is, of all form. It is tone, the voice of God.

The third plane of Nature proceeds from an interaction of the first two. First silence, then tone, then another silence, then a tone and here we find the creation of rhythm, that third aspect of God, spoken of in the Bible as the Holy Ghost. It is activity and inertia combined but it must be noted that inertia precedes activity. There is always silence before a first tone is struck.

Music is essentially rhythm or silence and tones produced according to law. This principle of rhythm we find reflected in all the planes of nature but it is upon the higher mental plane that music takes such form as to be comprehensible to the mind of man. Here in the abode of the gods the great angels, called the Gandharvas, bring forth into expression myriads of musical ideas from the throne of God. It is here that mankind draw much of their material for musical composition. At night when the body sleeps and the petty noises of earth are temporarily shut out, the soul ascends to its native home and dwells in bliss vibrating in unison with the melodies of the mental plane.

The subject of rhythm is not to be dealt with lightly for there is an occult power in rhythmic vibration that is not well understood. For instance, soldiers are ordered to break step while crossing a bridge. It is not the intensity of the noise that could shake a great structure of steel, but the rhythmic vibration of the continued marching. Something besides the physical structure responds to rhythm. The higher counterparts of the bridge tremble in answer to a call that will shatter the strongest building.

There is occult power in the North American Indian's tom-tom. Rhythm is again employed and an inflow of life

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is felt from the higher planes of being. All tribes employ a rhythmic dance for the same effect. Jazz music is based upon the same law. It is a stimulant, an artificial stimulant, that if indulged in to excess will break down the fine delicate centers of the higher vehicles that are not accustomed to the hidden force of rhythm.

But we are told that this second great plane of nature has a dual aspect that of Love and Wisdom and we find this to be true in analysing the art of music. A tone which has its birth upon this second plane of nature is dual. It is vibration plus harmony, or a harmonious vibration. The vibration corresponds to wisdom, and is closely connected with mathematics, while the tone or harmony expresses the Love of God.

Most of us have heard the phrase "In tune with the Infinite". To be in perfect harmony with oneself is to be in tune with God, for in our innermost being we are of that one great tone or word of Deity. To be in tune with God necessitates our being in tune with every living creature that is in tune with the same great One. For as a mathematician would put it, "Things that are equal to the same thing are equal to each other".

Is it strange, therefore, that we find music and religion so closely allied throughout the ages?

Ruth Helen Williams

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MUSIC AND EDUCATION

By MARY DICKENSON AUNER

As a child I used to dream that it might be possible to help to put so much beauty into the world through art, that there would be no room for ugliness. But as I grew up I found this task to be more difficult than I had expected. For many years I have been interested in the problem of education in music for the people, and have played the violin at many popular concerts and as often as possible in poor districts, but I have always come away with a keen sense of disappointment and the certainty that only the showy and more trivial pieces appealed to the audience and not the really good music. At last it dawned on me that the only way out of this difficulty would be to go to the children and to start training them systematically to listen to classical music at an early age.

After getting the right people interested in this idea, I managed to get permission from the Austrian school-authorities in April, 1925, to try the experiment at one of the elementary schools in Vienna. Taking the lowest class, with children at the age of six, I worked out a four years' course of little concerts, beginning with short easy pieces by Haydn, Mozart, Schubert or Beethoven, each time only one composer, so as to give the children a definite sense of style and to avoid confusion in their minds; then gradually increasing the difficulty and length of the programme so that in three years' time they will have heard a very fair amount of chamber-music written by

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the above mentioned composers, and only bringing in other composers during the fourth and last year.

Every concert is preceded by a short sketch from the life of the composer in question, which is followed by an explanation of the instruments used and short introductory remarks before each number, often playing the principal themes separately so as to impress them on their minds, and then questioning the children as often as possible to find out how much they have understood.

One day we played the funeral march from one of Schubert's piano-trios without telling them anything and then asked what they thought about it. One little boy, struck by the monotony of the music said it "sounded like rain," and a second one was quite sure it was like "at a funeral". It is truly surprising how quick is the response and how great is the receptivity of such small children to these things. Their joy and happiness during this hour is indescribable and often, after they have left the school, their little feet are still dancing along the road to the rhythm of the music just heard.

After one year's work we invited some of the school-inspectors to come and see for themselves, with the result that they were absolutely convinced of the possibility of teaching small children to appreciate classical music and determined to introduce this kind of instruction definitely into the school curriculum.

While waiting for final decisions from the Government, this work is now going on in eight different schools and will gradually spread to all the other schools. In later years this plan could be enlarged and carried on in the middle and higher schools, thus giving a very thorough knowledge of the classical literature in music.

There are over five hundred elementary schools in Vienna and many more in the whole of Austria, so it means that we should reach every child in the country (except

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private pupils) and should have an opportunity of opening out their sense of Beauty and Art, which is latent in every human being, but in most cases is not given a chance to develop.

Why should we not hang copies of the great master-paintings in the class rooms, and fill them with flowers as well as with music, making them a veritable place of joy for the children and so help to make a happier and better race? In that way my dream, "our dream," might come true after all.

12 PROGRAMMES

OF THE

KONZERTE IN DEN VOLKSCHULEN[1]

IN

Vienna

I. HAYDN

1. Zwei kleine Stücke für Violine u. Klavier
   (*a*) Menuet (Burmester)
   (*b*) Allegro con spirito
   (Meister für die Jugend Nr 3
2. Schäferlied
   (Mit neuem Text)
3. Trio G dur für Klavier, Violine u. Cello
   Allegro à l'hongaraise

II. MOZART

1. Zwei kleine Stücke für Klavier
   (*a*) Menuet
   (*b*) Allegro
   (In Mozart's Reich Nr 1 u 4)
2. Lieder: (*a*) Wiegenlied
   (*b*) Das Veilchen
3. Sonate A dur für Violine u. Klavier
   Allegro molto

III. SCHUBERT

1. Sonatine D dur für Violine u. Klavier
   Allegro molto

[1] Concerts in the Boards Schools.

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2. Lieder: (*a*) Das Wandern
   (*b*) Heidenröslein
3. Zwei kleine Stücke für Klavier
   (*a*) Moment Musicale
   (*b*) Marche Militaire

IV. Beethoven

1. Zwei kleine Stücke für Klavier
   (*a*) Traurig
   (*b*) Lustig
   (In Mozart's Reich Nr 15)
2. Lieder: (*a*) Das Blümchen Wunder hold (Vers 1 u. 2)
   (*b*) Mailied (Vers 1. u. 3)
3. II. Trio G dur für Klavier, Violine u. Cello
   Finale (Presto)

V. Haydn

1. Zwei kleine Stücke für Violine u. Klavier
   (*a*) Menuet
   (*b*) Presto
   (Meister für die Jugend Nr 6 u. 8.
2. Lied: "Die Seejungfer"
3. Streichquartett Fdur, op 74 Nr 2
   Finale (Presto)

VI. Mozart

1. V. Trio G dur für Klavier, Violine u. Cello
   Andante con Variazioni
   Allegretto
2. Lieder: (*a*) "Süsse heilige Natur"
   (*b*) "Komm lieber Mai"
3. Zwei kleine Stücke für Violine u. Klavier
   (*a*) Allegretto
   (*b*) Presto
   (Meister für die Jugend) Nr 9 u. 14

VII. Schubert

1. Sonatine D dur für Violine u. Klavier
   Andante
   Allegro Vivace
2. Lieder: (*a*) Morgen gruss.
   (*b*) Wohin?
3. Zwei Klavierstücke
   (*a*) Andante (Erster Teil d. Asdur Impromptu)
   (*b*) Deutsche Tänze

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VIII. BEETHOVEN

1. I. Trio C dur für Klavier, Violine u. Cello
   Finale (Presto)
2. Menuet für Violine mit Klavier begleitung.
   (Burmester Heft I)
3. Klavierstück:
   "Die Wut über den Verlorenen Groschen"

IX. HAYDN

1. Streichquartett op 17, Nr 5
   Menuet.
2. Schottische Lieder met Triobegleitung
   (*a*) Mary's Traum
   (*b*) Johnnie
3. Streichquartett op 17, Nr 5
   Finale (Presto)

X. MOZART

1. Sonate G dur für Violine und Klavier
   Allegro con spirito
2. Rosen arie aus der Oper Figaro
3. Klavierquartett G. dur
   Allegro con brio.

XI. SCHUBERT

1. Sonatine A moll für Violine und Klavier
   Allegro moderato
2. Lieder: (*a*) Frühlingstraum (1 Vers)
   (*b*) Der Jäger
3. Balletmusik aus "Rosamunde."
   für Klavier.

XII. BEETHOVEN

1. Sonate F dur op 24 für Violine und Klavier
   Allegro
2. Menuet für Klavier
3. Trio IV. B dur für Klavier, Violine und Cello
   Allegretto (Tema con Variazioni)

Mary Dickenson Auner

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A PRIVATE INCIDENT[1]

SOME 15 years ago a Theosophist, whom I knew for a short time but I have never met again, gave me a copy of *Esoteric Christianity*, and a picture of its author, Mrs. Annie Besant. I thanked him for the gift, but took very little notice of it, hardly looked at the picture, and did not even scan the book.

Time went on, some years, and on one particular day, a dark day of deep sadness, the cause of which is not necessary to mention now, taking by chance a book from my library, I found *Esoteric Christianity* in my hands. I opened it, and my eyes were fixed on the picture of the author, which like a flower, had remained among the leaves of the book. A strange phenomenon happened, which as a dear recollection is engraved deeply on my heart. My eyes were dazzled by those of Mrs. Besant. How was it possible, that the face on paper should gaze at me with so much sweetness, benevolence, kindness and at the same time authority? What strange resplendence emanated from that high and thoughtful forehead, which forced me to think. What powerful magnetism issued from that delicate ensemble, harmonious beautiful, human and divine at the same time; from that influence there seemed no escape.

It was many years after that I found the explanation of this strange phenomenon. Then I could have said nothing. I knew only, that at the same time that those eyes were looking at me, those lips were speaking to me, telling me so many things different to anything which I had heard before; so many things which seemed to me to descend like celestial music from unknown worlds. There was a real spiritual communion between the soul behind that picture and mine own, which slowly and progressively marked a new stage in my life, that definite stage, which represents the final stage of my physical existence.

I do not know how long that communion lasted. I only remember, with profound emotion, that I ended by imprinting on that forehead, on which the light of the lotus of thousand petals was shining, the most affectionate and most respectful kiss that has ever left my lips; at the same time a word softly escaped me, the sweetest and the most sacred word that a man can utter: "Mother, Oh! Mother!" Yes, my brothers, with my eyes full of tears, tears of

[1] Translated by A. G. F. from *Theosofia en el Plata*.

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pleasure and of pain, I, who had no physical mother, had found in Mrs. Besant my spiritual mother.

Again the years went on. Theosophy scarcely interested me intellectually and only very vaguely. I had my prejudices—which then I called my convictions—and it was very difficult to free myself from them. Oh! how much truth is there in that, that the worst of the tyrannies is the idealogical tyranny. I did not care at all for the Theosophical Society. I had in this respect also *my* point of view. I believed, that it was almost an impossibility than men, bound with the ties of friendship, love, respect, interests and affections could understand each other completely; that it was absurd to think that a community composed of heterogeneous elements could understand each other.

I had lived in almost complete isolation, pretending to retreat, to seek that inward peace without realising that in order to be able to do that, it is necessary to have developed certain latent faculties; in other words, to have become a Master.

But that look and that kiss were there, I became a new being, having had a new birth. That look and that kiss were in reality to me the lustral water, which after many obstacles overcome, has illuminated the dense cloud of a long, dark night and has helped to prepare me to enter the Path of Salvation. This is the reason that I bring my modest contribution for the happy event which is celebrated by the Theosophical Society all over the word. May my words, convey all that is most exquisite in my soul, and carry that, on the wings of the invisible, to our President as one flower offered in that splendid garland which has been entwined by those who love her all round the world.

ARMONDEL

LIFE ON THE STARS

MAN NOT THE ONLY BEING

Is Man alone in the universe as a sentient being, or are there other beings as high, or higher, in the scale of evolution, inhabiting planets which revolve around the stars as the earth revolves around the sun?

These are questions which Sir Francis Younghusband, the explorer, asks, in his new book, *Life on the Stars*.

Briefly stated, Sir Francis's theory is that on some planets of some stars exist beings higher than ourselves, and on one a world-leader,

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the supreme embodiment of the Eternal Spirit which animates the whole.

Desert Silence

Sir Francis tells of an experience in the Gobi desert, many years ago, when the idea that the earth is not the only seat of life in the universe came to him. In the clearness and silence of the desert—a silence so great that "when we arrived at the first oasis at the end of our journey, the ordinary hum of insects and the singing of birds seemed almost deafening"—Sir Francis says: "In a way that one never does in civilised life, I felt that we were part of the whole starry universe arrayed above and around me. We and the stars were not separate, as we feel when shut up inside our houses at night. We were all one."

There are at least five thousand million stars and probably many thousands of millions more.

"When, therefore, we consider the vast number of the stars and other heavenly bodies. . . . when we consider the æons of time available for the development of conditions favourable for the development of life, we can hardly believe that this planet is the only possible abode of life. . . . Life has been in existence here for a thousand million years. On these other bodies we should have a million million years available.

"On this planet life has expressed itself through a combination of four of the 92 chemical elements; but on other planets of other stars under quite different conditions. It may have taken up quite others of these 92. If the fundamental essential of life is the storage and expenditure of energy there seems no hide-bound necessity for it to get its energy only through carbon, oxygen, hydrogen and nitrogen.

"The main inference I would draw," says Sir Francis, "is that not only may there be intelligent beings like ourselves among the stars, but that there must be. What was before a speculation is now for me a conviction.

"Assuming that on some stars there are beings higher than ourselves, what sort of beings are they?" he asks. "Their forms might be altogether different from ours or from anything on this earth. But the spirit which animated them would be precisely the same—their bodies may be as ethereal as we please; but their spirit must express itself in outward form."

Faces of Flame

Speculating on what might have happened on the earth if bee-like creatures had got the upper hand instead of apes, monkeys, and men, Sir Francis says:

"On other stars such a line of development may have occurred. And there may be living now on them winged beings, like Dante's

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angels, with faces of living flame, with wings of gold and with bodies whiter than snow. . . ."

With their higher intellectual capacity they may have gained a completer mastery than we have over the physical forms of nature. . . . over light, heat, radiant energy, atomic energy and gravitation. . . . through this control they may be able to use the available energy to far greater advantage . . . by these means they may be able to transport themselves and their goods, to communicate with one another more swiftly and easily than we can."

THE HIGHEST

The "World-Leader" Sir Francis imagines as being "the completest and most perfect expression of the nature of the Whole." "What form he would have must be a matter of purest conjecture. But form of some kind he must have. He could not be mere shapelessness and invisibility. He must be tangible and material."

He, and the higher beings organised under him . . . "must be ardently striving to communicate with all other beings, and to raise them higher in the scale of being. They must be working to produce the conditions under which the dwellers on other planets—including our own—might come to the full maturity of their possibilities and reach the crest of the wave."

Their influence would be exerted . . . "not by agents sent out over the universe as agents are sent out by sea from England to Samoa, but by transmission of influence on the waves of the ether, as the speeches of the Prime Minister were broadcast during the General Strike."

"It has taken life one thousand million years to rise from amœba to man," writes Sir Francis in an epilogue; "but there is ahead of us not one thousand millions, but a thousand thousand millions . . . perhaps fifty or even a hundred thousand thousand million years. There is sufficient time for the highest flights of our imagination to be realished. Nothing would seem to be impossible."—*Daily News*, London.

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PHILOSOPHY

WHEN your skies are darkened with grief and pain
And life's cup at your lips is filled
With the bitterest draught that fate can ordain,
Of anguish and sorrow distilled ;
Then straighten your shoulders, unbow your head,
And these most true words recall ;
There's nothing on earth that matters much
And most things don't matter at all !

The things that matter so much to us now
Will they matter a century hence ?
Could we thence look back should we not avow
E'en of pain the beneficence ?
What moulds the soul to diviner shape
True hearts shall never appal ;
For there's nothing on earth that matters much
And most things don't matter at all !

When everything round you is going wrong,
When your noblest plans have failed ;
When you're thwarted by folly entrenched and strong
In ignorance triple-mailed ;
Then know that it's effort that counts in life,
And results can go to the wall,
For there's nothing on earth that matters much
And most things don't matter at all !

And when you have blundered and fallen low
And shattered your self-esteem ;
When you loathe yourself as your own worst foe,
And see nought that your hopes can redeem ;

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Then remember that life is an onward march
And rise with new strength from your fall,
For there's nothing on earth that matters much,
And most things don't matter at all!

When death draws nigh with his phantom fears
And seeks to appal your heart,
When he whispers the lie in your stricken ears
That you and your loved ones must part;
You can laugh in death's face if you know the truth
That the God of Love rules all—
For there's nothing save love that matters much,
And love shall not perish at all.

For love is stronger than pain or grief,
Stronger than hate or fear;
And faith in Love is the one belief
That all mankind can share;
For Incarnate Love is the Power Supreme,
A Love that embraces all;
And there's nothing on earth that's lost to love,
And nothing that's fruitless at all!

D. H. S.

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HOW I BECAME A THEOSOPHIST

By Mrs. Bessie Leo

At about 30 years of age my mind was turned in the direction of God and religion; vainly I sought for a faith which I could accept, for at this period I was almost a materialist; it was true I went to the synagogue, but it was simply to please my father who was of the Jewish faith; to me it was all external form with the spirit lacking. The problem always pressing on me for solution was—Is there an all-powerful God, with all this misery in the world; if so and He is a God of Love, why does He allow it; why do some suffer so much and others have nothing but enjoyment; life is a riddle; would I could solve it! But I could find no answer to my problem. I procured a book from the town library with all the religions of the world set down therein to see if I could find one to suit me, but none explained the cause of human misery and human pain.

I attended lectures on religious subjects, Unitarian, Christian, Hebrew, but found no comfort from any. After two years of searching for the Light, it suddenly came to me in the shape of a book.

A book sent from the East to a soul in the West, and as this was the most potent event in my life I can record every incident in connection with it. On the November previous to my 33rd birthday a book called *Esoteric Buddhism* fell into my hands; its coming was strange and the events connected with it stranger. Some two or three years earlier I had met an old man of about 70 who became interested in me and the subjects which I taught; I will call his name Bentley. He was poor, somewhat decrepit, his garments tattered and disreputable, but he was well educated and had had an eventful career, living for many years in the East, and together with myself had a great desire to understand the problems of life. I had introduced him to my father, but the latter would hold out no hand of friendship, for poverty in his eyes was a crime.

I was very sorry for the old man, because he lived alone and had so little money and no friends, so I used sometimes to go for a walk with him, and we would discuss life, death and immortality; he lived quite by himself in a tiny cottage, a mile or two out of town, and did all his own work; I used occasionally to give him a little help in putting his small place straight and cooking for him. I discovered that he had two sons in Adyar, who sometimes wrote to him; he occasionally showed me their letters, they seemed to be about to join some society of which they spoke with great enthusiasm. Well, one particular day Mr. Bentley wrote me a line asking me

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to meet him, as he had some news for me. How well I remember that day, a Saturday morning in November, but fine and bright. As we met he smiled and said: "I have something here you will like, a book after your own heart, for it tells you how to put your feet on the chimney corner and go out into space; I do not understand it at all myself, but I have read it to please my sons, who told me I must, as they feared I might not live much longer and were anxious that I should have the knowledge of the Truth as they call it; but at any rate you will, I know, be delighted with it; I think it is just what you want." I thanked him warmly and he gave me his son's letter to read, which had come with the book; looking back I am inclined to imagine that those sons must have been psychic, with a prevision of what was going to happen. I did not know what it all meant at the moment but I took the book and asked him how long I could keep it. "Keep it altogether if you like," he said, "I do not want it again."

As I said good-bye I noticed he was not looking well and he said his heart had been troubling him lately; I remember feeling very grateful to him for his thought of me and the gift of the book, and so returned home.

THE BOOK

I knew I should have no chance of reading quietly until my father had retired for the night, but as he generally went upstairs at 8.30 p.m., his great age making rest a necessity, I eagerly waited for that time to come. After seeing him safely tucked up under the bed clothes I myself retired for the night. I locked my door, turned up the gas, sat down by the fire and opened the book, and read on and on steadily throughout the night, except for intervals when tears literally rained from my eyes and I could no longer see the print. I pressed the book to my bosom as a well-loved friend, crying: "I have found the truth, I have found the truth; Oh God, I thank Thee for the Light". When the maid brought my tea in on the Sunday morning, I was a Theosophist, and after thirty-seven years in the Theosophical Society am not a firmer believer in the doctrines than I became in that hour. It was a conversion for me, out of the darkness of ignorance the light flashed forth, and I who had been blind, saw. I was indeed happy, for I had been so hungry and the bread of wisdom was so good. I had thirsted for the truth and had at last found the living water and knew I should never thirst again. That night I became as one re-born; now I understood the ways of God to man, Karma and re-incarnation explained to me the inequalities of the human race and that there was a great law working and that at the heart of all things was the love of God for humanity. I locked up my treasure, *Esoteric Buddhism*, most carefully, but the thoughts filled both heart and brain.

On Monday, as we were having dinner, my father said, "Who do you think is dead?" I said I did not know. "Why, your old friend, Mr. Bentley; they say he was found dead in his arm chair with his feet on the mantelpiece; one of the neighbours discovering milk and

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bread lying outside his door wondered if he were ill, and went to see and found him dead."

My old friend! How truly my friend! How many times since have I blessed him for giving me that book. On the Saturday he gave me *Esoteric Buddhism* and on Monday he was dead. This made a great impression on my consciousness. One month later Mrs. Annie Besant came to Southampton and gave two lectures on Theosophy, one on Karma and Re-incarnation and the other on the Law of Evolution; needless to say I attended, and at the close of the lecture asked her several questions which she took great pains to answer. I felt my heart go out to her in admiration and worship, for she was indeed a most wonderful speaker, and I wished that I knew her personally—when a little voice that I have often heard interiorly said quietly, "You will know her very well later on," All my life I have been conscious, at critical periods, of an inner voice which seems to speak and guide me, and I have several times been saved from danger, both physical and otherwise, through its influence. A month later I discovered there was a Theosophical Lodge at Bournemouth, and became a member of it; this was about my 33rd birthday.

Ridicule and Criticism

I tried to make my friends around me understand some of the truths which were all the world to me, and wondered why the truth which appealed to me so strongly should incur ridicule from those around me; but I found in my enthusiastic presentment of it that ridicule and criticism were often the result, and I was told that Madame Blavatsky was a charlatan while Mrs. Annie Besant was associated with that atheist Bradlaugh: in vain I tried to explain that Madame Blavatsky was one of the greatest teachers of modern days, and that Mrs. Besant was endeavouring to spread the truths she had presented to the world in *Isis Unveiled* and *The Secret Doctrine*; in time I realised that there were few able to apprehend the truths of the Wisdom Religion. I tried vainly to give a little of the Theosophic teaching to my father, an orthodox Jew, but he begged me not to tell anyone of these ideas but him, or they might put me under restraint as a lunatic. Thus the Light of Truth reached me in this incarnation.

Through many channels and through many sources Theosophy has reached and spread all over the world, but *then* it was in its infancy as regards its presentation in the West, but I can truly say that when its message reached me it gave me an inner peace and happiness that has grown stronger and deeper as the years have gone by and I always told Mr. Sinnett, who became my personal friend, that, as the author of the book, I felt a gratitude to him which can never be expressed in words.

I have been very interested in the experience of others as to how Theosophy came to them so I thought perhaps that some might be interested to know how Theosophy came to me.

Bessie Leo

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A LETTER

ADDRESSED TO THE

FRIENDSHIP FOR ANIMALS GROUP

THE idea in forming this Group was a strong desire to link up and strengthen isolated workers in different parts of the country. There are many earnest workers struggling in rather a lonely way against heavy odds and with hardly any encouragement from those amongst whom they dwell. I want to encourage these brave fighters and make them feel that everything counts in this work for our younger brothers, and that sometimes a very small seed may produce a lovely flower and the perfume of that flower may be carried on the breeze to many hearts.

We *are* progressing in the work, though to many of us our progress seems extremely slow. The mere fact of our endeavour brings to light more and more new abuses, new wrongs that must in time be righted, new facts of cruel exploitation of the weak and defenceless.

The evil has been in our midst for a long while, but we know more about it now. Our work must be constructive and forceful, sane and reasonable. We must understand the mentality of those who oppose us, otherwise we shall not be able to deal justly with their point of view. We must realise that the great majority of people are kindly but very ignorant and often have very little imagination. It is the public we must try and influence in every way possible, through our own individual effort, by meetings and through the Press. I always suggest to public lecturers that they should "bring in" the animal question whenever possible. It is so easy to say a few telling words which may start a new set of ideas and inspire work. Mr. Williams, who has done so much fine work for horses, wrote me once, it was owing to a few words on the subject of pit ponies, which I uttered in a short talk I gave at Cardiff some years ago, that he had started his work for these little over-strained creatures. I was very happy to think of this.

The press should be a mighty lever for us, but not half enough is done in this quarter. Let us try and make a special effort to get

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articles into newspapers, or a correspondence started in these subjects we have so much at heart.

The cruelty of stag hunting has just been aired before the public. Will it be of any use? Not if it is allowed to drop. Many good folks get indignant and pained when any special piece of cruelty is brought before their eyes, but unless their indignation is translated into action it is useless. There are many societies engaged in animal welfare; let all of us who are members of such put fresh life into these bodies and fire them with our enthusiasm; people are so prone to work on, year after year, on the same old lines, the same methods. All these different societies should be made to co-operate in thought, if not always in action, and back each other up whenever possible. Jealousy must go and only the good of the downtrodden and helpless creatures must be considered. Let us arouse these Societies to a deeper understanding of their existence. There are so many forms in existence—but many are in need of fresh vigorous life in their veins. I feel it is for us to revivify all forms and endeavour to find novel and more effective ways of working through them.

The press might be so powerful if we could influence it in the right direction.

All argument must be reasoned and courteous; persuasion and a friendly desire to conciliate is always superior to force and denunciation. We have right, justice and love on our side—surely we must win our way to the hearts of all in time. Let all endeavour to get into touch with doctors who work on humanitarian lines—a list of these is being compiled and will be sent round. These men sacrifice much by standing out against their fellows. We should stand by them on all occasions and shew them how we appreciate their help. Medical men can be of enormous help to our cause, for they can attack the "enemy" with their own weapons—weapons of knowledge and experience. The public must be shown that health will be maintained by pure living, right thought and restrained emotion. Humanity is diseased in terrible ways by our own evil actions. Diseased animals are eaten—impure milk is drunk—and unlawful experiments are performed on helpless creatures. We are living in the midst of a shameful state of things, but we are unfortunately so accustomed to horrors that we have become lethargic. I want to arouse our brothers everywhere to a realisation of the evils which we submit to year after year. Never lose an opportunity of protesting in the right manner when protest can help.

Take advantage of any election, Borough Council or Parliamentary, to urge people to question their candidates by letter and personally on these vital questions, so that they may come to feel these ideas are not only held by a few cranks, but are burning questions in the hearts of the electors of the country, electors who have power and intend to use this power.

I want to get a strong party in the House of Commons who will represent our views and push them continually. We must protest

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against performing animals, travelling from place to place, and being forced into utterly unnatural actions throughout all their wretched little lives—against birds in cages. Make people look around and notice what is going on in this "free" country. Never before have there been so many people working for this cause, but the work still to be achieved is so tremendous that I have wished to unite my fire of great devotion to that fire which burns in the hearts of so many others, so that we may, by our united efforts, bring more happiness and liberation to those who so sadly cry for it.

So, my friends, think methods of work out in your own minds and suggest fresh ideas to fellow workers, and I believe a new step forward will be made. Such is my earnest hope.

ESTHER BRIGHT

CAMP FARM
Wimbledon Common
London, S.W. 19

"ANIMALS collectively ought to be regarded by mankind as pupils or apprentices to life. It has not yet been held incompatible with the highest civilisation to regard them, for the most part, as so much material for the exercise of the savage instinct."

Occult Essays, by A. P. SINNETT

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HUMANE SLAUGHTER

"WORDS are power-universes, power-atoms, and they are exploded by being uttered. The power in them is released and goes on its errand. Have certain words evil errands, and other good errands? In some is there the power that makes for righteousness, while in others there is power that makes for relative unrighteousness?" Thus says Bishop Arundale.[1]

Which is the force, I ask, going out from the expression: "humane slaughter". It should be stated first that all honour and gratitude and thanks are given to those who give of their heart's blood to diminish somewhat the suffering caused by the slaughter of animals; these words are not addressed to them, but what of others? From the ordinary point of view the expression "humane slaughter" is a contradiction in terms, to those who feed on flesh-food it is a salving of their conscience that after all their "little brothers," who render them service in the way of providing them with food, should be killed as painlessly as possible as far as their physical bodies are concerned. But who can say what agony and shock these creatures may experience when suddenly finding themselves without a physical body? Does the thought of unpreparedness at the back of the words: "Save us from sudden death, oh! Lord," apply to human beings only? Is it not time that we, members of the Theosophical Society, should make a regular campaign for vegetarianism, putting forward the motive that it is against the principle of brotherhood to slaughter animals for pleasure, food, adornment.

Do not let us put the body first and say that pure food is better for the body, however true it may be and however great the advantage of pure bodies. Every member of the T. S. at least should be a vegetarian because he believes in brotherhood.

The vegetarian societies do splendid work—do we, members of the T. S., not only support them sufficiently but give them of our best in thought and action?

With the spread of vegetarianism will go the abomination of vivisection, vaccination, inoculation with animal serums obtained at the cost of agonising suffering by our "little brothers". Ought we not to hide ourselves in shame that this suffering is still inflicted on those who cannot defend themselves? It is no use putting the blame for these last-named horrors on the scientific and medical world.

1 *Nirvāna*, p. 137. 1st Ed.

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Perhaps we are the greater culprits as we have had the advantage of looking at these questions from another side. Are we acting up to the lessons we have been taught and the principles held up before us? It is they, the doctors who are daily confronted in asylum and hospital, in nursing-home and sanatorium, in private practice, with the terrible problem of disease, hereditary or caused by wrong-living, and is it to be wondered at that in their intense desire to relieve suffering they should use any means that may cure or bring relief to the physical body. Are not the "bread-pills", the bottles with coloured and flavoured water, the rest, fasting, sun, air and water-cures prescribed so many indications that although medical science may still be on a side-track, yet that as a whole the practitioners are beginning to grasp that there is another way to health.

We need not ignore that wrong practices take place in hospitals and that a good deal of humbug exists but after all where would humanity be, if it were judged by those who have only reached the infant-stage and who go by the name of evil-doers? Is it not better to be guided by the words: "Judge not, that ye be not judged," and the more positive advice, so often found in the writings of some of our leaders, that the good motive should be looked for, that the generous explanation should be given, thus planting a seed of good in the heart of man, which may afterwards flower.

These last paragraphs seem a digression from the subject "humane slaughter" but all these subjects are closely allied.

I have heard it said that flesh-eating has had its *raison d'être* in the Great Plan and reading over what Bishop Arundale suggests about liquor shops[1], it may be repeated again that in all propaganda work for vegetarianism no word of condemnation should be used of those who use flesh as food. Condemnation rouses opposition, it is better to take the positive side and point out the right way. It should be possible for General Secretaries and Lodge Secretaries of the Theosophical Society all over the world to come to an agreement and devote some special day or week to intense propaganda for vegetarianism so that a strong thought-form may be made and kept alive in all places where members of the Theosophical Society live. The thought of a non-flesh diet is but part of the work; interest and an active part should be taken in such subjects as the promotion of using land for crops rather than for pasture-land, of the possibilities of farming without cattle, of the substitution of animal manure by other kinds, of fruit and vegetable farms, etc., etc. Members of the Theosophical Society should become experts on these questions so that they may be able to point out the way.

We cannot all spread theosophical ideas by word of mouth or by writing but we can all do it by our work.

J. V. I.

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[1] *Nirvāṇa*, p. 136, 1st Ed.

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THE FIRST ANIMAL WELFARE WEEK IN AUSTRIA

DUE to the efforts of a few Theosophical members of the Viennese Animal Protection Society with some 15,000 members an Animal Welfare Week was arranged in Vienna and some provincial towns in Austria for the first time, from 23rd to 29th October, 1927.

This Week has been a full success. The President of the Austrian Republic, Dr. Michael Hainisch kindly accepted the Presidency of the Committee, which was composed of a large number of personalities well known in politics, art and public life, as well as of a number of representatives of foreign countries and foreign artists, writers, etc. Twenty-eight various Associations with different aims co-operated. As the idea of the Animal Welfare Week was taken up by the Press with enthusiasm the success is partly due to this fact. It is of interest to note that one of the largest newspapers published also a lecture delivered by Mr. Galsworthy on the radio on the occasion of the last A. W. W. in England during the summer of this year.

Many thousands of five different leaflets—also written by Theosophists—were distributed during this Week and for the first time public lectures were delivered against the fashion of furs and in favour of vegetarianism. Also a mannequin parade with imitation fur had been arranged and the public showed great interest. It is noteworthy that for lack of funds only about thirty pounds could be voted for the purposes of the A. W. W. by the V. A. P. S. but it had been possible to raise a further seventy-five pounds by numerous small donations. The financial result was remarkably good, the account of the A. W. W. closed with a loss of only a few pounds.

There is no doubt that the moral result of the A. W. W. was also great, but all the same it is a question whether it will be possible to arrange these Weeks every year, the expenses being rather great for the limited means of the V. A. P. S.

The Executive Committee which arranged all the details consisted of six people, of whom two were Theosophists and one a member of a vegetarian society. Two of the lectures delivered during the Week were given by Theosophists.

A. STEINACKER

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SEEDS OF INTERNATIONALITY

THESE words were spoken by some of the delegates at the last Session of the League of Nations:

"A feeling in every country exists, and is especially marked here, that our debates should not be 'faked'; that everything should be done in the light of the day. That is the way to cure certain ills. The Sun cure is fashionable at the present time and I am convinced that the League of Nations would enjoy better health if it made up its mind to take a cure."

The same speaker, Mr. Briand, (France) speaking of the delegates at the assembly calls them: "Members of one family working for the same cause." . . .

"My message is a message of faith and trust—trust in ourselves, trust in each other, faith in the power of the League's ideals. Only by this means shall we find immanent justice; for if its source is in the creative spirit that rules the world, its material instrument on earth is man.

Those who sometimes disparage our work should be accorded our thanks. We should not regard them with disdain; they are doing us service, they are useful to us, because they give us food for reflection."

MR. MOTTA (Switzerland).

Mr. Dandurand (Canada) speaking on the problem of minorities, which exists in almost every quarter of the globe, says: "There are certain elementary truths which cannot be repeated too often. The first duty of every Government is to promote its people's happiness. This is a duty not only towards the majority of the people but to the whole nation. Canada . . . remains a firm supporter of the principle of arbitration, and we still think that it is preferable to run the risk of an injustice than to have recourse to arms, for even an unfavourable settlement is better than a victorious war."

M. Villegas (Chile): "The extreme diversity of the elements which make up so vast a body as ours may, must perforce, find expression in the great variety of ways in which present-day problems are understood and the manner in which their solution is envisaged. These differences of method are all to the good, for contrast and comparison serve to improve our methods and this we may well consider the surest guarantee of success. The League can

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give no greater proof of its vitality than by showing, as in the past, vigour and variety of method, and at the same time the closest unity of purpose in the pursuit of its ultimate goal—peace."

* * * * *

Some Resolutions of the Assembly

The Assembly, recognising the solidarity which unites the community of nations; being inspired by a firm desire for the maintenance of general peace; being convinced that a war of aggression can never serve as a means of settling international disputes and is, in consequence, an international crime.

Considering that a solemn renunciation of all wars of aggression would tend to create an atmosphere of general confidence calculated to facilitate the progress of the work undertaken with a view to disarmament:

Declares: (1) That all wars of aggression are, and shall always be prohibited;

(2) That every pacific means must be employed to settle disputes, of every description, which may arise between States.

The Assembly declares that the States Members of the League are under an obligation to conform to these principles.

The Assembly, (1) Recommends the progressive extension of arbitration by means of special or collective agreements. . . .

(2) Recalling its resolution of September 24th, 1916 . . . requests the Council to urge the Preparatory Commission to hasten the completion of its technical work and to convene the Conference on the Limitation and Reduction of Armaments immediately this work has been completed.

* * * * *

The report on the Traffic in Women and Children was called a "courageous" report when presented to the League of Nations.

Dame Edith Lyttelton said that from a perusal of the very remarkable report of the experts Committee, it could be seen that, beneath a superficial respect for women, lay a substratum of the grossest possible indulgence leading to every degrading vice. Three points are particularly worthy of notice:

1. That the existence of licensed houses was undoubtedly bound up with that of the traffic. Experience showed that, when licensed houses were suppressed in a country, the traffic in women and children died down.

2. The importance of raising both the age of consent and the age of marriage.

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3. The enormous influence of what is described as "the third party," in other words, the degraded man or woman who profited by ministering to the vices of others.

In this connection, the speaker referred briefly to the various forms of seduction, such as sham marriages and sham theatrical and domestic engagements. It was rare, according to the report that perfectly innocent girls were brought into the traffic; the victims were nearly always prostitutes. But the point was constantly made throughout that girls brought from one country to another and left there defenceless were taught the vilest and most degraded forms of vice for no other reason than because, by displaying skill in such practices, they could make for their employer three or four times as much money as if they were ordinary prostitutes.

In order to create the demand, persons engaged in the traffic deliberately stimulated the ordinary passions of men and women, with the result that many young men on the threshold of life were faced with the lowest forms of temptation and vice solely in order to fill the pockets of the traffickers.

Speaker appealed to all delegates to use their influence in their own countries against such practices, against the existence of licensed houses and in favour of the raising of the age of consent. Above all, delegates should pay attention to the legislation in their countries regarding the punishing of traffickers.

If competent legislation and the suppression of licensed houses became universal, an immense benefit would be conferred upon the next generation. There were grounds for hope, more especially in the associations of young men in many countries which had bound themselves since the war to try to live a pure life.

Speaker would apologise for such plain speaking, but publicity killed the horrors to which she had referred.

* * * * *

Mr. Lindbergh, the aviator, when asked: What about the films, answered: . . . if ever I have anything to do with or for the films, it will have to be a common-sense proposition, I will have nothing to do with your wild-west stuff. It has got to be some line that will further the cause of aviation and international good feeling—the reason why this flight was made.

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INTERNATIONAL CORRESPONDENCE LEAGUE

(THEOSOPHICAL ORDER OF SERVICE)

EXTRACTS from the minutes of the informal Meeting of National Secretaries held at Ommen, Holland, August 6th, 1927. Miss Esther Nicolau, International Secretary, in the Chair.

The following were present:

Secretaries		*Visitors and Representatives*
Miss Lilla Karsai	Austria	Mr. C. Jinarājadāsa, Vice-President, T.S.
Mr. Otto Viking	Denmark	Mr. M. van der Hecht representative, Belgium.
Mr. F. W. Rogers	England	Miss Ana Marta Irrero, representative, Cuba.
Mr. Kenneth V. Thimann	,,	Capt. S. Nag, representative, India.
Mrs. Madga Aspelin	Finland	Mr. A. de la Peña, representative, Mexico
Mrs. Emmi Weinert	Germany	Mr. Adolfo Castells, representative, Uruguay.
Mrs. Ella van Hild	Hungary	
Miss Tina Sordo	Italy	
Miss Sally Lindbergh	Sweden	

Other I. C. L. Secretaries seen during the Congress but not able to be present at the meeting were: Mr. Lüben Niagoloff, Bulgaria; Miss Dorothy Arnold, China; Mrs. Nadine Suarès, Egypt; Miss Betty Hendriks and Miss Muller, Holland; Miss Jelisava Savra and Mrs. Ulmansky, Jugoslavia.

MATTERS ARISING OUT OF MINUTES

The International Secretary inquired whether anyone had acted on Mr. Kennedy's proposal "that I. C. L., Secretaries present at the Adyar meeting should undertake as a definite responsibility on their return to their respective countries, to try to direct towards the League, contributions of any who were able to make them." The

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gist of th nswers was that nothing had been obtained in a big way, but in so of the countries the Secretaries did get some small help, as for ins nce in Sweden and in England from the T. S. Lodges, and in Hungar where the I. C. L. Secretary is also Chief Brother of the T. O. S., m the latter. In some countries, Holland, for instance, the memb s themselves pay a small contribution; and another means of getting nancial help is to ask people who write for correspondents to pay a mall entrance fee; this is done in France, where the National ecretary has a footnote printed on her note-paper saying that Frcs should be forwarded with the reply.

Informal Reports from Secretaries

Nati al Secretaries from ten different countries gave brief verbal re rts of the work in their respective lands, which showed the stead progress the League is making; these will be incorporated in the A ual Report of the International Secretary.

L AL Secretaries for (*a*) Lodges or (*b*) Districts

(*a*) This has been tried in several countries with good results. Mr. Ro s, for England, pointed out that one advantage of having an I. C. L. ecretary in a Lodge was that, by being in close touch with his fell -members, he or she was able to help in case of any difficult arising over the correspondence, and thus the "lapses" were br ght down to a minimum.

(*b*) In India, where the field is so vast, a number of district secretar s had recently been appointed, but no report could yet be given a o results.

Next Official Meeting of the I. C. L.

It s decided that the next *official* meeting of the I. C. L. should be hel 1928 during the Congress of the European Federation, T.S., which to take place in Brussels in the summer, date to be fixed later.

Suggestions

Tra l Bureau. The feeling expressed was that we should not se to do work which was already being done, and well done, public Travel Agencies, the work of the I. C. L. being to supply e "friendliness" that such organisations cannot be expected to give

Re nship with the T. O. S. The International Secretary asked all Nat al Secretaries to keep in close touch with the Chief Brother in their respective countries, and always to send to the latter a copy of their annual Report to the International Secretary.

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Correspondents. It was decided that in order to keep a check on lists of correspondents, National Secretaries should exchange such lists once a year, as, for instance, when making up their Annual Report to the International Secretary.

It was also agreed that a National Secretary should be given a limited time in which to fill up lists of correspondents sent by another National Secretary. The general feeling was that Secretaries should never send lists to people to choose their own correspondents from, as some seem to have done, but should just allot the person who, in their judgment, was most suitable for any given correspondent.

It was felt that it should be left to the discretion of each National Secretary whether to allot correspondents to non-Theosophist applicants. In some cases it may be a good thing to do so, whereas in others, such as between England and Germany, there are already other correspondence leagues doing this for non-Theosophists.

It was decided that in putting correspondents in touch with each other, I. C. L. Secretaries should suggest suitable subjects for the correspondence, *if not already specified by the applicants*; also, that correspondents, as well as I. C. L. Secretaries, should be asked to write their names and addresses in BLOCK CAPITALS, and to remember that it is not sufficient to write the name and address on the envelope only, as is the practice in many Latin countries. *The sender's name and address should always be clearly written on the top of the letter itself.* It was also agreed that after a reasonable time had elapsed and no answer received, a second communication should be sent, if possible an International Reply-Postcard.

I. C. L. Secretaries should ask applicants always to mention in what language they wish to correspond, and to remember that it is not always necessary for their letters to be literary productions!

The Meeting dispersed at 6 p.m.

LIST OF NATIONAL SECRETARIES, SEPTEMBER, 1927

INTERNATIONAL SECRETARY:	Miss Esther Nicolau	Claris 14, Barcelona, SPAIN
„ ASSISTANT „	Miss Fanny Bonner	„ „
ARGENTINE	Mrs. C. W. Perdomo	Casille 295, Buenos Aires.
AUSTRALIA, ORG.	E. F. Campbell	Gorhambury, Kardinia Rd.; Mosman. N.S.W.
„ COR.	Miss Beth Crowther	c/o., T. S., 29 Blight St., Sydney, N.S.W.
AUSTRIA	Miss Lilla Karsai	Knödelhütte 12, Hütteldorf, Wien XIII.

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INTERNATIONAL SECRETARY:	Miss Esther Nicolau	Claris 14, Barcelona, SPAIN
„ ASSISTANT „	Miss Fanny Bonner	„ „
BELGIUM	M. van der Hecht	c/o. Soc. Théos. 45 rue de Loxum, Brussels.
BRAZIL	Sr. Dn. R. Quintans	Caixa Postal 2344, Rio de Janeiro.
BULGARIA	Lüben Niagoloff	Boul. Scobelef 12, Sofia.
CANADA	Mrs. Edith Fielding	206 East 27th Street, North Vancouver, B.C.
CEYLON	Mrs. A. E. Preston	Gate Cottage, 5a Cotta Rd., Borella, Colombo.
CHILI	Sr. Dn. Ismael Valdés	Casilla 226, Santiago de Chile.
CHINA	Tsao Yu-Min	"Dawn" T. S. Lodge, 61 Carter Rd., Shanghai.
COLOMBIA (S. AM.)	Sr. Dn. R. Martinez R.	Apartado 539, Bogotá.
CUBA	Sr. Dn. R. B. Ferrer	San Miguel 183 altos, Habana.
DENMARK	Holger Witt	c/o Otto Viking, Drift-bestyrer, Nakskov.
EGYPT	Mrs. Nadine Suarès	8 Rue El Maamoun, Alexandria.
ENGLAND, ORG.[1]	F. W. Rogers	The Châlet, Cashio Lane, Letchworth.
FINLAND	Mrs. Magda Aspellin	Licotsikatu 4, Helsinki.
FRANCE	Mrs. J. Vincent	27 Rue Desnouettes Paris XVme.
GERMANY	Mrs. E. Weinert	Magdalenenstr. 4 Berlin-Lichtenberg.
GREECE	G. N. Charitos	Rue de Cephallonie 105, Athens.
GUATEMALA	Sr. Dn. F. Acker	Apartado 401, Guatemala City, (C. Am.)
HOLLAND, ORG.	Miss Betty Hendriks	"De Leemakker", Laren (Gooi).
„ COR.	Miss Muller	'tSpreeuwennest, Erbeek, (Gld.)
HUNGARY	Mrs. Ella von Hild	Ferenc-körut 5, 2, 11, Budapest IX.
ICELAND	Miss Sigridur Gunnarsson	"Vinaminni" Mjóstrati 3, Reykjavik.
INDIA, ORG.	Capt. S. Nāg	c/o Lloyd's Bank Ltd., Con and King's Branch, Hornby Rd., Bombay.
„ COR.[2]	Krishnarao Ganesh	2148 Sholapur Rd., Poona Camp.

[1] See attached list for secretaries of branches.

[2] See attached list for secretaries of Provinces.

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INTERNATIONAL SECRETARY:	Miss Esther Nicolau	Claris 14. Barcelona, SPAIN
,, ASSISTANT ,,	Miss Fanny Bonner	,, ,,
IRELAND	T. Kennedy,	16 South Frederick St., Dublin.
ITALY	Miss Tina Sordo	Via Massena 79, Torino (18).
,, TRIESTE	Grant A. Greenham	P. O. Box 155, Trieste.
JAPAN	Mrs. Beatrice Lane Suzuki	39 Ono Machi, Koyama, Kyoto.
JAVA	Mrs. J. Brug de Gelder	14 Tandjonglaan, Weltevreden.
JUGOSLAVIA	Mrs. Paula Ulmansky	Demetrova 13, Zagreb.
MEXICO	Sr. Dn. G. Blanco	Apartado 369, Monterrey, N. L.
MOROCCO	Max Lévy Soussan	Boîte Postale 603, Casablanca.
NEW ZEALAND, ORG.	David W. Miller	Waitakaro, Tokomaru Bay, N.Z.
,, COR.	Miss W. E. Miller	Waitakaro, Tokomaru Bay, N.Z.
NORWAY	H. A. Aubert	Box 34, Blommenholm, pr. Oslo.
PERU	Sr. Dn. Augusto Leon	Chiclayo.
POLAND	Madame L. Alberti	Ulica Traugutta 6/26, Warsaw.
PORTO RICO	Miss Isabel Vega	c/o University of Porto Rico, Rio Piedras.
PORTUGAL	Dr. Joao Antunes	Avenida Elias Garcia 62, Lisbon.
RHODESIA AND S. AFRICA	Derrick McLean	Auchenbeg, Nyamandhlovu, S. Rhodesia.
ROUMANIA	Miss Cotvici-Ghilevici	Grusevita, Posta Chilmento, Jud-Hotin, Basarabia.
SCOTLAND	A. E. Relton	6 Greenbank Terrace, Edinburgh.
SPAIN	Sr. Dn. Ramon Muntadas	Av. de E. Crooke-Larios, 79 Malaga.
SWEDEN	Miss Sally Lindbergh	Kungsgatan 3, Jönköping.
SWITZERLAND	Chas. Fischer	2 Chemin Frisco, Grange Canal, Geneva.
U.S.A. (CALIFORNIA)	Mrs. Sara Frisbie	2235 Oregon St.,Berkeley, Calif.
,, (NEW YORK)	P. A. Fernandez	369 West 117th St., New York City.
URUGUAY	Sr. Dn. Adolfo Castells	Agraciadas 2469, Montevideo.
WALES AND ESPERANTO	Miss A. W. Wallis	71 Romilly Rd., Cardiff.

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SUPPLEMENTARY LIST OF SECRETARIES, SEPTEMBER, 1927

ENGLAND

Correspondence Secretary:

Peter Mylles — 28 West View, Letchworth, Herts.

Magazine Secretary:

Cyril Barnes — 84 Boundary Rd., London, N. W. 8.

International Social Centre:

Warden: Miss A.V. Strang — 84 Boundary Rd., London, N. W. 8.
Travel: K. Thimann — " " "

INDIA

Provincial Secretaries:

BOMBAY CITY AND SUBURBS:	Dinkar S. Nadkarni, c/o B. Dattaram & Co., Grant Rd., Bombay.
CENTRAL PROVINCES & BERAR:	R. M. Bansole, Nahal Nagpur City, C.P.
DELHI, RAJPUTANA AND CENTRAL INDIA AGENCIES:	Brij Kishore, c/o H. H. The Maharaja of Jaipur, Ajmer.
GUJERAT AND KATHIAWAR:	Kantidal M. Dalal, 297 Ghanchi's Pole, Ahmedabad.
MADRAS PRESIDENCY, TRAVANCORE AND NIZAM:	S. R. Krishnan, c/o The Theosophical Society, Adyar, Madras.
MYSORE:	C. O'Doherty, 14 Serpentine St., Richmond Town, Bangalore.
PUNJAB:	Dev Raj Sud, 119 New Hostel, Gov't College, Lahore.
SIND:	Hasanand R. Rany, Manager, Blavatsky Press, Bandhu Ashrama, Hyderabad.
UNITED PROVINCES AND BEHAR:	Rai Ram Raja Sharma, Seva Sadan, Alissir Bazar, Ghazipur, U. P.

E. NICOLAU,
International Secretary.

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REINCARNATION CAMPAIGN,[1] 1928

THE following resolution was unanimously approved at the meeting of the National Council, October 1st, 1927.

"That this National Council recommends the organisation of a Reincarnation Campaign by the Theosophical Society in England during the year 1928, and suggests that the Theosophical Societies in Scotland,[2] Ireland[2] and Wales[2] be invited to co-operate in considering the advisability of similar campaigns being undertaken by them in their areas during the same period."

The need of the world to find a solution to many problems through the application to life (national and international) of the teachings of the Ancient Wisdom is urgent to-day. Reincarnation has of late been brought to wide public notice by articles in the press, by the drama, the novel, etc. It is for Theosophists to give a further lead by applying the knowledge to human life.

Let us combine in broadcasting the fact of Reincarnation and thus express in our work in 1928 the great note of the New Age through co-operation and service to the world.

Preparation is needed to make such a work of practical value, and the present is none too soon to begin. Consider what each Federation, each Lodge, each individual member can accomplish, and give careful thought to the enclosed outline. I shall be very glad to receive further suggestions as to the practical working out of these.

(SD.) EDW. L. GARDNER

GENERAL SUGGESTIONS FOR REINCARNATION CAMPAIGN, 1928

I. HEADQUARTERS IN CO-OPERATION WITH FEDERATIONS, LODGES, INDIVIDUALS

(*a*) To provide four or six booklets on Reincarnation applied to individual, national and international problems and to send them out as a fortnightly series during 1928.

(*b*) Special leaflets for free distribution.

[1] Extracts from a letter written by Mr. Gardner, General Secretary of the Theosophical Society in England.
[2] These have cordially agreed.

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(*c*) To enlist the services of the Theosophical Review and other publications.

(A list of books on the subject would be useful)

(*d*) Ask competent members to arrange a correspondence discussion on the subject, and to prepare paragraphs for newspapers.

(*e*) To arrange special series of weeks or three day courses of lectures covering the country.

(Where possible taking an empty shop for a week's propaganda)

(*f*) To invite other organisations to arrange discussions on Reincarnation.

(*g*) To consider the possibility of caravan or motor tours in the summer round the country.

(*h*) To arrange a series of lectures in the Queen's Hall, London.

(*i*) To ask for names of interested individuals and organisations who may be invited locally or by the General Secretary to take part.

(*j*) To display a big Reincarnation poster, and other posters for advertising lectures as may be needed.

(*k*) To ask for serious thought to be devoted to the discovery of new opportunities and new methods of approach.

II. Federations

(*a*) Would Federations take "The 1928 Reincarnation Campaign" as a subject for discussion at their next meeting?

(*b*) Would Federation Presidents, Secretaries and Committees consider the list of suggestions enclosed with a view to advise the Lodges, Centres and Members in their areas as to possible means of carrying out these or other proposals most effectively?

(*c*) Would Federation Secretaries assist by sending the General Secretary plans made in each Federation so that such suggestions may be passed on to other Federations for their information, if needed.

(*d*) Would Federation Presidents and Secretaries give information of the Campaign when visiting Lodges in the Federations and also invite Lodges to report, especially on monthly report sheets the work proposed or accomplished, that others may have the benefit of their experience?

III. Lodges and Centres

(*a*) *Literature.*

To appoint a member to collect names and addresses of those to whom special series of Reincarnation booklets would appeal and forward these to the Publicity Secretary, Reincarnation Campaign, 23, Bedford Square, London, W.C. 1.

To arrange for special distribution of free literature in your own and neighbouring towns.

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To offer other organisations literature for their literature tables.

(*b*) *Lectures.*

To invite other organisations to discuss Reincarnation on an open platform.

To arrange a special course of lectures (Lodge syllabus) on Reincarnation either in the early part of the year or in the Autumn.

To arrange, where possible, a three days or five days course of lectures in a public hall with a special speaker.

To consider possibilities of open air talks in surrounding villages during the summer and the display of very big Reincarnation posters.

(*c*) *Press.*

To insert paragraphs in newspapers and endeavour to answer correspondence on the subject which appears from time to time.

To write to newspapers on topical subjects illustrating Reincarnation.

(*d*) To use the meditation thought in our Lodge meetings and in meditation groups.

(*e*) To forward any other ideas to Headquarters.

IV. Individual Members

(*a*) Would individual members, where there is no active Centre or where the work can be done more effectively by individual effort, endeavour to invite other organisations to accept our literature on Reincarnation for their literature tables or to arrange a discussion on Reincarnation.

(*b*) To arrange for the display of the big Reincarnation posters in their town.

(*c*) To collect names and addresses of those to whom a special series of Reincarnation booklets can be sent fortnightly during 1928.

(*d*) Seek for opportunities to insert paragraphs in newspapers, or write to editors on topical subjects concerning Reincarnation with mention of the booklets and where they can be procured.

(*e*) Use the monthly meditation slip.

(*f*) Send in other suggestions.

PUBLIC PLATFORM

By E. L. Gardner

For public audiences it is usually well to touch on the alternative theories of which there appear to be but two or perhaps three.

1. Materialistic: "Fortuitous assembly of atoms," hence physical life only.

2. Deistic: Special creation of soul at physical birth.

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3. Individual emergence from World Soul at physical birth and re-absorption at death. (Pre-existence of soul).

NOTE: If the survival of the personality be accepted or if this may be claimed as proved nowadays, then the above all break—for that which has a beginning in time (birth) must also end in time (death).

Suggestions for Sub-Headings

1. Inequalities of birth and opportunity.
2. Early death. Cripple. Imbecile.
3. Not possible in one life to learn more than small part of physical world's teaching.
4. Growth is not always slow; can the lofty goal of human perfection be attained otherwise?
5. Not Anti-Christian.
6. Nucleus (permanent atom) retained and carried over, with its indelible record.

Common Questions

1. Why no memory of past lives?
2. No wish to come back!
3. Where is inter-incarnation period spent?
4. How is individual consciousness carried over, for, if no memory, what is its value?

Popular Points

Physical life of experiences resembles the taking of a meal, and the inter-incarnation period its digestion and assimilation—and many meals are needed!

Memory: Past experiences are remembered in mass only, in terms of aptitude and faculty. Illus.: Youthful experiences leading to adult skill. Youthful prodigies are souls trained perhaps unwisely in a speciality.

Conscience is the memory of past pain; merely negative.

Egoic memory is direct knowledge of good and is positive.

REINCARNATION STUDY COURSE

By MRS. ADELAIDE GARDNER, B.A.

FOR LODGE MEMBERS AND FRIENDS

Sections:

1. *What is it that Reincarnates?*

   Involution: Elemental Kingdoms.

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Evolution: Three younger Kingdoms. Individualisation.
Emphasise especially the fact that consciousness learns certain lessons and evolves the form *from within* to meet its requirements.
Study in Consciousness. Chap. IV to VIII.
First Principles of Theosophy. Diagrams of Individualisation. Pages 91, 119, 121.

2. *The Man at Home—the Ego and his World.*

Humanity's home is the higher Mental. The Ego as storehouse. What do we mean by an old or young Ego? What are the Ego's real interests? What nourishes him? What starves him? When does he interest himself in the earth life?
Inner Life. Vol. I, Chap. V.
Gods in Exile. Dr. Van der Leeuw.

3. *The Search for Experience—the Process of Rebirth.*

The permanent atoms. The Lords of karma and Ḍeva help.
The assembling of the bodies.
Inner Life. Vol. II, Chap. VII, VIII.

4. *Laws Governing Rebirth (a).*

Karma and our control over it.
Karma is the Relation of our Consciousness to its Environment. (Dr. Besant).
Not fixed but constantly altering.
Adyar Pamphlet. *On Karma.* Dr. Besant.
First Principles of Theosophy. Chap. III, IV.
Talks with a Class. Dr. Besant. Chap. IX and X.

5. *Laws Governing Rebirth (b) Thought-Power and Karma.*

Creative and original thought is the great solvent of Karma, because it alters our own consciousness and its power to react to life. Attack karma from within yourself and you attack it in its stronghold.
Thought-Power. Dr. Besant. Chap. IX on Spiritual Alchemy, Strengthening Thought-Power, etc.

6. *Laws Governing Rebirth (c) Physical Karma-Heredity and Health.*

The parallel streams of karma at the three levels.
The choice of bodies for special work.
Evolution and Man's Destiny. Chap. IV.
Theosophy and Modern Thought. Chap. I.
Healing Methods Old and New. 2nd Ed. appendix.
The Karma of Health.

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7. *Group and National Karma—Ḍharma.*

The ḍharma of wealth and poverty. The ḍharma of defeat and of victory. Social conditions and national karma.
Theosophy and Modern Thought. Chap. II on Greece and Rome.
Talks with a Class. Chap. II.
A Study in Karma. Dr. Besant.

8. *The Return to Heaven (a) Kama-Loka.*

After-life is built in earth-life. At death the unconscious becomes the field of consciousness.
The value of understanding and right use of feeling.
The bondages of fear and and desire realised in kama-loka.
Spiritualism and its phenomena. How to communicate without mediums.
Early Teachings. Chap. II.
Further Teachings.
Talks with a Class. Chap. IV and VI.

9. *The Return to Heaven (b) Devachan.*

The Reality of Devachan. Length of stay.
Our faculties are ripened here, our capacities nourished.
The renunciation of devachan.
Talks with a Class. Chap I, XIV, XV.
Inner Life. Vol. II. Section I. Page 54.
Early Teachings. Appendix B.

10. *The Goal of Rebirth—Evolution—The Path of Return.*

The perfectability of human consciousness.
Superhuman Men and their work.
The Path of Discipleship. Dr. Besant.
In the Outer Court. „ „ Chap. I.
First Principles of Theosophy. Chap. XII, XIII, XIV, XV.
The Masters and the Path.
Evolution and Man's Destiny. Additional Chap.

For list of Diagrams on loan, apply to your Federation Secretary. For any books mentioned above not in the Lodge or Centre library apply for loan of the same to the Publicity Secretary "Book-boxes" 23 Bedford Square, London, W. C. 1, enclosing 5s. for the books needed on loan for the year 1928.

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THE THEOSOPHICAL FIELD

BISHOP LEADBEATER laid the foundation stone for the T.S. Lodge Building at Medan, Sumatra, last December.[1] Readers may be reminded that the ground for the building was given free by the Municipality; now at the opening of the new Building many high officials were present such as the Governor of the Province, the Sultan of Delhi and his two sons, the Mayor of the town and many others, thus showing their interest in efforts of spiritual tendency. The Mayor in his address said that the principle of the Society: "Open to all" gives a feeling of rest. Wishing the Medan Lodge good Luck he expressed the hope that the principles at which the Society aims may be lived far and near.

* * * * *

PUERTO RICO

We are glad to announce, that a short time ago the foundation stone of the Theosophical Headquarters of San Juan, Puerto Rico, was laid according to Masonic rites. We hope soon to report the completion of this outward sign the result of the ever growing enthusiasm and spirit of sacrifice which characterise our brothers of Puerto Rico.

Two new Lodges have been formed in this Section. Both Lodges have started with a very good number of new members eager to receive and anxious to spread the Light of Theosophy. Our best wishes to the new members!

CUBA

We should like to call the attention of our readers to the *Revista Teosofica Cubana*, which is unique. It is full of interesting news about the theosophical world, full of good and practical ideas for all those who have the progress of the individual members of the Society and of Humanity at heart.

[1] THE THEOSOPHIST, February, 1927.

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BOLIVIA

Some Lodges may wish to follow the advice of Mr. J. M. Caprilles, President of Lodge "Paz" (La Paz, Bolivia), to concentrate every month on some virtue, and meditate on the same at a fixed hour, preferably in the morning.

HUNGARY

The President, Dr. Annie Besant's public lecture on "The Dharma of the Nations in the Light of Theosophy," delivered at Budapest on the 3rd of September, had a great and wonderful success, which could not be marred by the criticism of the clerical papers. Even they had to confess, that " . . . she was impressive with her Faith ". On the whole the Press showed plenty of understanding and appreciation.

Miss Dijkgraaf from Holland, and Mr. J. R. Aria from Adyar visited our Hungarian brothers and helped them in their work, to make people realise the truth of Universal Brotherhood.

* * * * *

UNION FOR BROTHERHOOD

A new organisation for Universal Brotherhood has lately been formed in Locarno, Switzerland. The movement is led by Dr. Arnoldo Bettelini.

The organisation is called "Union for Brotherhood," and has as its object "To create and promulgate the spirit of Brotherhood and to realise it in the individual and in society". A pamphlet by Dr. Bettelini announcing the ideals of the organisation has been published, bearing the name "Per La Fratellanza Umana". One aim of the new organisation is to found an institute of higher studies, to gather the necessary information concerning the customs and ideas of people in order to show the foundation of Brotherhood among them all. The organisation was founded on November 20, 1927, with Dr. Bettelini as President.

* * * * *

Mr. Axel von Fielitz-Coniar writes in *Der Herold* : "There were several young Germans in Ommen, who did not understand a single word of English, and yet they directly received the spiritual thought, which was reflected there. The youngest among them, a boy of eight years, said to his mother after the first Camp Fire : I have understood everything. It is, as if Krishnaji had spoken German to me."

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We grown up people seem to flirt with the Light, instead of being really in love with It, which would make us step in front of the curtain, and unite with the Beloved.

* * * * *

The Theosophical Book Association (1544 Hudson Avenue, Hollywood, California) sent a small pamphlet explaining its purpose of bringing the message of Theosophy to the blind by copying into Braille type some of the best books dealing with the subject of Theosophy and the Order of the Star. The library now contains over 200 volumes read by the blind in the United States, Canada, France and India. There is a great demand for the books and if funds were not lacking a great deal more might be done. Those who are interested in the welfare of the blind and are able to do so are asked to send a donation to the Association at the above address.

* * * * *

Sir Oliver Lodge at a dinner of past and present students of University College, London, said, when speaking about the advance of science: "In the progress of mankind we shall take more and more things under our control. We shall be doing things which in the past would have been thought presumptuous. Sooner or later we shall be exercising control over the weather. I do not see why we should put up with bad weather if we do not want it. The future of mankind is a very long one . . . I feel very sanguine about human nature, I look forward to the time, as Browning did, when the average will rise to the level of the peaks. What the peaks will be, who can say?"

What has science to say about the co-operation of angels and men, the mutual understanding and working together bringing about better conditions on earth?

* * * * *

Notes on education from various articles in the educational and literary supplement of *The Hindu*, 26-10-27.

Stress is laid by the various writers on the need of drawing out individual talent, skill and thought.

Mr. A. Mayhew commenting on English higher education says: however limited the older courses based almost exclusively on the classics and mathematics, they had this advantage that the pupil was called on to exercise his wits, to accomplish a definite task. Nowadays with all the lectures on history, economics and general science,

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subjects which in the earlier stages do not admit of original enterprise or research, the pupils are saved the trouble of thinking and getting at the facts themselves. There is the need to have in an educational system subjects that encourage sturdiness and independence of thought, side by side with subjects that, though valuable for cultural or practical purposes, are so easily assimilated as to have little, if any disciplinary value.

Remember Mr. Belloc's gibe at the extension lecturer—

"We circulate throughout the land
The second rate at second hand."

* * * * *

In the same paper we find Mr. Vedantadesikan of Mylapore quoting John Murray: "We must send our boys and girls out into the world trained to use their eyes and think for themselves, with some inventive skill—not as eyeless, thoughtless, helpless dummies, crammed with useless knowledge, too often destitute of all ability of exercising either initiative or judgment." He further says that the school education must provide for girls and boys of different talents and must try to draw out the faculties latent in them. . . .

It is highly necessary that lesson learning and lesson hearing, summarising books and memorising passages with little or no motive, must be abolished and the pupils must be called on to execute tasks in school under skilful and watchful but as far as possible limited guidance. "When principles are understood, their application can be extended," thus said Prince Kung.

* * * * *

Mrs. Kamaladevi Chattopadhyaya in a most interesting article puts in a plea for the teaching of religion in school, she says:

"The absence of any idealistic or religious element in our schools has undermined us more than any missionary movement could have done. The art, literature and philosophy of a nation is preserved by religion and vice versa. They are identical with one another; one cannot be realised without the other. The loss of our artistic expression is due to an education in which religion has had no place. . . .

Now to come to religious education proper. It has two aspects: there is the universal religious thought that is common to all humanity —the fundamental idea being of course that all life is one and it has to express itself in the truth of the universal brotherhood which extends beyond the human realms into other kingdoms such as the

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animal. This is the broad basis of a religion which is common to all. Then we have the development of the religious thought in various ways—it is the thought which has taken so many different forms and not religion, for there is only one religion in this universe. Each thought goes under a different name, each interpreting the underlying truth in its own individualistic way, each expressing itself in different details. Thus we have the religious thought of the Hinḍūs, Muslims, Christians, etc. Then each is again divided into different shades but all the while one central idea running through it all. I think if we are to give the students the full advantage of religions we shall have both the aspects, the broad outline as well as the details. It is with regard to the latter that we are faced with a storm of doubt. But surely it is possible to have the synthetic form of the details relating to each religious thought. The essentials of each religious thought could be compiled and formulated and given in a short, simple and easy form, for general study. But provision must be made in the university classes including the post-graduate, for any student who wishes to make a special and detailed study of any particular school of thought. The essentials of each religious thought will have to be carefully collected without violating or turning down aggressively the other. But the comparative study of religious thought is an absolute necessity, if students and society are to benefit by it. Of course when I say religious thought I mean the great big religions existing in India to-day. It is only by a comparative study that we can attempt to solve the bitter dissensions between creeds and nations. But if religious ideas are to be given in the way history and geography have been taught to us we shall do more harm than good. It is no use gulping down big doses of the Upanishaḍs or the Gīṭā. It is not merely what is taught that matters but how it is taught. Our educationists have first to understand the difference between intuition and tuition . . .

True, it is a task to find teachers who will interpret religion in an impartial and unprejudiced spirit. But if we are serious about it we shall have to seek out such men and women. And surely there are such souls who have blossomed into exquisite flowers to shed sweet perfume around. An attempt to get together such people has already been made by starting the movement for a world religion.

Westerners have developed a wonderful material culture which in its ultimate end reaches the inward kingdom, since an intense outward growth is the beginning of an inward strength. The turmoil in which they find themselves has urged them to seek the path to

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peace in various ways. They are weary of their present condition and are still wondering wherein happiness lies. They have grown determined to find a solution and it is this spirit of search which makes them so wonderfully adventurous and spirited; and in addition to it all a strong physique, thanks to saner society and a saner system of education. Their education might have led them into death but ours is leading us into deadness. There is resurrection for death but none for deadness. We are standing to-day at the cross roads . . .

Why should we not chalk out new pathways for ourselves for the utilisation of our energy, and try to become the guiding light? In our revolt against the old political and social order of oppression let us not lose sight of the central radiating force of life—that Great Unity which binds all nations and creeds."

J.

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BRAHMAVIḌYĀ ĀSHRAMA, ADYAR

THIS school of synthetical study at Adyar opened its sixth lecture-session on October 3. Dr. Annie Besant, the Head of the Āshrama, visited it on the morning of November 3 to receive the Principal's report of the work being done and to greet the new members.

After the Daily Dedication, consisting of prayers by representatives of the various religions, Dr. James H. Cousins (the Principal) indicated the special lines of study that had been begun in October and would be continued during the session ending in March. First in importance was "The Will: A Synthetical Study". This special study arose out of a suggestion made by the Chohan K. H. to Mr. A. O. Hume in a letter received on June 30, 1882:

"I have asked H. P. B. to send you a number of philosophical letters from a Dutch Theosophist at Penang—one in whom I take an interest. You ask for more work, and here is some. They are translations, originals of those portions of Schopenhauer which are most in affinity with our *Arhat* doctrines. Schopenhauer's philosophical value is so well known in the western countries that a comparison or connotation of his teachings upon will, etc., with those you have received from ourselves might be instructive".

One of the letters by the Dutch Theosophist had been found,[1] and was an interesting compendium that would prove useful in the future. For the present the Āshrama would carry out the Chohan's suggestion of a comparative study of the Philosophy of the Will, and would enrich it by a synthesis of the great thinkers, East and West, from the earliest times. The complete syllabus of this study is as follows, the lectures being given by various members of the Āshrama, including a German student who would expound Schopenhauer from the original:

THE WILL: A SYNTHETICAL STUDY

Western:

The Grecian and Druidical Idea,
The Early Christian Idea,
Philosophers before Schopenhauer,
The Will according to Schopenhauer,
Philosophers after Schopenhauer.

[1] This letter will be reprinted in the February issue.—ED.

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Eastern:

The Hinḍū Philosophy of the Will,
The Zoroastrian Philosophy of the Will,
The Buḍḍhist Philosophy of the Will,
The Jaina Philosophy of the Will,
The Chinese Philosophy of the Will.

Modern:

The Materialistic Conception of Will,
The Will in Modern Psychology,
The Body as Instrument and Limitation of Will,
Astrology and the Will,
The Will in Poetry,
The Theosophical Idea of Will,
The Will according to the Masters,
Comparison of the Masters and Schopenhauer,
General Summary,
Conclusion.

Other courses were—"Culture: Its Life and Forms" by Dr. E. C. Handy, who was also conducting a group-study in the correlation of Theosophy and Science; "The Drama of the Future" by Mrs. Handy; "Evolutionary Psychology" by Miss Barrie; "Movements in Religious Thought" by Mrs. Cannan; "Ḍevas and Humanity" by Professor E. A. Wodehouse; "Musical Expression" by Mrs. Cousins; "The Growth of History" by Professor B. Rajagopalan; "Chinese Influences in European Culture" by Dr. Cousins.

Dr. Besant, in welcoming the new members of the Āshrama said she regarded its work as one of exceeding importance. The Āshrama took the first place as the centre of the World-University, being the oldest established centre. Other centres had since been established in London, Java and Holland, and she believed the work that they stood for was growing in a satisfactory way. She did not wish it to grow too fast, as things which grow very fast also wither very fast. The work that they were engaged on would go on for centuries, and therefore must grow satisfactorily but slowly, as was the new centre which had been established in California where a new civilisation would develop.

Looking at the work of the Brahmavidyā Āshrama at Adyar, she considered it as of unique value. There was one side of it, however, which had not come up to her original ideal, and it was that the national sections of the Theosophical Society should each send one or two students to the Āshrama to be prepared for public work through having a strong and firm foundation of knowledge. The students of the Āshrama were definitely making themselves more efficient for the service of the Masters, which was the service of the world. By mingling different nationalities in the Āshrama, they would also widen their hearts and get rid of the mistrust, misunderstanding, doubts and suspicions which in the outer world were the roots of war. She believed that if the World-University idea were widely spread, it would help greatly towards peace. The students of

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the Āshrama would carry back with them to their own countries the attitude of peace. They would also carry fresh and useful knowledge. There should be no subject of greater importance than that of the psychology and philosophy of the Will which they were studying in this session in such a thorough manner. The study of the Will from different points of view would enable them to become masters of their own wills. Dr. Besant impressed upon the students the necessity of remembering the dignity of their work and of putting their knowledge into practice. There were, she said, two ways of learning, first, the teaching of what they knew to others, second, the practising of what they knew themselves. With the hope that they would consecrate themselves with fullness of devotion and steadfastness to their work, she wished them every success in the session which had been opened with such fine promise.

Dr. Besant then received the members with a personal greeting to each.

JAMES H. COUSINS

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TO THE UPRIGHT MEN OF CUBA

THE following has been published in *The Cuban Theosophical Review.*

The Cuban Theosophical Review, which has been published for the past twenty-one years by the Theosophical Society in Cuba, conscious of its duty to work for the country, and to contribute to its moral and cultural development, has decided to broaden its field of action and take its full share in all matters which directly or indirectly tend to aggrandisement of the country.

Dr. Annie Besant, President of the Theosophical Society, in a Message addressed "To those who are working for Cuba," has stated:

"See that the duties which love imposes on all members of a family are converted into civic virtues in the State, which is the Father of all. Teach your children love and duty toward their country as part of their personal education, and set them yourselves the example of good citizens. Thus Cuba will prosper and be loved and respected by the other nations".

We are also moved to act in this manner, by the following theosophic thought:

"Support every work, every movement, which in the outside world proclaims and practises fraternity".

In Cuba, as in every civilised country, there are various groups of citizens who, inspired by the best desires, are working in their own way to develop happiness and well-being. We address ourselves to all of these, offering them our modest co-operation. First among them are the apostles of education, the public and private school-teachers, artists, sociologists, humanitarian, charitable and beneficent associations, propagators of physical culture, lovers of healthful sports, naturists, spiritualists, men of science, those who are working for Latin-American confraternity, and many others.

Everyone, without exception, deep down in his heart desires the improvement not only of his fellow-citizens, but of all humanity, as this tends to bring about his own individual improvement. Let us fix our attention on this bond of vital union and strengthen it, paying no attention to the differences which may separate us; let us develop a spirit of mutual tolerance and dedicate ourselves to the comparative study of these distinct activities, instead of condemning them, often without having studied them.

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All of these distinct movements are necessary, and the fact that they exist and are respected in our country is an indication of its high culture. That which is not beneficial from an educational standpoint is beneficial from a religious point of view, and that which is not beneficial from a religious viewpoint may be beneficial from the standpoint of naturism, Freemasonry or Theosophy.

The Cuban Theosophical Review, which has an ample platform of freedom of thought and tolerance, proposes to serve as the bond of union between all upright men who are working for Cuba. Its columns are open to the directors of the movements mentioned, the only requirement being that others be permitted the same tolerance which is granted to them.

This is a unique opportunity which is given to the people of Cuba, to find within a single cover, in fraternal unity, all the activities which tend to the improvement of the country and of humanity. This is a definite step forward in the development of that fraternity which we all desire, whatever be the field of action in which we find ourselves.

Are you interested in any of the following activities?

Our columns are at your disposal, so that you may co-operate in any of them.

Education: In these pages public and private school teachers will find articles on the best educational methods.

Social Problems: Workmen and capitalists will see in our columns that co-operation and not competition is the tonic of the century.

Freemasonry: The masons will have an opportunity to expound their ideas and learn the result of theosophic investigations connected with the ancient mysteries of freemasonry.

Spiritualism: The spiritualists will have a tribune from which to explain their philosophy.

Naturism: The naturists will have, in one of our Sections, opportunity to express their regenerative ideas.

Physical Culture: The propagators of Physical Culture and healthful sports may popularise their teachings through the medium of this Review.

Young Men's Christian Association: Members of this Association will find interesting articles in our columns, and will have occasion to write therein with respect to their magnificent ideals.

Boy Scouts: We shall encourage the Boy Scouts in their important educational and patriotic labour.

Rotarianism: We shall labour for the propagation of the ideals of this important association, which is doing so much good in Cuba.

Odd Fellows: We offer the Odd Fellows an opportunity to make known their ideas and principles of fraternity.

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Rosicrucianism: The Rosicrucians will also have a tribune in our columns, for the purpose of divulgating their interesting philosophy.

Anti-Alcoholism: The partisans of temperance may count upon our pages as a means of campaigning for their ideals.

Women's Rights: The feminists may use our columns for the purpose of spreading their doctrines, and we shall offer them new arguments favourable thereto.

Order of the Star in the East: The members of this Order may explain their reasons for believing in the immediate advent of a World Teacher, and to make known their activities.

Occult Sciences: This Section will deal with the diverse branches of Occultism, from a completely serious and scientific point of view, such as astrology, palmistry, graphology, etc.

Folk Lore: The national folk lore enthusiast will have our columns at their disposal.

Esperanto: Those who are interested in Esperanto will have news and information as to this activity.

Piety League for the Protection of Children and Animals: The Piety League will receive our full support.

Religions: The members of the various religions will have an opportunity to make a comparative study thereof in our columns.

Philosophy: To students of philosophy we shall offer our pages, in order that they may make known the results of their studies, and we offer them the result of theosophic investigations in this field.

Science: Men of science will have our columns at their disposal to explain the latest advances in the scientific field, and they in turn may learn the theosophic point of view in connection with those studies.

Art: In this section will be published articles and news on Art in all its manifestations, such as painting, sculpture, music, etc.

Pan-Americanism: Those who are working for the spiritual consolidation of all the peoples of our race and for the union of all the countries of America, will find in us enthusiastic supporters.

Theosophy: The Theosophists will have a platform from which to elucidate their teachings with respect to karma, reincarnation, the power of thought, and their points of view as to the various problems engaging humanity, as well as news of their national and world-wide activities.

As is seen, *The Cuban Theosophical Review* will have, beginning with the September issue, more than twenty sections. These will naturally be short at first, but will be extended as we receive the support of those interested therein.

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Our Broadcasting Station: Through the Broadcasting Station of the Theosophical Society of Cuba, we shall give out in advance a great deal of news connected with the foregoing movements; thus we may also count upon thousands of invisible subscribers whom our Message of Fraternity will reach.

We wish to state that we do not seek any profit whatever through the publication of *The Cuban Theosophical Review*, as all the revenues from subscriptions, donations or advertisements, are invested in the printing and improvement of the Review, as may be verified by anyone through an inspection of our books.

Are you not interested in the aggrandisement of our country, in the physical and spiritual improvement of our people? We have no doubt that you are, and consequently we take the liberty of asking for your opinion with respect to the plan outlined, as well as any suggestions you may wish to make as to modifications which in your judgment will improve it.

This will greatly encourage us in our enterprise, and will be a stimulus for all those who desire to work for Cuba.

Post Office Box 365
Havana.

FRANCISCO G. CASTAÑEDA,
Director.

CUBAN ANNUAL CONVENTION

THE outstanding event in the recent Theosophical life of our Section has been the Twenty-third Annual Convention held in this city on July 3rd, amid an ideal Theosophical atmosphere.

Brother Edelmiro A. Felix, who since July of last year had been acting, *ad-interim*, as General Secretary, was elected to that office for the period 1927—1930. The new Bye-Laws determine that the same person may not be elected General Secretary for more than two consecutive terms of three years each.

Four countries, ARGENTINE, CHILI, PUERTO RICO and CUBA are already in favour of holding the first Congress in Havana, which will very likely take place next June. We are trying to induce Mr. Jinarājadāsa to make his trip to South America on such a date as to make it possible for him to act as Chairman of the said Congress.

I have the pleasure of sending this letter to all National Societies with the request that each one designate a person who should write me monthly giving all the information he may see fit regarding activities, new plans, ect., of his National Society, for the benefit of our own, and for publication in our Magazine.

F. ROSADO, SOCIEDAD TEOSOFICA DE CUBA,
DEPT., FOREIGN AFFAIRS, P. O. BOX 365.

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CORRESPONDENCE

A FRIENDLY CRITICISM

MR. A. F. KNUDSEN'S article in THE THEOSOPHIST[1] exhibits two (perhaps unconscious) tendencies to which I wish to draw attention, as they are of fairly common occurrence in theosophical writings. The first is to a careless use of scientific terms, the second to a deprecation of the value of scientific achievement and a condemnation of scientific methods which the writer's knowledge obviously does not justify.

I am in agreement with the general purport of Mr. Knudsen's article; whether anti-toxins and serums could prevent and cure diseases or not, a knowledge of how they are prepared in the bodies of living animals would prejudice me against their use. But it is merely a prejudice. I am not qualified to judge of the efficacy of the method. Perhaps Mr. Knudsen is qualified to express an opinion upon the subject, but a scientific reader could hardly think so after finding in his essay such sentences as I quote and criticise below. These quotations illustrate the two tendencies of which I have already spoken:

I. "All waste is foul matter. That is, it becomes the most dangerous thing to the life of the organism until that same waste has been re-polarised in the crucible of nature."

It is surely a novel kind of polarisation that is spoken of here. In physical science the word "polarisation" is used to signify:

(*a*) The acquisition by a body of equal and opposite properties upon opposite parts, as when a conducting rod is charged with electricity by induction so that a positive charge appears at one end and an equal negative charge at the other.

(*b*) The setting up in the path of a beam of light of a certain regularity in the vibration of the ether.

(*c*) The weakening of electro-motive force of a galvanic cell as a result of the chemical action taking place in the cell.

It does not appear that any one of these meanings is applicable in the present case. If Mr. Knudsen wishes to use the word in a new

[1] See September number, 1927, on "Foul Diseases and Impure Cures".

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sense, he should give a new definition. If he does not, this sentence is meaningless, although to the uninitiated it may sound very learned. It may be remarked in passing that an unfortunate metaphor has been chosen; crucibles are not used with conspicuous frequency for carrying out processes of polarisation.

II. "Many of the recent discoveries with regard to the atom, etc., are not nature's but purely artificial products, chemicals under pressure, and a heat greater than that of the sun, cannot be said to be discoveries of the state of the atom or elements within the Solar System. These are pure artificialities that lead us nowhere, unnatural and therefore useless."

The classification of discoveries into natural and artificial products is new to me, I wonder what discoveries would be classed as "nature's products". The statement that "chemicals . . . Solar System," is nonsense. Of course the chemicals are not discoveries of the state of the atom, nor is the "heat greater than that of the sun" a new element. I am sure that none of the much despised scientists would say that they were. Can it be that Mr. Knudsen would not have us study the behaviour of chemicals under pressure in our attempts to find out the secrets of Nature's working? Is it the attempt to discover the structure of the atom that he condemns? Or the methods used? If the latter let him suggest better methods, if the former, let him take the trouble to find out what the usefulness of these discoveries is. The statement that they lead us nowhere and are useless is not true. To take a few illustrations at random: Synthetic fertilisers containing atmospheric nitrogen, many dyestuffs and the metallic alloys which to-day find such diverse uses would never have been discovered without the study of chemicals under "artificial" conditions of temperature and pressure. Again those conditions to which we are accustomed have no special virtue in themselves; Nature herself uses pressures which it is beyond our power to reproduce, in making deposits of coal and oil; are these therefore "pure artificialities that lead us nowhere, unnatural and therefore useless"?

If a scientist finds, that in all matters of which he has any knowledge, theosophical writers either are ignorant of essential facts or are prone to devise fantastic theories to explain the facts in accordance with preconceived ideas, it is not remarkable that he should be unwilling to take them as guides in less familiar spheres. This I think is partly responsible for the fact that only a small proportion of F. T. S. have any adequate scientific training.

It is desirable, therefore, that writers and speakers on Theosophy should take especial care, when they tread upon ground already covered by science, to make sure that they know what science has done, or they may do more harm than good to the cause which they seek to forward.

B. BUTTERWORTH (B.Sc.)

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WALKING ON FIRE

THE enclosed paragraph from the *Times of India* dated the 23rd November, explains itself. It is said that King Nimrod was displeased with God's messenger, Abraham, and ordered that he should be burnt alive. A huge fire was ignated and Abraham placed therein. As he was not easily burnt, the fire was kept alight for eight days, when it was found that Abraham was not harmed in the least, but the fire pile was converted into a garden, and Abraham was found conversing with an Angel in that garden.

I send you the cutting for publication with the hope that the Editor or some advanced student of Theosophy will explain how such phenomena are managed. Is it hypnotising a large number of spectators, or is it control over the elements of Fire?

FLAMES THAT DID NOT BURN

"We often hear a lot of wonderful things that the Indian Fakir can do, but Bombay had a practical demonstration of the magical feats of Professor Syed Hussain Abasi. This gentleman apparently rivals the ruler of Hades in the control he has over fire. In an open space near the Tutorial High School, Grant Road, a trench was dug about twelve feet long by four broad and one in depth. This was filled with blazing charcoal, and the aged mystic, he is said to be 85 years' old, after telling all those present that they could walk over the fire barefooted without sustaining any harm, commenced to shout 'Gulzar, Gulzar'. To the astonishment of those present, the spectators walked over the burning coals without suffering the least harm; in fact one gentleman's dhotar caught alight but he did not feel the burning at all.

The performance was repeated a number of times, kerosine was poured on the fire and the people walked through the flames but as long as the aged Professor continued his chant, they came to no harm. At the end of the performance he fell to the ground almost unconscious, but he soon revived after drinking some tea. It was an amazing performance, and how it was done not one of the spectators present could conceive. The Commissioner of Police was among those who witnessed this novel demonstration of a fakir's magic, but history does not record whether he walked over the flames in safety. The performance is to be repeated in aid of the Governor's Hospital Fund and the Gujerat Relief Fund."

BURJORJEE NUSSERWANJEE MENGUSI

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Ramakrishna Math and Mission Convention 1926 (The Math, Belur); *Life's Supreme Mystery*, by Aziel and Others, Recieved and written down by Annie Pitt; *The Divine Law of the Sabbath*, by A. M. Curtis; *How to Enter the Silence*, by Helen Rhodes Wallace (L. N. Fowler & Co., London, E. C. 4.); *The Bagh Caves* (The Indian Society, 3 Victoria Street, London, S. W. 1).

BOOKLETS

The Path to Peace, by James H. Cousins, D. Lit. (Ganesh & Co., Madras); *Was She A Charlatan*, by William Kingsland (The Blavatsky Association, 26 Bedford Gardens, London); *The Path to Perfection*, by Swami Ramakrishnananda (Sri Ramakrishna Mutt, Mylapore, Madras); *Problems in Co-education*, by Basil Gimson, B.Sc. (The New Education Fellowship, 11 Tavistock Square, London, W. C. 1.); *Diet in Health and Disease*, by Dorothea Hyams (C. W. Daniel Com., London); *The "Meliart" Recipe Book*, by J. Allen Pattreiouex, F.N.C.A. (Lutterworth's Ltd., 13½ Paternoster Square, London, E. C. 4).

OUR EXCHANGES

We acknowledge with many thanks the following:

The Australian Theosophist (October, November), *El Loto Blanco* (October), *Theosofie in Ned.-Indie* (November), *The Messenger* (October, November), *Yuga Pravesha* (November), *Service* (July), *News and Notes* (November), *Modern Astrology* (November), *Bulletin Théosophique* (November), *The Calcutta Review* (November), *The*

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League of Nations, Agenda of the Conference, The Herald of the Star (November), *The Indian Review* (November), *Revista Teosofica Portuguesa* (August), *Light* (November), *The Canadian Theosophist* (October), *Mexico Teosofico* (September, October), *The Servant of India* (December).

We have also received with many thanks:

The Eastern Buddhist (July, August, September), *Prabuddha Bhārata* (November), *Biblioteca de la Sociedad Teosòfica en el Uruguay* (September), *Pewarta Theosofie* (November), *The Beacon* (October), *Der Herold* (September, October), *The Vedic Magazine* (October, November), *The Islāmic Review* (November, December), *Teosofi* (October, November), *Teosofisch Maandblad* (November), *The Standard Bearer* (October), *Le Bibliophile et Sciences Psychiques* (October), *Bulletin Official dé là Federation Nationale Catholique* (October), *Teosofisk Tidskrift* (October), *The American Co-Mason* (October), *The Young Theosophist* (September, October), *Gnosi* (August, September), *The Round Table Quest* (October), *The Dominant* (November), *Oriental Magazine Special Number, The Occult Review* (December), *The World's Children* (November), *Buddhist India, La Revue Théosophique Le Lotus Bleu* (October), *The Beacon* (November), *The British Buddhist* (November), *Theosophia* (November), *The Vaccination Inquirer* (November), *The Asiatic Review* (October), *The Theosophical Review* (November), *The Vedānta Kesari* (December), *Theosophy in India* (October, November), *Norsh Teosofisk Tidsskrift* (July, September), *Heraldo Teosofico* (October), *Fiat Lux* (November), *Teosofia en Yucatan* (September, October), *The Cherag* (November).

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SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th November to 10th December, 1927, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Indian Section, T.S., Balance of dues per 1927 ...	1,800	0	0
Mr. F. T. Muirhead, Jamaica, Dues per 1927, £1 ...	13	5	0
T.S. in Iceland, 10% Dues per 1927, 300 members, £13-10-10	179	3	11
„ England, 10% Dues per October, 1927, £13-9-1 ...	178	1	4
Mr. Ganda Singh Kewal, Abadan, Entrance fee and dues per 1927-28, £1-5-0	16	0	0
Captain B. Kon, Tokyo, dues per 1927-28	17	0	0
T.S. in Hungary, 10% dues per 1927, £5-11-10... ...	74	0	6
„ Portugal, „ „ „ „ £6-0-0	72	0	0
„ France, balance of dues per 1927, £8	105	12	6
„ Honkong Lodge, China, dues per 1928, 27 members £6-15	89	7	0

DONATIONS

T.S. in Hungary, for "Adyar Day", £1-16-10	24	6	2

WORLD CONGRESS

T.S. in Portugal, 1% dues per 1927	7	2	9
	2,576	7	2

Adyar
10th December, 1927

A. SCHWARZ,
Hon. Treasurer, T.S.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th November to 10th December, 1927, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Royal Arch Chapter, Adyar	26	5	0
	26	5	0

Adyar A. SCHWARZ,
10th December, 1927 *Hon. Secretary & Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Isafjördur, Iceland ...	Isafjardar Lodge ...	3-5-1927
Razole, India ...	Vasishta „ ...	24-8-1927
Koduvayur, India ...	Maitreya „ ...	1-9-1927
Oruro (Bolivia) Argentina ...	Alcyone „ ...	26-9-1927
Badampudi, India ...	Ramalingeswara Lodge ...	30-9-1927
Ponnur, India ...	Shree Bhavanarayana Lodge	30-9-1927
Undi, India ...	Ananda Lodge ...	30-9-1927
Madhavaram, India ...	Shree Rama Lodge ...	17-10-1927
London, England ...	Jewish „ ...	28-10-1927
Vienna, Austria ...	Lotus „	October, 1927
Nagpur, India ...	Shree Krishna Lodge ...	14-11-1927
Hanwell, London, England...	Hanwell Lodge ...	14-11-1927
Mettur, India	Mettur „ ...	17-11-1927

Adyar J. R. ARIA,
10th December, 1927 ... ... *Recording Secretary, T.S.*

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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THE THEOSOPHIST

THE Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

Editorial communications should be addressed to the Editor, Adyar, Madras, India. Rejected MSS. are not returned. No anonymous documents will be accepted for insertion. Writers of published articles are alone responsible for opinions therein expressed. Permission is given to translate or copy single articles into other periodicals, upon the sole condition of crediting them to THE THEOSOPHIST; permission for the reprint of a series of articles is not granted.

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THE THEOSOPHIST

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February, 1928

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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VOL. XLIX No. 5

THE THEOSOPHIST

ON THE WATCH-TOWER

I must apologise to the readers of THE THEOSOPHIST for the lateness of this number. The fault lies entirely with myself, for I have failed to supply the necessary "copy" in time. My work was unexpectably heavy, and refused to be crowded into the time at my disposal. It is February 1, that finds me on the Watch-Tower, and the greater part of these notes is written in the railway train between Allahabad and Benares.

***

For at Benares is to be held our first Indian Star Camp. That begins to-day, with the arrival of the campers. If there is time before the post leaves Benares, I will give some particulars of the arrangements. If there is not time they must stand over till March.

***

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There is time, for we missed the train we should have taken by reason of a heavy storm causing absence of jutkas for luggage, and therefore missed the opening of the Camp, but we arrived in time for the first Camp fire. The ground was very damp, not to say wet, so the logs of wood, also damp, required a bath of kerosine; benches had been arranged in a big half circle—over five hundred delegates and friends had come to the Camp—and as Krishnaji chanted the Invocation to Agni Ḍeva, the Chief of the Angels of Fire, the flames rushed up in a pyramid of fire, as though rejoicing over their victory over unfavorable circumstances, aided by the clever building of the pile by our School Scouts. Krishnaji read one of his beautiful poems, and then asked me to speak; I, of course, obeyed his wish, but spoke briefly, knowing that the assembly wanted to hear him rather than me. He then spoke very beautifully, in the voice which has become so powerful, though still so sweet, since August last.

***

The programme of the Camp is admirably arranged. The campers arrived on January 31, and the Camp was opened on February 1, at 8 a.m. by Krishnaji. Before this, however, at 7.15 the first meditation had been held. The "little breakfast," of tea or coffee with bread and butter, takes place daily after the meditation, at 7.45, and at 8 a public lecture is given, or, on February 3, a Symposium also, open to the public, or a Question and Answer Meeting, also open to the public on February 5. The afternoons are left free, for music, or

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excursion, or entertainment, or a social party. This note is written on February 3, and it is clear that the First Star Camp in India is to be an unqualified success.

***

I left Adyar the poorer by the departure of Bishop Leadbeater, accompanied by the Vice-President of the Society. Bishop Arundale and his wife remain with India though they have gone from the Headquarters on his first tour as General Secretary of the Theosophical Society in India—India having again captured his invaluable services in that capacity. I hope to see a great step forward by the Society in this dearly-loved land, for his splendid enthusiasm, which he has the rare gift of infusing in others, will help her on her way. She is much hampered by the extraordinary obstinacy of the present British Government in denying her the birthright of Liberty to rule herself—the inherent right of every Nation that the Great War was supposed to have made secure. India fought gallantly for Britain, and was cheered by the statement made by Mr. Lloyd George, then Prime Minister, that Self-Determination was the right of tropical countries as well as of white peoples. Promises are so easily made and are as easily broken without hesitation, when the danger that inspired them lies in the past. But for Nations, as for individuals, they make bad karma, and it remains true that

Though the mills of God grind slowly,
Yet they grind exceeding small;
Though He stands and waits with patience,
With exactness grinds He all.

***

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Some one has sent me an article by Mr. George Seibel, but has cut off the name of the American newspaper in which it appeared, so I cannot make due acknowledgment of its source. The title of the article is long: "Mrs. Fiske for Humane Cause, agreeing with Inge, who says Animals think man is the devil." Mr. Seibel first met Mrs. Fiske when she was playing in Pittsburg, and breakfasted with her. The weather was raw and the windows were wide open. Mrs. Fiske explained the arrangement and he comments thereon; Mrs. Fiske said:

> Those pigeons on the cornice looked so cold and hungry. I leave the window open so they can come in and eat the crumbs I scatter over the hearth. They know me now and depend on me.

Sure enough, there were three or four contented pigeons walking sedately up and down in front of the fireplace, picking up morsels of bread as if that were the logical place to find a dinner for birds.

That incident is the key to the supreme interest of Mrs. Fiske life off the stage. Mistress Page, who is so intent on revenge in "The Merry Wives of Windsor," is the most ardent of humanitarians off the stage. Even her letter-heads betray this interest. There is a picture of a trapped animal, and a quotation from Edwin Markham:

> "Ladies, are the furs you wear
> Worth the hell of this despair?"

Mrs. Fiske, the writer tells us, is a student of Theosophy and of Socialism, "of everything that promises to pierce the veil of the future, or bring amelioration to the struggle of the present. But her whole heart is in the movement to teach man humanity towards dumb animals." She regards the fact that most build their own lives on the destruction of millions of other lives, as "the great tragedy of the world".

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When Mr. Seibel remarked: "What about war, and the wanton destruction of millions of human lives?" she gave an admirable answer:

> That, too, should be outlawed and abolished. "But war is waged by intelligent beings—at least they think they are intelligent—against one another. The nation that goes to war invites and insures its own punishment. They ought to know better; if they are Christians they ought to act more in accordance with their Master's words. But the poor animals cannot defend themselves against our shocking and barbarous war upon them. We kill them for food, for clothing, for sport, for mere wanton pride in killing. We kill them, and torture them before killing, to minister to our vanity as well as to provide dainties for our table . . . man's inhumanity to man is nothing as compared with man's inhumanity to the helpless creatures that are at his mercy—who have no language to plead for kindness and justice—who render us innumerable services we could not hire any human servants to perform. The horse, the dog, the birds devouring insect pests, are man's best friends. And how he treats them! Neglect would be a greater kindness."

Dean Inge, it seems, said that if animals drew a picture of God all the pictures might be different, but that if they drew a picture of the devil, they would all draw a big white man. Witty of the pessimistic Dean, and probably true.

A curious instance of the growing dominance of the Seventh Ray comes from an unexpected quarter. The Chief Scout of the World, Sir Robert Baden-Powell, the newspapers tell us, has drawn up a ceremony for the admission of Rover Scouts, based on the initiation of the ancient knights. Here is the account from an English newspaper (sent without name:)

MODERN GALAHADS

New Initiation Ceremony for Scouts

The Chief Scout, Sir Robert Baden-Powell, has drawn up a form of investiture, based on the initiation ceremony of ancient

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knights, for the enrolment ceremony of Rover Scouts. The investiture includes questions similar to those put to knights in the days of old, and picturesque and symbolic ceremonies.

The candidate first has to keep a lone vigil in some quiet spot in the open, or in a chapel, where he is guarded from interruption by his sponsors. During this vigil he must ask himself whether he has any doubt about continuing the ceremony, and such questions as, "Am I absolutely honourable, trustworthy, and truthful?" "What are my bad points?" "Have I pluck and patience to stick it when things are against me?" and "Am I strong-minded enough to keep off temptations—to drink, to harm a girl or a woman?"

After the vigil the candidate is brought before the Rover Leader at a table covered with the St. George's Cross, upon which is set an ewer of water, a basin, and a napkin. The Rover Leader says, "In ancient times it was the custom of those about to become Knights to be laved with water, in token of the washing away of past misdeeds, and as a sign that they were determined to commence afresh with a clean page. Are you willing to give such a sign?" The candidate says, "I am," and then places his hands together over the basin. The sponsor takes the ewer and pours water over them, while the other takes the napkin and dries the candidate's hands. The ceremony concludes with the Rover Leader taking the new Rover Leader by the left hand and giving him a buffet on the left shoulder.

An alternative and less ritualistic form of ceremony is also provided by the Chief Scout.

Sir Robert Baden-Powell is a sensible man, and he knows how human nature craves for the support of symbolic, visible ceremonies to lend a sense of reality to the unseen, intangible, spiritual verities on which the inner life of the soul is built. The uniform of the soldier, of the sailor, the wig of the Judge, the crown of the king, the mace of the House of the Commons, the Flag of a Nation, all these convey the sense of an inner common life. When Cromwell, pointing to the Mace, bade his men: "Take away that bauble," he acted with a sound sense of the traditions that clustered round that symbol of the House

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of Commons as one of the three Estates of the Realm. To remove it with a contemptuous epithet transformed the members into a casual crowd, without authority and with no unity.

***

I received a little time ago a card which is, I think, unique. Here it is :

DE L'INVISIBLE AU-DELÀ

J'ai le plaisir de vous annoncer que j'ai quitté la terre le 23 Novembre 1927 et suis retourneé vers la Lumière.

Que mes Amis se réjouissent !

ALYS HERÈS

The happy writer of this card would not have approved of the envelope in which it reached my hands ; that had a broad black border round it. It was a pleasant surprise to find inside the words which showed the calm and joyous serenity with which the writer was welcoming Death as a friend who was opening for her the gateway of release, through which she passed into the Light.

***

In our next issue will appear, in Part III, an article which will deeply interest our readers, on a subject which has not, so far as I know, been dealt with before in a magazine open to the public. It is entitled : "The Work of a Member of the Staff, by an Apprentice in that line."

***

February 3, Benares

The Boycott has been carried out here with complete success. A friend, coming in from the City reports that not a vehicle is seen in the streets. To-morrow's papers, with

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reports from all parts of India should be interesting. The Boycott only lasts till 3.30 p.m., as there are Meetings at 4 all over the land.

Later

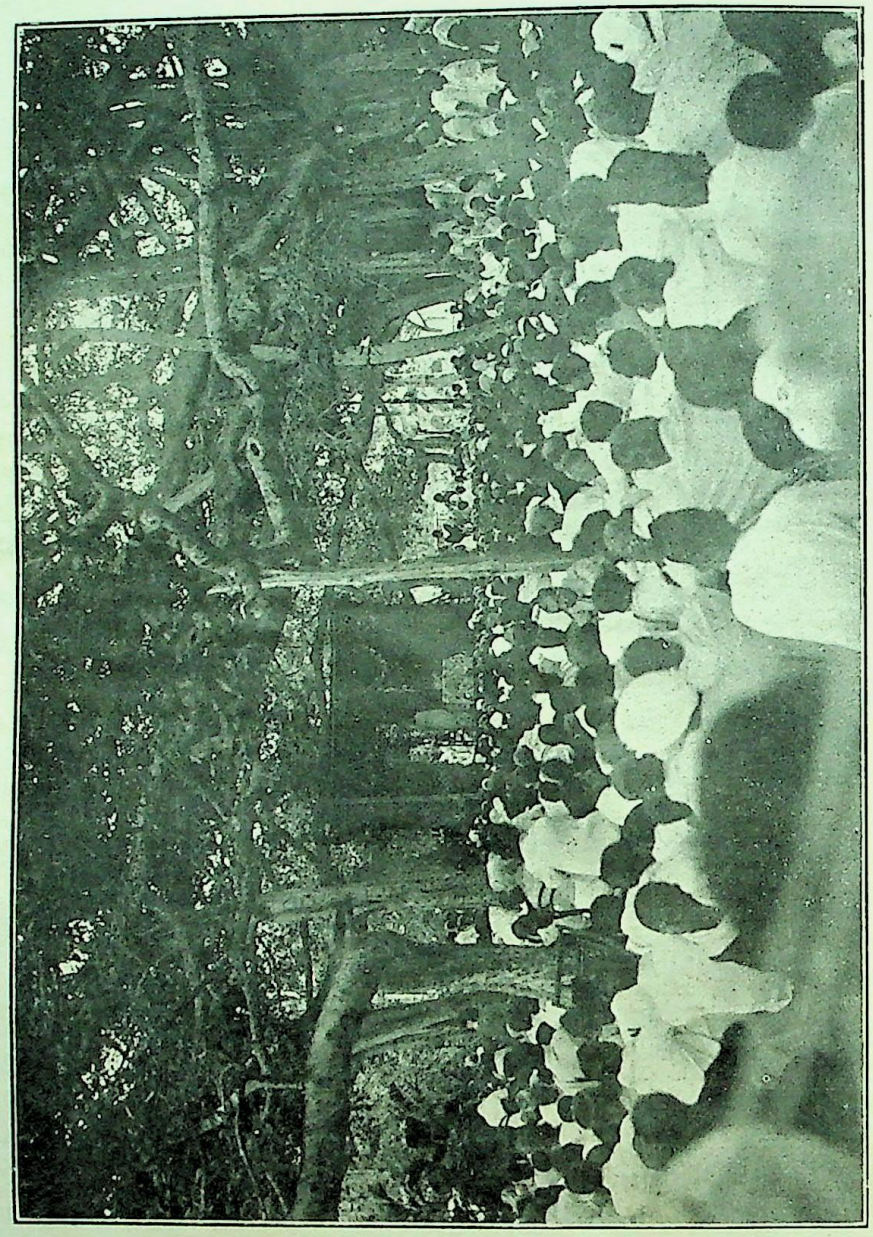
It was raining in Benares so the meeting was held in the Town Hall, and an overflow meeting of about a thousand was held in the compound despite the rain. Bābu Bhagavān Dās Sāhab was called to the chair. All the speeches, except my own, were in Hindi or Urdu, and both Hinḍūs and Musalmāns spoke, showing a complete sympathy with the common object. Though the hartal was over, the shops were still closed, only three or four being open, and the empty streets were curiously dreary. The resolution, rejecting the Commission and refusing to have any thing to do with it at any time or at any stage of its proceedings, as sent round by the Congress for the February 3 meetings, was passed unanimously, and the meeting was very warmly enthusiastic. India has awakened to great activity, and the whole situation, caused by the ignorance of the present British Government of Indian feeling, fully justified the warning given to it, by the Mahārāja of Burdwan of the certainty of a Boycott meeting, of the policy it has foolishly adopted.

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THE BANYAN TREE, ADYAR. CONVENTION, 1927

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TO THE THEOSOPHICAL SOCIETY IN INDIA

ADDRESS BY GEORGE S. ARUNDALE

On his Election as General Secretary

BROTHERS:

To what end have I been elected your General Secretary? Not merely because you need such an official for routine administration, nor because there happened to be a vacancy, but I have been elected because there is work for us to do together. We must help the Theosophical Society in India more effectively, more efficiently, more enthusiastically, to perform the duties it owes to India, the work for which it exists in India. I trust no one imagines that the Theosophical Society exists in India mainly for the satisfaction of a handful of seekers after truth, for just 8,000 or so out of the 320,000,000 of India's population. Our Society does not exist merely to bring the truth to a few. The Theosophical Society in India is a gift from the Masters of the Wisdom to the land They so deeply love, a gift They desire and intend the whole of India shall enjoy. The Theosophical Society in India stands not merely for truth in the abstract, as theory and principle, but even more for truth applied to the circumstances of everyday life. If our Society brings truth to India it is in order that its members, knowing such truth in part, may learn to understand the needs of India, the problems of India, the woes of India, in every department of her life. And this understanding, inspired and wisely guided by the truths they have found, it becomes their dharma to help their

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Motherland—the Mother of Nations and the Spiritual Home of the world—to recover her ancient happiness, to regain her ancient freedom, to renew her erstwhile greatness, and to enter the modern world respected, honoured, a mighty force for righteousness, a practical embodiment of a great National Brotherhood, dedicated to the achievement for the world of a Brotherhood Universal.

Brothers of the Theosophical Society in India, shall we not be supremely eager and unceasingly active in so glorious a service? Shall we not, each one of us, be strenuous in spreading far and wide the truths of our great Science, as far as we are able to understand them? Shall we not unflinchingly stand for Brotherhood, for co-operation, for self-sacrifice, for tolerance in every sphere of India's life? When we enter the ranks of the Theosophical Society we cease to belong merely to ourselves and to our families. We have transcended the limitations of our narrow personal interests. We enter a larger family, a larger world. We come face to face with wider duties and greater opportunities. We enter the ranks of a band of brothers who are dedicated to the search for truth, not for personal gain alone, but far more for the sake of wiser service. We enter the ranks of an army of brothers who recognise that they are servants of their Motherland, and who have become Theosophists not merely that they may find peace and happiness for themselves, but that, as they find these, they may distribute them to all who are in need, so that India may become peaceful and happy; thus bringing the world nearer to that peace and happiness towards which it moves so slowly.

To what extent is each one of us fulfilling this magnificent objective? Is Theosophy, is our membership in the Theosophical Society, more a matter of personal convenience and satisfaction, or are they a means whereby we may the better offer to others the contentment they have in some

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measure brought to ourselves? Do we use our membership more for our own personal advantage, are we indifferent to the welfare of others, or do we rejoice to pass on to others the wisdom we receive? Do we seek to apply such wisdom to alleviate the troubles and difficulties which so persistently confront us all? Are Theosophy and the Theosophical Society just a ladder for ourselves, or do we make them a great pathway for the world to tread?

Should we not by this time have discovered that Theosophy is the Science of Happy, of truly Happy, Living, and that the Theosophical Society is the wonderful channel whereby this mighty Science shall be applied to every sphere of life? Are we not members of the Theosophical Society that, knowing something of true Happiness, we may share this precious knowledge? Are we beginning to discover this knowledge? Are we definitely beginning to share it? Do we perceive that the very process of discovering and sharing are of the essence of Happiness?

What is each one of us doing? What are our Lodges doing? Are our families the happier for our knowledge of Theosophy? If they are, then indeed are we beginning to know Theosophy. If they are not, then either what we know is not Theosophy, even though we may call it Theosophy, or we do not really know Theosophy at all. Is the locality in which we live happier for our membership in the Theosophical Society and for our understanding of Theosophy? Are we a blessing to our families and to our surroundings, because we are members of the Society and students of Theosophy? Are our Lodges centres of Happiness and Service? Are they full of life, full of comradeship, full of well-doing? Are they pioneers in all good causes, advance-guards of true culture, of goodwill, of unity, of brotherhood? Is each one of us a better citizen of India because of Theosophy and the Theosophical Society? Let it be clearly realised that in

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good citizenship lies much, if not most, of the fulfilment of Theosophy and of membership in the Theosophical Society.

In every department of Indian life there are abuses, wrongs. Injustice is everywhere. These may arise from without. They may arise from within. They exist in the political field, in the religious field, in the educational field, in the social field, in the industrial field. They are everywhere. For what are we members in the Theosophical Society and students of Theosophy if we do not stand courageously, openly, yet courteously, for right against wrong, for justice against injustice, for good against evil? What are we doing? What are our Lodges doing? What is the Indian Section doing?

Are we afraid so to stand? Of what are we afraid? Are we afraid to be different from others? Are we afraid to stand for the right because public opinion and convention are content with the wrong? Are you afraid to stand alone for righteousness, lest those round you laugh at you, sneer at you, ridicule you, perhaps persecute you and yours? But for what are you a Theosophist and a member in the Theosophical Society, if you are afraid to lead the way to Happiness? Who shall begin, if not ourselves? Who shall endure the hardships inevitable to the pioneer, if not those who belong to an age-old Band of Servers, which by this time should have learned to rejoice in hardships and to reject indolence and ease? Like other pioneers it must often be our part to help the world in spite of itself, to work for the future even amidst the revilement of the present. While working in terms of time, we must not forget to live in the Eternal. We must ever stand for the Truth amidst the tyranny and oppression of ignorance. For more than half a century our great Society has worked in the outer world in the cause of truth and righteousness, and signal results have been achieved. We must make the second half-century worthy of the first. The cry of the oppressed rings through

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the world; the cry of the young denied the righteous heritage of Youth; the cry of the weary denied their righteous Rest; the cry of the outcaste denied his righteous Brotherhood; the cry of the unhappy denied their righteous Joy; the cry of the imprisoned denied their righteous Freedom. Everywhere the cry of sorrow mingles with the glad note of rejoicing. Let us stand mightily for righteousness, driving unrighteousness away from its evil dominion.

Let us listen for the cry of souls oppressed by unrighteousness, my Brothers, for it is everywhere. Are we sure it may not be heard in our homes, among our children, among the very members of our family, among those who serve us? Are we sure we ourselves are not the cause of unrighteousness from weak-kneed servility to evil custom and cruel convention? Let us ruthlessly search our own hearts, our own thoughts, our own feelings, our own speech, our own actions, for crimes against the Law of Love, which are none the less crimes even though we do them unwittingly. I know that the cry of unrighteousness may be heard in your streets, in your villages and towns, in your schools, in your places of industry, in many, many homes. I know it may be heard among the millions of India's population. I know it may be heard among the animals, among the creatures which serve us faithfully and often intelligently, to be rewarded by cruelty and misuse. The ears of the Theosophist should be keener to hear. The eyes of the Theosophist should be keener to see. The lips of the Theosophist should be gentler in speech. The hands of the Theosophist should be more eager to serve. The feet of the Theosophist should be quicker to succour. And the heart of the Theosophist should be quicker to understand.

Are we growing restless, Brothers, to answer the cry we hear on every side? Did we not come to Theosophy and to the Theosophical Society that we might learn and help to lead

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our worlds from sorrow to joy, from fear to strength, from doubt to calm peace? What worlds? The worlds of our homes and families, the worlds of our villages or towns, the world of our Province, the world of the Motherland. Let us awake and arise, my Brothers. Let us cast aside fear, throw off lethargy, abandon indifference. Let us break loose from our dependence upon the crutches of public opinion and conventionality, by the aid of which the ignorant totter round in aimless circles of futility. Let us be so ardently lovers of the Divine Wisdom, that we are forever seeking to translate it into Divine Activity. Are not the Elder Brothers leading us? Have They not sent us forth on our glorious mission? Do They not bid us study that we may know, and bid us know that we may serve? Meetings, study, lectures—these are but means, though necessary means, to the splendid end of India's regeneration. Do we fashion them to this mighty end? If India is to tread more rapidly the pathway to her goal, the Theosophical Society in India must become strong and virile. There must be no laggards, no sluggards. Every single one of the hundreds of Lodges must be alive, shining with ever-increasing brightness. Every single one of the many thousands of members must become a sun, giving life to his surroundings, as our Lord the Sun gives life to all. Of course, there ought to be, and shall be, thousands of Lodges and tens of thousands of members. But are we as we are doing all we should, for only thus can we hope to attract others into our ranks?

Is not India's need almost heart-rending? She needs so much. Is our Society in India giving all it can? Is each one of us, is every Lodge, active to the uttermost in India's service? Surely in these days of crisis and of trial it is a disgrace to be inactive, dormant. India needs wisdom. Are we giving it to her? India needs resolute perseverance. Are we giving it to her? India needs enthusiasm. Are we

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giving it to her? India needs sacrifice. Are we giving it to her? India needs vision. Are we giving it to her? Above all, India needs Unity. Are we giving to her this precious gift?

Brothers: let us enthusiastically plan to make this year a year of eager constructive service to India. Let us plan, and carry out our plan, to make every single member enthusiastic to spread Theosophy wherever he can—Theosophy as the Science of Truth, Theosophy as the Science of Active Service. Let us so work during the coming year that our Lodges become honoured for their patriotism, for their civic service, for their defence of the oppressed, for their brotherhood. Let every member so work during the coming year that Theosophists shall be respected and honoured as selfless servants of the Motherland, indifferent to praise or blame, seeking only the welfare of others. Let us plan so that the Section as a whole shall be strengthened for the service it exists to render. Let us plan so that we lead and show the way; let others follow or not as they will. Let us plan so that members of the Theosophical Society in India shall be in the forefront of every good cause, political, religious, social, educational, industrial, or any other. Let us plan to be alert and not asleep. Let us plan to carry India forward on the mighty tide of our enthusiastic devotion.

But to do this we need the strength of the two dominant factors in India's regeneration. We need the strength of India's women and the fire of India's youth. Without these, my Brothers, we can do but little. With these we can accomplish our mission splendidly. May I urge you with all the earnestness at my command to carry the Light of Theosophy to the women of India and to India's youth. We need the service, India needs the service, they alone can give. We need the Power, the Sacrifice, the wondrous sense of the Real, so magnificently characteristic of the women of India. We need the Fire and the Devotion of Indian youth, dimmed

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though this has been through the exploitation of the unscrupulous. Let us spread Theosophy among the women of India through the media of the various mother-tongues, making, during this coming year, propaganda among women one of our chief activities. Where desirable let us start Lodges for women alone, helping them to study their Faith, whatever it may be, in the light of Theosophy, encouraging them to step forward to lead the land of which they are the true heart on the great pathway on which it is even now beginning to stand. Let us bring Indian women to our ranks, so that our Society may be blessed by their stalwart devotion and that the Spirit of true Motherhood may weld India's sons into a glorious brotherhood. Let us spread Theosophy among the youth of India as an inspiration to practical service of the Motherland, so that they may come to realise that Theosophy helps them to love their country with greater wisdom and with more effective devotion. Let but the Light of Theosophy shine in the hearts of the women and of the youth of India, and her destiny is assured. We cannot serve India better than by carrying to her women and to her youth the Wisdom of Theosophy and the inspiration to service that Wisdom evokes.

Let us not forget, too, our Musalmān brethren, without whose presence in our midst our Society must needs be lame. Themselves a magnificent brotherhood, one of the greatest brotherhoods in the world, they should find in Theosophy and in the Theosophical Society a movement after their own hearts. We need them and we can serve them, as we have needed our brethren of other faiths and have served our brethren of other faiths. With Musalmān brethren within our Society in large numbers the Hinḍū-Muslim problem is solved.

If each one of us will thus work where we are there will soon be a mighty result to lay at the blessed Feet of Our Lord the Deliverer, and of the mighty Guardians of this sacred land. But we must not make the mistake of imagining

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that because we can do so little, that little is not worth doing. That which is done in Their Name and for Them is never little in Their sight, however it may appear to eyes dimmed by ignorance. Nor must we make the mistake of imagining that a cause is hopeless, because there is no one to work for it. Is there not each one of *you* to work for it, and is it not true that no cause is ever hopeless that has one friend? Have not the greatest causes ever had in the beginning but One Friend? You by yourself may be just the one friend who brings the hope that some day shall become the triumph. Do not be afraid of beginning alone. There are plenty to go together. There are plenty eager to be in at the triumph. The world needs Theosophists who shall be happy to be alone in the beginnings, so that some day there may come blessings to multitudes.

Forward, then, Brothers. A stupendous task lies before us. So much the better. Shall we not be workers worthy of hard work, and are not the Elder Brothers Fellow-Workers with us, guiding us, inspiring us?

Let the inactive become strenuous. Let dormant Lodges glow with new fire. Let Lodges and members already active extend their zeal far and wide. Where there is the will to do more, more can always be done.

Thus shall come to us from our Elder Brothers the precious Blessing which is increased power to serve, and so shall India achieve that glorious destiny upon the consummation of which depends the Happiness of the World. Let us have a magnificent record to place at the feet of our beloved President, when at the end of the year, in Kāshi, she once more blesses us with her glorious presence. To the Masters of the Wisdom will she offer it in homage for the Light They have deigned to shed upon our darkness.

G. S. ARUNDALE

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GROWTH

GROW as the flower grows, that from earth's darkness
Uplifts its petals to the morning Sun.
Like to its fragrance, shed with lavish giving,
So may thy gifts be shed till life is done.
Then shall thy course from morning unto evening
Turn like the flower-face ever toward the Light,
Quicken the world with all-unconscious beauty,
Lead from the depth and beckon from the height.

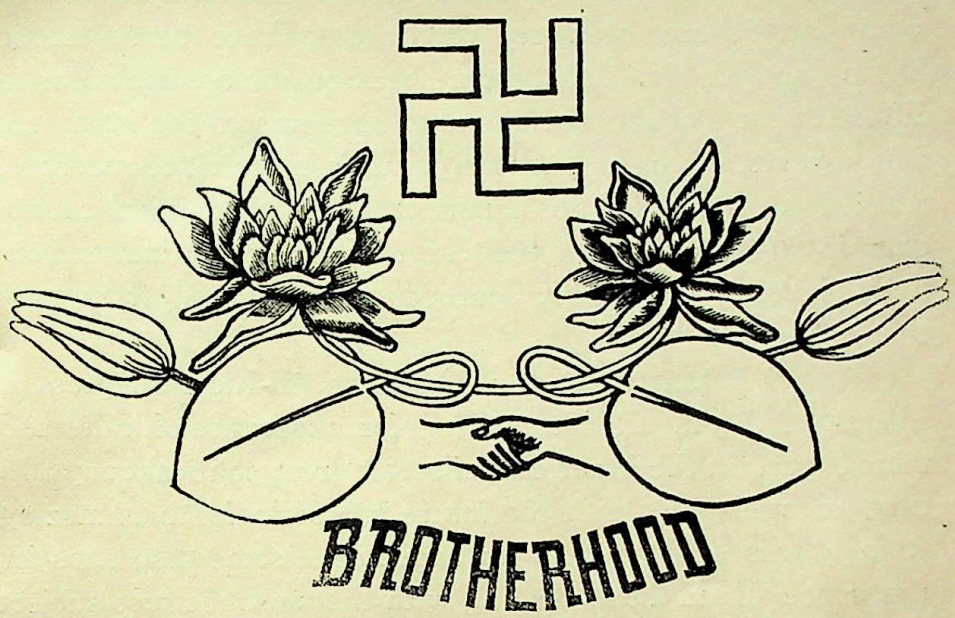
Grow as the cooling earth, that from the fire-mist
Fashions a planet whereon life may dwell;
Patient to build a jewel in an æon;
Careful to paint perfection in a shell.
So shall thy life bring Peace to hearts in conflict,
Forging them Jewels of Joy from out the strife,
Building a world beneath their failing footsteps,
Changing the hate to Love, their death to Life.

Grow as the Mystic Christ grows within thee,
Cradled within the Cave beneath the Star,
Heart of the Rose, and Jewel in the Lotus,
Life of all Life, from dust to Avaṭār.
So shall thy suffering bring thee understanding;
So shall thy giving fill thy hands anew,
'Till thou shalt hear the voice of the Beloved
Whisper: "My child, because you loved, you grew."

M. B. B.

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ADYAR—AN IMPRESSION

By MAJOR-GENERAL THE HON. KENNETH MACKAY, C.B., O.B.E., V.D.

ADYAR, the Mecca of thousands of pilgrims of nationalities as wide as the world itself, stands in a setting that in point of calm and cloistered beauty leaves little for the artistic soul to desire. Bounded alike by river and sea, its gracious trees, its spacious groves, the mystic blue of its convolvulus, the royal scarlet of its cannas (each in themselves things of beauty) all seemed to me to converge into the noblest tree I have ever seen, the sacred Banyan, a holy tree before Theosophy came to India and now for many years the platform from which this great philosophy has been given to the world.

It is said that an Angel has his abode in this tree, and it requires little imagination to conceive that some great nature

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spirit has. I was so fortunate as to see and hear the outstanding leaders once again, for though this is my first visit to Adyar, it has been my privilege to have heard Annie Besant and C. W. Leadbeater speak on various occasions in different parts of the world, and to have known the latter, for many years. I have purposely, but in no spirit of rudeness, omitted to add titles to names that, in my opinion, cannot gain in dignity through the use of prefixes, no matter how high-sounding or richly earned and deserved they may themselves be.

Annie Besant came to us from the All-India Congress at Madras and yet, after travelling for thousands of miles and taking part in the inner councils of a great political body at a time of crisis big with the future fate of India, this amazing woman was able to hold an audience of some thousands for the space of an hour dealing with the most abstruse subject without a falter and without a note. Standing on the outer edge of the great tree I personally heard little of what she said but this seemed to matter less than the fact that I could look on that leonine head and visualise the dynamic force of that superbrain, so palpably driving and controlling the ageing body to still press on to the high goal of her life's work, the granting of citizen rights to her beloved Indian people. Waking from a dream of great women, I sensed, if I did not hear, this the last and the greatest of them all calling to gods and mortals alike, "I am the Captain of my soul". On another evening I heard my friend, the scholarly Jinarājadāsa, talking delightfully of "Parsifal" and the underlying motive of Wagner's music.

Then, again, under the Banyan Tree I listened to C. W. Leadbeater, conservative English gentleman of the old school, probably the greatest of living occultists, standing like an ancient Druid priest and telling with that clarity of thought and purity of diction, in which alike he stands without a peer,

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the place of occultism in the new civilisation. What wonderful people these two are, Annie Besant, C. W. Leadbeater, both over eighty years of age and both mentally and physically still full of the vigour that has carried them through the stress of continuous and highly specialised work and investigation, over seas of calumny and through the travail of betrayal by those they trusted to this present hour of great fulfilment. Adyar is not only a common meeting ground for East and West but also a place of continuous interest alike to the practically and spiritually minded, for on every hand one is faced with the constructive ability of its founders just as one is impressed by the spirit of sacrifice which they inculcated and which continues to be the key-note in the lives of their followers and present-day workers.

I have been asked if I have found the standard of personal brotherhood higher in Adyar than in the outside world. Judging from the fraternisation of the various nationalities and the almost total absence of colour prejudice that appeared to me to permeate the atmosphere of the Convention, my first impulse would be to answer " Yes ". But on second thoughts I feel I am not really in a position to set myself up as in any true sense a competent judge of this matter. I came here at an abnormal time, a period of stress, a mingling of many forces gathered from widely different parts, not only of India but of the world beyond, and so any hasty judgment formed—and hasty any judgment must be that lies within the narrow orbit of a fortnight—can have little value as regards the normal life of the dwellers in Adyar. This, however, I can say without reservation, they have treated me with more kindness and thoughtful consideration than even a brother has any right to expect. In weighing the substance and marrow of brotherhood I feel we too often forget that in the other scale lies the concrete mass of our common humanity, and just as Buḍḍhists and Hinḍūs and Muslims and orthodox

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Christians are human, so are Theosophists, subject to like weaknesses as other men, and too often judged by standards that neither they nor any one of the adherents of the Faiths who criticise them have the remotest chance of living up to for many an incarnation to come.

All I can answer is, I believe the standard of brotherhood at Adyar is higher than the average of the outside world, but how much higher, who am I, a man whose feet have yet to find the entrance to the Path, to judge?

But leaving the realms of speculation, I feel I am on firm ground when I speak of the atmosphere of self-sacrifice and the spirit of selflessness which is here everywhere apparent. Here I have come face to face with realities, men and women who have given up assured business careers to devote their lives to the practical side of this organisation, to finance, feed and house and so make possible the spiritual progression of the Society. Here, too, I have met men and women who have put behind them tempting financial offers and brilliant literary possibilities to devote their talents without hope of monetary or public reward to the service of humanity. Here it has been my privilege to meet women, some of whom have fought and are still fighting a noble battle for the general uplift and liberation of Indian womanhood, struggling not only against age-old religious prejudices but also against official inertia often amounting to passive obstruction. While yet another is doing purely honorary rescue and reclaiming work of inestimable value among the youthful flotsam and jetsam of both sexes in Madras.

But splendid as all this work is and freely and gladly as the almost unknown workers pour out their lives and varied abilities on the altars of self-sacrifice, there is yet another band, who, by their sheer almost austere simplicity of life verging on the mortification of the flesh must appeal to the imagination of any man who, however little he may achieve

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selflessness himself yet, and possibly in part because of his own inability to attain, can appreciate attainment in others. This at any rate is how the Order of the Brothers of Service appealed to me. I am ashamed to admit that until I came to Adyar I doubt if I had even heard of this Brotherhood or if I had, I in no way realised its many and varied activities. Feeling that others in the Society may be in a similar condition of ignorant indifference I feel it my duty to give a few facts both with regards to its objects and the manner in which its members carry out their vow of service. Initiated, I understand, by Bishop Arundale, its members have put themselves unreservedly under the orders of Mrs. Besant, and while their activities are wide as life itself they largely converge on scholastic work among Indians of all classes from the untouchables to the children of Mahārājas. In this connection it is interesting to note that some of the Indian Princes are beginning to ask for Theosophists to teach in the schools they are founding in their States, finding that they are not only cultured above the average, but that they are prepared to work for a mere pittance as compared with other teachers and that once having taken up the work they never desert it. I may say that a Mahārāja, a personal friend of my own but not a Theosophist, wrote to Australia just before we left asking my wife if she could get a Theosophist to take charge of one of his schools.

The Brothers have a house in the Adyar Compound where they live in the simplest way and from where, with the unquestioning obedience of the man who carried the message to Garcia, they start out at the command of Mrs. Besant to the uttermost parts of India. These devoted souls are to be found from Tuticorin to the borders of Thibet, wearing out their physical bodies in selfless work for humanity. I said they lived simply but simply is far too spacious a word to describe their manner of life. When they

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enter the Order they either become Full Brothers, which means that they hand over all their worldly possessions into the common fund and thereafter draw Rs. 120 a month, the equivalent of £7-10s, on which they have to feed and clothe themselves and provide travelling expenses. In practice, this last means that for long distances they have to travel third class in carriages reasonably fit for animals but a disgrace to any Government that leaves the poor no choice but to use them. Those who are not prepared to accept the full responsibilities of the Order may become lay brothers, their obligation being that they pay one-tenth of their income into the common fund. This Order numbers alike in its ranks highly and lowly born women and men of varying degrees of culture but they each and all appeared to me to be living witnesses of the great truth that happiness comes from within, for most assuredly if material things constitute happiness then had they been the most miserable of mortals. Pale, care-worn, physically burning out, these women first filled me with a sense of depression verging on despair. But as I got to know them it almost turned to envy, for as they talked of their work I saw that light in their eyes that is neither of sea nor land but cometh of inward peace. And I realised they had found in selfless service for others the happiness which comes not of taking but of giving, and so in the ultimate end is the only happiness, neither limited by time nor yet by eternity.

But apart from this Brotherhood there be many workers in Adyar ever ready to answer Mrs. Besant's call, wonderful women and men who live as the Brotherhood lives, endure the same hardships, do the same magnificent work for the uplift of their fellows but yet prefer to preserve a certain independence of individuality impossible in a duly constituted Order. Over two thousand Indians of all castes and social positions, representing the various Lodges scattered over the broad

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face of this amazing and still mysterious land, gathered at Adyar for the Convention. One late afternoon nearly all of them sat cross-legged under the Banyan Tree, a sprinkling of Europeans from most of our Western centres on the outskirts—waiting. Standing on the outer verge of this expectant crowd I too waited, but rather as an impersonal spectator than as one of them. True, in common with most, I stood pledged to the basic principles of the philosophy of Theosophy but so far I had not penetrated beyond the threshold; I was not a Co-Mason, neither did I belong to that Church in which many of our leaders are so intimately interested, so I felt a citizen of the outside world untrammelled alike by Western or Eastern ecclesiastic or secular tradition.

As I looked on that sea of eager faces (for whatever happened later) they eagerly waited his coming, the unstudied, unrehearsed artistry of the scene wrapped my senses in its charm. The deep green canopy overhead, the palms, the flowers, a glimpse of the trilithon of some ancient shrine, the pillars of a Zoroastrian Temple and that dark-eyed crowd in turban, dhoty and graceful sari seeking for a sign. Out beyond the confines of the tree men and women clad in a clash of colour, which yet ever harmonised, moved to and fro, and then just as the red lights of the sinking sun shot through the foliage and filled all the dim recesses of Nature's leafy temple with the day's afterglow, he came. The graceful youth I last remembered seeing with his brother making a bonfire in our Australian bush, dragging up and piling on the dead boughs with all the eager joy of a healthy clean-souled boy, still retained his physical charm, but it was a man, well poised and sure of his goal, who looked out from those soft, yet marvellously compelling, eyes on the up-turned faces that like a sea troubled by the wind of uncertainty and doubt flowed and eddied at his feet. I have looked on many pictures of the Christ in many countries and none have

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pleased me nor have I ever been able to visualise to my own inward satisfaction what the man Jesus of Nazareth was probably like. Now that I have seen Krishnamurti giving his message under the Banyan Tree I think I know. Not that I am prepared to declare that he is the reincarnation of the Christ or of any particular great Teacher. Having listened to him I cannot say of my own knowledge that the same Master speaks through him as spoke either wholly or in part through the man Jesus. I honestly do not even know his own views on this matter nor to be perfectly frank am I specially interested to know them, for to me it does not much matter whether he be the Christ come back again or the physical body through which the Christ functions wholly or in part. To me the message is all that really matters, and I care not if he is giving this to the world as the mouthpiece of an immortal God or as the result of his own seeking and striving and suffering during many incarnations. For what interests me is the Message, not the Messenger.

As I listened I could not help remembering that all life's noblest lessons have come from out the open spaces. That while the world's great Teachers have on occasions spoken "in Temples made with hands" the main part of their teaching has been given in the fields or on the mountains or by the shore of lake or sea. In other words, that simplicity has been the key-note of the message, and that consequently they have found in tree and flower and sky and sea alike their inspiration, and vehicle of illustration. So it is with Krishnamurti, the latest and the simplest and the most direct of them all. "I belong to neither the East nor the West, I am a traveller on the path" he declares, and then goes on to give a message equally applicable to the whole world and which in essence is summed up in the two words "Right Conduct". To him happiness means love in the word's highest sense, selflessness in the word's broadest meaning.

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To get into and keep in the main stream, which is life, he warns the seeker after happiness against the backwashes and eddies that lie on every hand—creeds, dogmas, gods, sacred books, all in fact that binds and cramps the soul's real spiritual progression. Holding that all these are at best but props and should be cast aside if knowledge of self, founded on reason and experience, is to be won. At the same time to those who find such props indispensable he says, "I have no desire to take them from you." He further in this day and generation has little time for the doctrine of retirement from a work-a-day world, advocating rather the winning of happiness by living a pure life in the midst of one. As I listened the words of another great Teacher came to my mind—I trust I am quoting correctly—"It is easy in the world to live after the world's opinion. It is easy in solitude to live after your own. But the great man is he who in the midst of the crowd maintains the perfect independence of solitude."

I accept Krishnamurti's Message without reservation, I wonder how many of his fellow-countrymen will do so, personally I incline to the belief that few will. Its very direct simplicity will, I fear, make small appeal to souls atrophied with the forms and ceremonies and superstitions of twice a thousand years. In the West, on the other hand, ecclesiastical authority, all-powerful as it once appeared, has never had the same strangle-hold on the whole people, and to-day men are beginning more and more to think for themselves. I am of the opinion that his commonsense teaching will appeal to the commonsense of many and that what he will meet in the West will be indifference to all teaching (born of the materialisation of modern Christianity) rather than militant disbelief. Be that as it may, he has more followers to-day than the last great Teacher had when He passed on, and yet he asks for neither worship, nor disciples, nor followers, but just to help those who desire to be helped.

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One afternoon I came upon him sitting among a crowd of children supremely happy in their selfless adoration. He loves them just as they worship him and I am sure that the happiest moments of his hard-won liberation are spent surrounded by them. As I looked, the words of another great and very human Teacher came to my mind: "Suffer the little children to come unto Me and forbid them not, for of such is the kindgom of heaven."

Kenneth Mackay

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THEOSOPHY AND THEOSOPHISTS

By C. JINARĀJADĀSA, Vice-President, T.S.

OVER a year ago, a Theosophist who had some years before left the Society on the "Back to Blavatsky" and other issues, and with others had formed "The——Theosophical Society," inquired of me what my attitude and that of my friends would be towards them, if they re-entered the Society. The following was my reply to him:

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1. There is no reason why the word "Theosophy" cannot be used by anybody.

But when it comes to using the definite title of an organisation, "The Theosophical Society", by those who have broken away from it, it seems to me that such use by them is not playing fair with the public. The original Society bearing this name still exists, and is flourishing exceedingly, and the fact that a certain number dissenting from its policy think they are just as good Theosophists—nobody need doubt that—does not, I think, give them the claim to use the title, "The Theosophical Society". There is nothing to prevent them from doing so, but I think it is rather putting the public under a misconception.

Far better that a new title should be adopted, as was done by the Hermetic Society, the Eleusinian Society and the Anthroposophical Society.

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2. So far as I am concerned, I shall always be glad to welcome those who have left the Society, when they desire to re-enter it. I can guarantee my own attitude towards them, and I shall not require that they should change their understanding of men and events to conform to mine. Our link in the Society is not similarity of ideas, but of aim, which is to foster Universal Brotherhood.

But when a body of people, who have differed violently and who have left the Society, return, it is obvious that, human nature being what it is, the utmost tact will be necessary on both sides in order to "bury the hatchet," and get on with the practical problems of Theosophy. But as the T.S. cannot control the conduct of members, it is impossible beforehand to give any kind of guarantee whatsoever, that those who return will not be subject to any form of discrimination. The resumption of the old relations of friendship depends also upon their attitude, whether they too on re-entering recognise that it is their duty to accept the right of others to think and feel according to their judgment, without in the least being less good Theosophists. There are a certain number who will be influenced by my advice on the matter, to try to work together in friendliness, in so far as such working is possible with those from whom they have violently differed. But while amicable relations may be resumed on paper, the actualisation of them cannot be guaranteed in any way beforehand. This is surely obvious.

3. I shall do my utmost, so long as I have any part in the work of the Society, to prevent the establishment of any kind of a book or a body of teaching as the last say in Theosophy. It is quite true that all of us accept the Letters of the Masters and *The Secret Doctrine* as having great authority with us all. But it will be fatal to the development of the T.S. to turn even the actual words of the Masters into any

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kind of a gospel. I consider that each generation must be given perfect freedom, to accept or reject the teachings of previous generations; and I cannot imagine a true development of the teachings of Theosophy, unless perfect liberty is given to succeeding generations, not only to add to, but also to revise the previous conceptions. To raise even the Letters of the Masters to any kind of a final authority would only be to crystallise into another religious sect.

While we may give the utmost value to "Blavatskian Theosophy," it will be utterly against the spirit of Theosophy in any way to begin to classify that particular Theosophy as having a greater value for all generations than "Besant Theosophy" or "Leadbeater Theosophy," or the Theosophical proclamations of any writer. In my imagination, the Theosophical Society is a scientific body of inquirers into truth, and not a religious body who pin their faith to any body of teaching and say that they must not diverge from it.

While I accept with the utmost confidence the teachings of the Masters—where that teaching has been reported without any distortion—I would strenuously oppose any movement to make even the teachings of the Masters the final standard of truth. For all true Theosophists, the great value of the T. S. is that it has *no* final statement of truth, and has nothing of the quality of orthodoxy which characterises the religions.

C. Jinarājadāsa

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IS TOLERANCE PRACTICABLE?

By ARTHUR W. OSBORN

THE value we place on tolerance will be in proportion to our capacity for independent thought. Sluggish mentalities do not challenge the mass mind, and so provoke its self-protective reaction which manifests as intolerance.

It is not uncommon for men of superior attainments to experience a sort of subconscious fear of herd tyranny. This fear will be felt quite irrespective of any immediate menace of persecution. It is an all-too-eloquent witness in our soul's structure of ages of past tyranny and cruelty. For men, who feel the urge of self-expression, an atmosphere of tolerance acts as a womb to nourish the germs of their originality.

Tolerance increases as the race becomes cultured. But as progress is not an advance in a straight line, but in cycles, there is ever the periodical menace of relapses into barbarism, and consequent intolerance.

A growing body of thinkers realises this constant menace and is tireless in its efforts to maintain the freedom that has been so dearly won. It is a symptom of our times, therefore, that numerous organisations exist with the avowed object of practising the utmost tolerance towards all points of view. Most people subscribe to tolerance as an abstract ideal, but few practise it.

There is a type of tolerance, however, which is in danger of becoming a vogue. Under this name there masquerades a

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brood of pseudo-virtues such as a vapid "broad-mindedness" which is incapable of decisiveness on any subject. Or worse, people are sometimes supposed to be tolerant, when in furtherance of their falsely conceived ideal, they refuse to condemn certain religious teachings which are known to be superstitious.

For instance, there exists a modern movement which aims to unite into one organisation all the religions of the world. The members of this organisation will pledge themselves not to attack or criticise the teachings or beliefs of any religion belonging to the organisation. In the abstract these ideals appeal to us, but in practice what would be the result of such an inhibition of freedom of discussion?

If religious practices are degrading, and teachings false, if a credulous people are tyrannised by a crafty priesthood, is it not cowardice rather than tolerance to refrain from attack in such cases? Yet members of such an organisation, as I have mentioned, would raise no voice to criticise falsehood or protest against demoralising practices, for fear they should be considered intolerant!

Similarly, in political life the practice of tolerance is a problem. To be tolerant of certain anti-social behaviour would menace the existence of the nation. We may subscribe to the doctrine that the state should regulate conduct only, and that speech and teaching should be free from legislative interference yet we must admit that in practice it is difficult to draw a hard and fast line between illegal conduct and propaganda which is provocative of such conduct.

Some modern writers contend that government is based on intolerance, Bernard Shaw for instance, in his preface to *St. Joan*. If this is correct, either tolerance or government must be discarded. I think, however, that these difficulties are largely illusory, and do not arise when we correctly define what we mean by tolerance.

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Webster defines tolerance as, "the power or capacity of enduring". But it is clear that in general usage the word has acquired many other associations. When we refer to a man as being tolerant we do not conceive him as one who merely exercises forbearance. Such a character would be somewhat negative. In the strict sense of the word it is obvious that there are many things we cannot and should not tolerate.

Tolerance in the broader sense—and this is the sense in which it represents for us an ideal—means a balanced outlook, a philosophic detachment which enables us to view life in wide perspectives. Recognising that tolerance has come to represent so much more than its strict dictionary meaning, it will not appear paradoxical to say that we need not be intolerant even when there are things we cannot tolerate. It is necessary clearly to distinguish between intolerance and the legitimate use of force. A government in the performance of its duties has to suppress lawlessness, for instance, but it is a misnomer to call such activity intolerant. Government, of course, can be intolerant but we may readily distinguish between a right and a wrong or intolerant use of power.

The test will be similar to that which we apply to the judiciary. A judge is not intolerant when he sentences a man to prison; he is merely an instrument of justice. But obviously if he sentenced a man because of personal prejudice, the whole character of his act would be altered. So, if a government were to use its power to suppress a minority of the people merely because of racial or religious antagonism, it would clearly be intolerant.

A government violates its trust when it descends to partiality. Its function is to maintain the maximum of diversity consistent with harmonious relationships. An enlightened government realises that progress demands the

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protection of minorities. A nation which persecutes its "eccentrics" is doomed to decadence.

The mark of the intolerant man is a fundamental incapacity for recognising his mental limitations. It is only through a few slits in the ramparts of his ignorance that he can view the Universe. But the narrowness of his vision increases its definiteness and creates the illusion that it is the whole of reality. If, therefore, he sets a high value on his glimpses, it is perhaps inevitable that he should be impatient to force other people to view life from his angle.

The man, however, who has ascended the peaks of wisdom witnesses the panorama of life from higher attitudes. He realises the relativity of things. Good and evil, right and wrong, are seen to be human valuations, subject to change in the eternal flow of the world-process. Some minds are instinctively tolerant, and this almost invariably implies a philosophic grasp of "wholes". These "wholes" will admittedly be different for different people, but unless we make the effort to think in wide sweeps we are always in danger of becoming enslaved by the details of life's phenomena. The traveller who has viewed from a mountain top the country over which he has to journey will direct his steps with a certainty and sense of the relative values of geographical features.

The best that can be said for the intolerant man is that he often sincerely believes his belief or way of life to be the only one. To make people come his way, therefore, may represent for him an act of service. He is like a man who, knowing but one path up a dangerous mountain, considers it his duty to prevent ascents by other paths. The cure for such an attitude is obviously the removal of ignorance.

But this brings us again to the point as to how a tolerant man should act when faced with, say, falsehood and cruelty.

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He will act honestly and fearlessly to prevent its continuance. Only a false conception of tolerance could cause him to act otherwise. Admittedly it is often impossible to distinguish between the acts of an intolerant, and those of a tolerant man. But between the motives of the two there is a vast gulf.

The tolerant man focusses his attention on the welfare of the whole and is detached from his own personal interests. Naturally the majority of us can only approximate to this desirable mental attitude, but unless we can achieve it in some measure, tolerance must remain for us only an emotional state to which we occasionally respond.

It is a travesty to suppose that we violate tolerance when we act decisively or even use force. I would repeat that we may use force without necessarily being intolerant. Our duty in this respect depends on many factors, chief among which is the position of responsibility we occupy in the community.

The ruler of a nation, for instance, must at our present stage of communal development use force. In fact, under certain circumstances it might be intolerance not to do so. A weak government, for instance, may *tolerate* intolerance by allowing sections of the community to be tyrannised by lawless groups.

In the realm of religious beliefs the problem is somewhat different, because ultimate reality or truth, though it may be directly experienced, yet requires to be interpreted in infinite ways. Religions are only attempts to interpret direct experiences—sometimes mystical—of the "essence of things". The man who presumes to say "only my religion is true" proclaims the elementary status of his intellect.

But, all this being conceded, is it advisable to pledge ourselves not to attack or criticise other religions? I think it is not. Here again so much depends on the spirit in which criticism is made.

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Comparative religion is a valuable study, but the inwardness of a religion will ever escape us unless we approach its study in a spirit of appreciation and impartiality. Failure to recognise the potency of our almost inevitable religious complexes will wreck us at the very threshold of our study, and our utterances, being coloured with our prejudices, will provoke all that is ugly in religious polemics.

The principle that should guide us in our study of religion is that of relativity. We should realise that religions and philosophies can only be understood by comprehending their historical and evolutionary backgrounds. If we cannot divorce ourselves from the illusion that standards which are *right* for us must necessarily be *right* for everybody else, we had better not study comparative religion.

But if we can lift ourselves out of ourselves, thereby freeing the philosophic intuition from the entanglements of our complexes, we shall see the religions and philosophies of the world spread out before our enlightened vision as a magnificent mosaic, reflecting man's eternal search for reality.

From this high standpoint we may dare to criticise, because we may be trusted not to force others into our narrow grooves. We shall endeavour to help all according to their own position in time and space. In short, we shall help each to take the *next step* for him *upon his own path.* Criticism is not wrong when made in such a spirit.

It, therefore, represents a feeble attitude to join movements which demand pledges not to attack or criticise other religions. Criticism and attack may be an imperative preliminary to more constructive reform. Instances from religious history could be cited to prove this. Societies which are formed to preserve religious toleration must inevitably lose their intellectual virility unless they recognise the purificatory value of attack and criticism.

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"I do not agree with a word that you say but I will defend to the death your right to say it," said Voltaire. So tolerance should not inhibit discussion and criticism but encourage it. We need to realise that tolerance has its positive as well as its negative aspect. But to guard against misconception I would repeat that the criticism of the tolerant man has no fellowship with the rasping utterances of the emotionally unbalanced and bitter-minded. It is tragic that criticism should ever be so degraded from its high office.

In conclusion I would say, though we perhaps feel ourselves to be living in an era of enlightenment, there are to the student of current affairs many sinister symptoms that the ogre of intolerance may even again stifle, for a while, the unfoldment of mankind's higher possibilities.

There are many who realise this danger, and the recognition brings with it a sense of responsibility. It is in the darkened cavities of ignorant minds that the lurid glow of "fixed ideas" throws distorting shadows upon the intellect. The dull glow may at any moment burst into the cruel flames of active persecution.

Dare we therefore say that tolerance is impracticable? Indeed we must make it practicable, for is not tolerance intellectual love?

Arthur W. Osborn

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THE HAPPY VALLEY

THERE lies a valley in the West,
Between the ocean and the stars,
Surrounded by a magic crest
Of mountains seamed with scars.

There stolidly the cactus clings,
His thorns with fairy flowers crowned,
While the more daring yucca springs
Unpatient from the ground.

The boisterous torrents which assail
The echoing boulders of the steep
Grow drowsy as they reach the vale
And on its meadows sleep.

Citrus and almond and the tang
Of eucalyptus scent the breeze
And fruit and flower together hang
On dark-leaved orange trees.

And there the gopher guards his home
And there the lark protects her nest
While hillside flanks of purple loam
Are by the plough caressed.

And there the sower as he throws
His golden handfuls to the air
Beholds in visions as he shows
A mightier Sower there.

Whose seed of wisdom, love and power
Shall in that valley find increase
Until the human race shall flower
In brotherhood and peace.

R. R. L.

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FREEWILL, THE TYRANT

By A. F. KNUDSEN

IS MAN FREE?

WE search our experiences in vain; everywhere a cause, a reason, a hindrance, a compulsion, a fear. Habit, law or fear, it is all one; freedom is a sham, or a mixture, that is our conclusion. But no, the enduring consciousness will not abide by that. Then all over again, on all sides a terminus, a limit, a drive; hungers or thirsts, do they not lead us on in fetters? One follows on to the end—satiety—but no freedom. In life, in sensation, in things, there is no way out. In religion, in philosophy, no cessation of compulsion; one reads on and on. At last there is but one great Thirst, a synthetic Want—the thirst for Freedom. It is the home-sickness of untrammelled being. It is you as Duration, as Self, as Will, as Reality.

Oh, how far afield, we all search. All the philosophers deal with "freewill"; where is the final unit of being, the Monad, what is its life, what its nature? The undivided Unity, what shall we call it? Will, reason, totality, duration, the names are good; now to the realisation.

The first search begins with the primitive man, confessedly empty within, he searches for God without. It is a habit of mankind and still endures, though the race is far advanced—this search for the outside God. The separate

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God is a jealous God, he is a sort of higher not-self, his life depends on his not being found. But that God is not what the reality in man seeks, it is an unsatisfactory God. It is never real, or tangible. God must be tangible, mutually reachable, and the Self that is Duration knows it. So the idea of the God, separate from man, is dropped. The idea is of our own creation, a mere imagination, a whim, a non-reality, or else, *matter*—so that God fades out. But oh! how that grand, separate God-form satisfies people, it makes them small, too small to be responsible, too small to be punished—therefore forgiven.

Yes, forgiven unto the uttermost farthing. Nay stop! If there is no freewill there is no soul, no immortality. Freewill implies responsibility, and there are few that love to be responsible, answerable for all that they have caused to be done to things, to beast, to child, woman, man; it is a long score even in this one life, if you are of age.

Ah! But there was a freewill that we were to find.

Then one begins the search for the real. The heart is so heavy, so sore, that one naturally is aware of it as of nothing else. What am I? My real self, where is it? One will find his own reality, and then reality shall seek the Real. It is a vague intuition, but it is true, and truth endures unto the end. Deep can then call unto deep—understandingly. The devotee becomes philosopher, the soul seeking salvation becomes the self seeking for Self. 'The Way and the Truth are found, the End—it comes of course.

Self-search, introspection, auto-analysis, self-knowledge, the false and temporary are ejected, personality is searched, individuality is sifted, for what of it is already Real? Desire institutes search, ambition urges on, aspiration later ejects them both; discrimination as causation sorts madly the self and the not-self on all planes in its keeping, and in turn is supplanted by the will. What was thirst, need, desire, ambition,

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has become understanding, union, will. The essence only of the "I am" remains.

Slow now and slower. It is seen as the Way, but *now it must be travelled.* All the philosophers write but autobiography, introspective experiences, and they reveal themselves pitilessly for the good of others, so we honour them. What they have is fact, what each has not lived is not for him a fact. Each shows the plane of consciousness that he has lived on as well as the one beyond, that he has but touched, and the Unknown. So the Unknown of the one is the domain of the other, and no understanding between them is possible.

When one knows the domain of the intellect, he can think independently, link up words understandingly, and hold tight to his definitions, then one may be classed as a lover of truth. Each lives within his self-imposed limit, the status of his evolution. What is beyond is "unknowable". So we sort all men we know into those who understand us and those who do not. Sort them, do not condemn them. Be thankful they are as far as they are, in receptivity, for they are the ones to which you must justify your "ism," and also justify God to them. The mass of men know no law of growth. Even the law of evolution has no champion that can explain the many stages of increasing intelligence, and re-incarnation is not yet made clear to them. So, as far as the law of growth will take one, let each classify men, and especially the philosophers, by their achievements in self-analysis (introspective method) and quarrel with none. The wider vision must include the less; put yourself at each man's stage, and then apply your greater vision, so that he may share it.

To some extent therefore must the mystic approach those on the Ray of Philosophy. Some see only the will as conditioned, as overwhelmed by relation to things; these see only lower *manas.* They run round in circles of related

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thought-forms in five-dimensional ramifications, and synthesis is not on this plane. Logic with them is perfect, but *logic cannot find its own premises*, so it seldom starts off right. These look at forms, relationships, conditions, never at an abstraction; never at a clear synthesis, or even a dialectic taking truth off both "horns of the dilemma," so for them freewill does not exist. On this plane all wills are well involved in karma. Intellect is no faculty for following this same will on to the abstract plane, clear of its meshes, free to make things better or worse. Those who see synthesis and abstractions, mathematical values and concepts, may still lack any intuition as a separate faculty, and class all buḍḍhic impacts as astral, as feelings. These are not wrong when they refuse to grasp the mystic, the visionary, in his vain attempts to put flashes of light into words. Let it go at that!

There are those who from the first seek will as power, as the reason in moral choice, as essence of being. They are using intuition, even if they do not separate it from the mind. These, whether great or unknown, are technically "intuitionists". Will, to many of them, though hailed as free, is not adequately so proven in their discussions. No matter, they have the truth, proof is of no importance, for it is never convincing to the man of no similar experience. Deep only calls unto deep.

Many who have distinct intuitions, fail to clear the lower from the higher mind. Reasoning then goes astray, as to action and the source of initiative. Will is power and the control of itself, application and discrimination as to the extent it shall apply itself creatively or remain static. But one is far along on the way of fulfilment, when one can cognise, start and control will, as oneself, in the augmentation of oneself as the building of character. At this point several investigators have found and identified it as freewill, a god, a monad in the act of expansion. There is a goodly company of those who in

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one way or another have found a fragment of their consciousness transcending the world of form, of organs and senses. These soon find themselves in the world of faculties (*buḍḍhi-manas*), of practical reason, cosmic memory, intuition being the chief faculty; knowing by identity with the subject contemplated. Here is the "contemplative life," the "communion of saints," and a few of our philosophers have described it accurately enough to establish the identity. Some poet-philosophers, and poet-mystics, like Edward Carpenter and Dostoevski have given good evidence of their explorations in the formless worlds.

Few, very few, transcend altogether the realm of not-self and live more definitely, that is in daily contact, in the world where only self, as will, remains. The philosopher can only state the sort of activity he finds there, the mystic, like Dr. Arundale, writes a book on *Nirvāṇa*. One cannot reason it out, it is as one finds it, as it was when the South Pole was reached. One records it by taking proper observations. It is here that one hears the phrase, "will-to-will". The self of the Westerner is now on the plane of the Āṭman of the Oriental. Some have only been able to see the consciousness as exercising will, as willing and not willing, or rather setting their will in action and stopping it. It is the essence of initiative, *Insbegriff*, the starting and stopping of power. Let us call it therefore character, for power over power is always moral force. All who claim freewill for man claim also endless moral responsibility: a moral world for mankind as a whole. They find it by tracing, observing, thinking out the moral nature in man. Descartes, Kant, Schopenhauer are among those whose self-analysis cognised self as will, and will as free, as law-maker, as moral agent self-restricted and self-bound, but not compelled except by its own will and discrimination. Kant's enunciation of the moral law of the higher self or will, is perfect. So here we have man closing

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his evolution as the moral law for himself; law-maker for the universe, adding his will to the total, and Totality is God. The wise do not belittle man, they find him dignity itself.

The science of the will-plane is relationship; the maintenance of proper activity, non-interference with the will of any other will. "No one taken as a subject by another." There the philosopher stops, if he went further he would lose his standing, and be classed otherwise. Philosophy is their work, and they lead, heal, educate, console and inspire those who pin their faith to philosophies.

There are six other Rays, and others have gone on, one step farther; they have found God in themselves, themselves in the limitless being of Totality. They have experienced Unity, and therein the fact that the God, who is not separate, alone is Omnipotent; the tangible God is alone the full consolation and End of all thirst, of all anxiety.

But how do we get there. One—everyone—asks the question. Those who follow the moral responsibility of man find God in man. There are those who not only have found the Unit, the Source, the Origin and the Goal, but have also found the Urge, the implacable Conscience, that will not be put off, they announce *the law of Growth*.

Freewill! Find it in yourself, it is the essential you, and it is the aspect that first comes out, unitary, by which you may know yourself. The law of growth is the motive, application of the energy of your being, in manifestation. Conjoined they are the ego with which you are intellectually familiar, but not identified. The way to get that Identity, that Realisation, is the Inner Life. We may clear it up by a juxtaposition of the familiar and the new, the habitual and the not yet attained. The personality is the old body, old wishes, old wants, old mind, ideas and plans and certainties and thoughts; all the old is personal, that is what we discard as not-self, that is baggage. Now take up the new, the

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strange, the difficult, the vague and inexpressible, that is all of the new "you" that you have yet discovered, and you do not know yourself yet. It always happens so, the new comes as soon as the old is known. The law of growth forces it. Taken altogether it is the Way or the Path, both are old names for the same combination of the Trinity of God working itself out in human from. Freewill, the force, is you; growth, the motive, is you; you also the Way, Path, Field, Microcosm. The whole is staged within, what to others is you, as the chick matures in the egg. That is why it is called "The Inner Life," for there is no activity of it exteriorised in any way. The actor is your character, the drama is your character, the stage is your character, the audience is your character, it is very occult, intimate, silent.

Though all proclaim it, there are several names for it and many adjectival signs all more or less vague until experienced; sacrifice, service, asceticism, pain, joy, are some of them. The law of growth is only one name, freewill is another. Freewill is a tyrant, self-will is a fool. For ages self-will leads the personal tool a merry but fruitless dance, it is a question if that ever of itself leads to growth. The dance however cannot forever evade an act or two that is of value, the waiting law takes it, as it is his; thus, as the ages roll on, there is at last enough accumulated growth to turn the scale, growth is sure to win from the start. Each act of man that is of the Path is growth and is automatically and immediately taken up, even when the personality is still in the animal stage. Freewill conditioned and lost as self-will, wanders far and long, no matter, time and space are imaginary to the monad. So the monad as growth is content; for these illusions that self-will uses for his own entertainment, however short, are part of the whole, and the monad is duration itself. As the law of growth, the Self is concerned with augmentation, the man is not; for a very long time the

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personality can hardly believe, still less act as if there were a Higher Self.

Putting bits of temporal space together from time to time as lives, as pleasure, as capricious hints to God to notice his "freedom," the self-will accumulates a vast past, a complex karma, a strange history of un-necessary things, useless relationships, senseless plans and acts, and, worst of all a great pride in himself as "being practical," of being "a free agent," "a utilitarian". How utterly limited to one small life on earth, yet they laugh to scorn those who have found the law of growth and are dealing with permanencies.

But in a large sense all are on the way there.

The world is full of books on the freedom of the conditioned mind, or intellect, or consciousness, call it what you will. No one sees the great significance, the books are read, not followed. The intellect takes it as good, but no one makes it real by living it. Just as geography is not travel, nor a novel, life the Path, is known only by experience. No amount of reading will replace being "in love". Things as environment, as collections, as wealth, property, as memories and plans, in fact everything above the bare needs of existence, is a fetter. Money never set a man free yet. All these limit the mind, bind the attention, compel movements, or paralyse initiative.

Man is not free yet. Intellect in which intuition is not accepted as a co-ordinate faculty is never free, it cannot transcend cognition of form, cogitation, or law. Law is for subjects. Will is object. Men's minds grope about like the prisoners in a penitentiary. They see all the inmates shackled, all even the guards bound by rules, unbreakable rules. Only one going outside the prison domain may know what freedom is, and so live as to maintain it; so only those who transcend personality, concrete mind, and the life of form, who by looking into the

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formless world can at last see existence without form (*arūpa*), can find the will free as the Higher Self. The way thereto is through the abstract mind, through synthesis. Turn away from conditions to the sources, to moral values, the essence of being, to archetypes of things. Only by use are these faculties brought under control and made sure. The first "vision" is only valuable if it is followed by controlled seership. But the Path, the law of Growth is a tyrant. He who would grow must give all time to it; give up time and space for bigger realms; give up view-points for entireties; give up opinions for realisations; give up personality for identity, and drop name for existence.

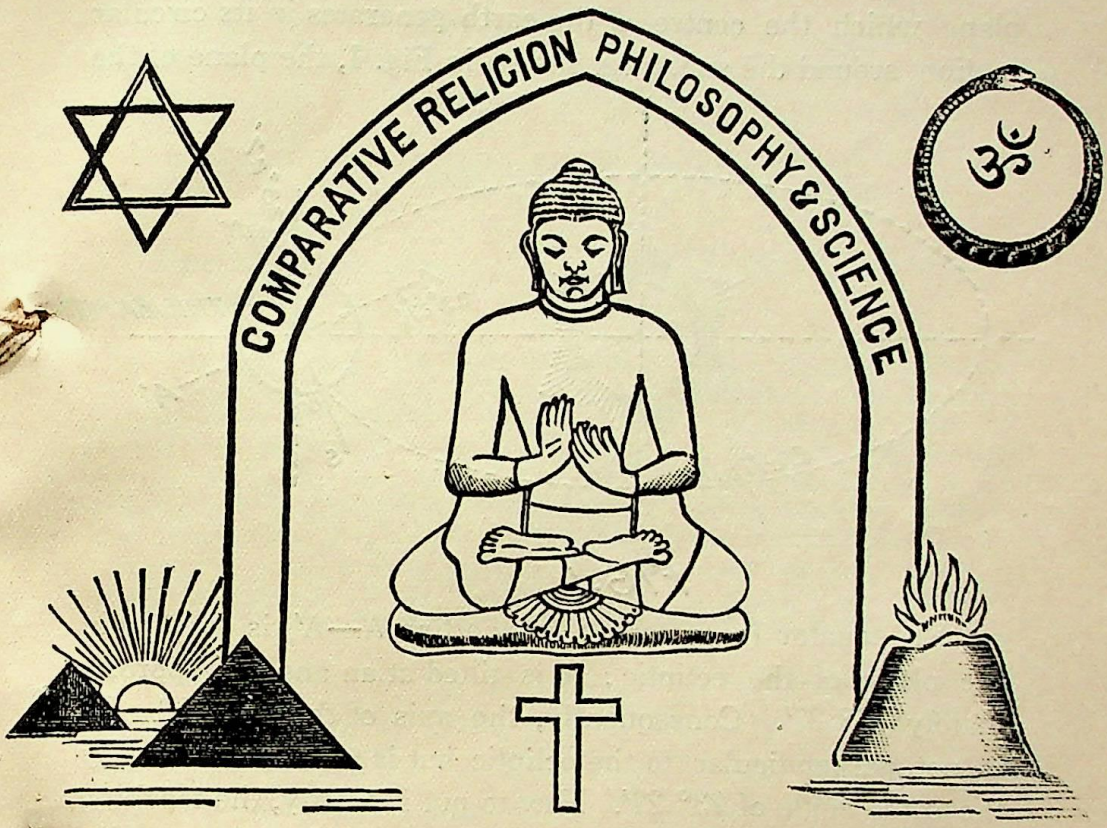
A. F. Knudsen

FREEDOM is self-expression, admitting of degrees. It is the whole soul, in fact, which gives rise to the free decision; and the act will be so much the freer the more the dynamic series with which it is connected tends to be the fundamental self.

BERGSON

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ANOTHER OCCULT LAW CONFIRMED

By ALEXANDER HORNE, B.Sc.

WITHIN recent months an interesting astronomical fact has been ascertained by a retired civil engineer of San Francisco, and incorporated by him in what he calls a new law of motion; a law which, though at variance with official astronomical science, yet corroborates the information given out in *The Secret Doctrine* as being the teaching of occult science on the matter.

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This new law of motion has to do with the question of the earth's axis, and its relation to the ecliptic, *i.e.*, the orbital plane which the centre of the earth generates in its circular motion around the sun. As shown in Fig. 1, the plane of the

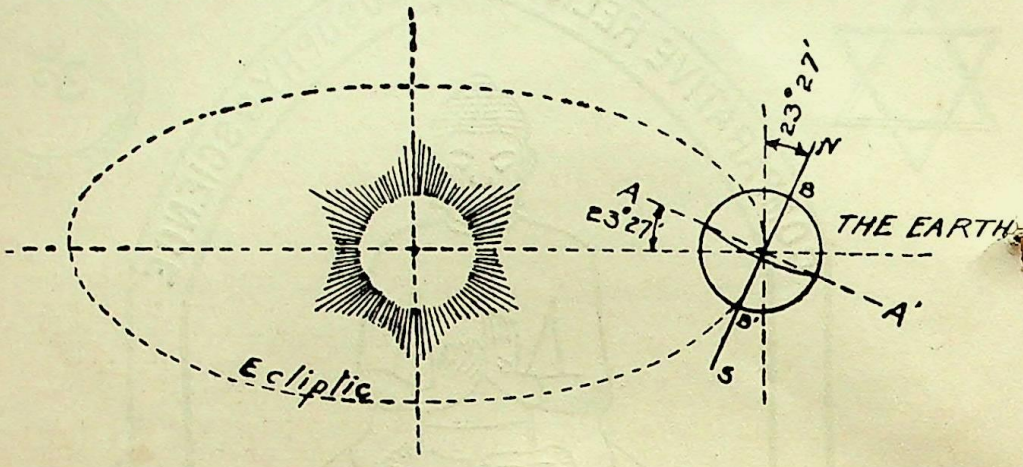


FIG. 1

earth's equator (represented by the line A—A′) is not within the plane of the ecliptic; it is tilted at an angle of approximately 23° 27′. Consequently, the axis of the earth (B—B′) is not perpendicular to the ecliptic but is short of vertical by the same angle of 23° 27′. Now to put it briefly, the teaching of official science is that this angle of obliquity is practically constant;[1] it never has been any different, and never will be. The teaching of occult science, on the other hand, is that the angle of obliquity is subject to variation; that is, the axis of the earth tilts.

This axial variation, according to *The Secret Doctrine,* is of two kinds, and for greater clarity, we will distinguish between them. One of these variations is the violent inversion of the earth's axis, producing a sudden and cataclysmic change in the geological formation of the earth's surface. The second of these is the gradual change in the inclination of

[1] The slight variation which science does recognise is of a different character from that here referred to, and will be discussed later.

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the axis. The first of these phenomena we shall refer to as "Axial Inversion," the second we shall call "Axial Elevation."

I. AXIAL INVERSION

A. The Occult Position

Several references are found in *The Secret Doctrine* on this subject.

> As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis of the Earth. Astronomers may pooh-pooh the idea of a periodical change in the behaviour of the Globe's axis, and smile at the conversation given in the *Book of Enoch* between Noah and his "grandfather" Enoch; the allegory, is, nevertheless, a geological and astronomical fact. There is a secular change in the inclination of the Earth's axis, and its appointed time is recorded in one of the great Secret Cycles.[1]

It was such a change in inclination that brought about the Atlantean deluge, the cataclysm of which the *Book of Enoch* says, "the ends of the earth got loose." For, that which put an end to the fourth continent, H. P. B. says:

> Was brought on by successive disturbances in the axial rotation. It began during the earliest Tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, have remained in the annals of history, save in the Sacred Records of the East.[2]

This cataclysm is not the only one of which the Wisdom of the East has record.

The Commentary tells us that the Third Race was only about the middle point of its development when:

[1] *The Secret Doctrine*, Vol. II, p. 766.
[2] *Ibid.*, p. 328.

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"The axle of the Wheel[1] tilted. The Sun and Moon shone no longer over the heads of that portion of the Sweat-born; people knew snow, ice, frost; and men, plants, and animals were dwarfed in their growth . . . This was the third Pralaya of the Races."

This means, again, that our Globe is subject to seven periodical and *entire* changes which go *pari passu* with the Races. For *The Secret Doctrine* teaches that, during this Round, there must be seven terrestrial Pralayas, occasioned by the change in the inclination of the Earth's axis. It is a Law which acts at its appointed time, and not at all blindly, as Science may think, but in strict accordance and harmony with Kārmic Law.[2]

Since Vaivasvaṭa Manu's Humanity appeared on this Earth, there have already been four such axial disturbances. The old Continents—save the first—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the "survival of the fittest" nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the Earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.[3]

Genera and species of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological cataclysm that puts an end to, or produces a turning point in, the latter.[4]

In the ancient records we find references to this changeability in the order of nature, as in the *Book of Enoch* for instance, where the French savant de Stacy finds evidence of "some fanciful system which may have existed before the order of Nature had been altered at the period of the universal deluge".

In those days, years before the Great Deluge had carried away the Atlanteans and changed the face of the whole Earth (because "the *Earth* [or its axis] *became inclined*"), Nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined*.[5]

[1] *The Secret Doctrine, i.e.*, our Earth.
[2] *Ibid.*, Vol. II, p. 343.
[3] *Ibid.*, p. 344.
[4] *Ibid.*, p. 274.
[5] *Ibid.*, p. 562.

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Such, then, in brief, is the occult position. That it was at variance with the teachings of modern science, H. P. B. well recognised.

> Science confesses its ignorance of the cause producing climatic vicissitudes and also the changes in the axial direction, which are always followed by these vicissitudes. In fact, it does not seem at all sure of the axial changes. And being unable to account for them, it is prepared to deny the axial phenomena altogether, rather than admit the intelligent hand of the Kārmic Law which alone can reasonably explain these sudden changes and their accompanying results.[1]

Only a small variation in axial inclination is admitted by official science, even now; a regular and periodic change, connected, science states, with the precession of the equinoxes. Croll has made this slight variation (in conjunction with the eccentricity of the earth's orbit) the basis of his theory governing climatic changes. Thus, the semi-universal deluge known to geology as the first glacial period is believed to have occurred about 850,000 years ago, according to both Science (in the persons of Croll and Stockwell) and *The Secret Doctrine*, but while the former attribute the disturbance to "an extreme eccentricity of the earth's orbit," (and the slight axial motion mentioned above), the latter adds another factor, namely, the shifting of the earth's axis—

> a proof of which may be found in the *Book of Enoch*, if the veiled language of the *Purāṇas* be not understood . . . Enoch, when speaking of "the great inclinations of the Earth," which "is in travail," is quite significant and clear.[2]

If Dr. Croll will have it that all such alterations can be accounted for by the effects of mutation and the precession of the equinoxes,[3] there are others, such as Sir Henry James and Sir John Lubbock[4] who feel more inclined to accept the idea that they are due

[1] *The Secret Doctrine*, Vol. II, p. 344.

[2] *Ibid.*, p. 153.

[3] Professors Huntingdon and Visher, though admitting that "the eccentricty of the earth's orbit and the precession of the equinoxes . . . must have some climatic effect," yet state that "the supposed cause does not seem nearly sufficient to produce the observed results." *Climatic Changes*, pp. 35-6.

[4] *The Atheneum*, August 25, 1860.

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to a change in the position of the axis of rotation. Against this the majority of the Astronomers are again arrayed. But then, what have they not denied before now, and what have they not denounced —only to accept it later on, whenever the hypothesis became undeniable fact ?[1]

B. The Scientific Position

Let us now consider what is the generally accepted position among astronomers with regard to this question. Laplace tersely lays down the law in the following words :

> Toute l'astronomie repose sur l'invariabilité de l'axe de rotation de la terre à la surface du spheroide terrestre, et sur l'uniformité de cette rotation.[2]

A law that admits of exceptions, in the opinion of later scientists, as we have already seen. Says the *Encyclopedia Britannica* :

> Attempts have been made by Laplace and his successors to fix certain limits within which the obliquity of the ecliptic shall always be confined. The results thus derived are, however, based on imperfect formulæ. When the problem is considered in a rigorous form, it is found that no absolute limits can be set. It can, however, be shown that the obliquity cannot vary more than 2° or 3° within a million years of our epoch.[3]

Here we have an edging away from the absolutely rigid axis of Laplace to an axis subject to a slight motion. On the basis of this small axial change, as has been said, Dr. James Croll[4] first put forward his belief that it was this periodical variation, plus the eccentricity of the earth's orbit, which caused the climatic changes we know to have occurred, the most violent changes taking place whenever maximum obliquity happened to coincide with maximum eccentricity. This theory seems to have been generally accepted by many

[1] *The Secret Doctrine*, Vol. II, p. 328.

[2] *Mécanique Céleste*. Tome V. 22. Quoted in *The Mathematical Theories of the Earth*, by R. S. Woodward, Smithsonian Institution Report, Vol. 44, p. 199. ("The whole science of astronomy is based on the invariability of the Earth's axis of rotation . . . and on the uniformity of this rotation.").

[3] Article *Ecliptic*, by Dr. Simon Newcomb.

[4] *Climate and Time* (published in 1885).

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scientists, as evidenced by Dr. James Geikie, F.R.S., Professor of Geology at the University of Edinburgh, who says:

> I am not aware that since then any serious objections to Croll's theory have appeared; . . . at present, so far as I understand the facts, the glacial and inter-glacial phenomena are explained by the astronomical theory, and by no other. It gives a simple, coherent, and consistent interpretation to the climatic vicissitudes of the pleistocene and post-glacial periods, and in especial it is the only theory that throws any light on the very remarkable climates of inter-glacial times.[1]

So far so good. The variation of the earth's axis (however small it may be) is then an established fact, and it is this variation which is one of the major causes of radical and widespread climatic changes. We read, for instance, that Naturalists "all agree that during the Miocene Age . . . Greenland and even Spitzbergen, the remnants of our second or hyperborean continent, had an almost tropical climate. Now the pre-Homeric Greeks had preserved a vivid tradition of this "Land of the Eternal Sun," whither their Apollo journed yearly. Science tells us:

> During the Miocene Age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the yew, the redwood, the sequoia, allied to the Californian species, beeches, planes, willows, oaks, poplars and walnuts, as well as magnolia and a zamia.[2]
>
> In short Greenland had southern plants unknown to northern regions.[3]

The significance of the fact is further borne upon us when we are told that the ultimate transformation of the Third Race into

> the first representatives of the *really human race* with solid bones . . . began in those northern regions, which have just been described as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and excellently adapted to the primitive wants of

[1] Paper read before the Victoria Institute in 1892.

[2] Gould, *Mythical Monsters*.

[3] *The Secret Doctrine*, Vol II, p. 10.

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nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man.[1]

Then came another change in climatic conditions, as we find Sir Archibald Geikie telling us:

> The climate, which had previously been so mild that evergreen trees flourished within ten or twelve degrees of the north pole, now became so severe that vast sheets of snow and ice covered the north of Europe . . . Such a marvellous transformation in climate, in scenery, in vegetation, and in inhabitants, within what was after all but a brief portion of geological time, though it may have involved no sudden or violent convulsion, is surely entitled to rank as a catastrophe in the history of the globe.[2]

The previously-mentioned Dr. James Geikie gives us a vivid picture of the extent to which this glaciation was carried, when he speaks of "glacier-ice, reaching a thickness of several thousand feet," and goes on to say:

> This ice-sheet streamed outwards in all directions from the high-grounds of Scandinavia; . . . flowed northward into the Arctic Ocean, . . . filled up the depressions of the White Sea, the Gulf of Bothnia, and the Baltic, . . . swept directly west through Russia into Galicia, till it touched the foot-hills of the Carpathian Range. After this we follow it along the northern base of the Riesen Gebirge . . . and thence westward through Hanover, and into the Low Countries, as far south as the mouth of the Rhine[3].

As for the New World, we find

> the various phenomena of glaciation . . . developed on a still more extensive scale in North America.[4]

The natural question arises, what agency could have brought about such rapid and radical climatic changes? The last named author assures us:

> Mere low temperature will not account for the enormous precipitation of snow. For this, great evaporation was required. And we are therefore forced to admit that the direct heat of the sun in summer must have been greater than it is in the same regions at the present day.[5]

[1] *The Secret Doctrine*, p. 343.

[2] *Geological Change, and Time*, Smithsonian Institution Report, Vol. 46, pp. 122—3.

[3] *The Ice Age in Europe and North America*, by Dr. James Geikie, p. 166.

[4] *Ibid.*, p. 183.

[5] *Ibid.*, p. 166.

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Now, an axial change such as would bring the earth into the position shown in Fig. 2 would satisfy the demands of

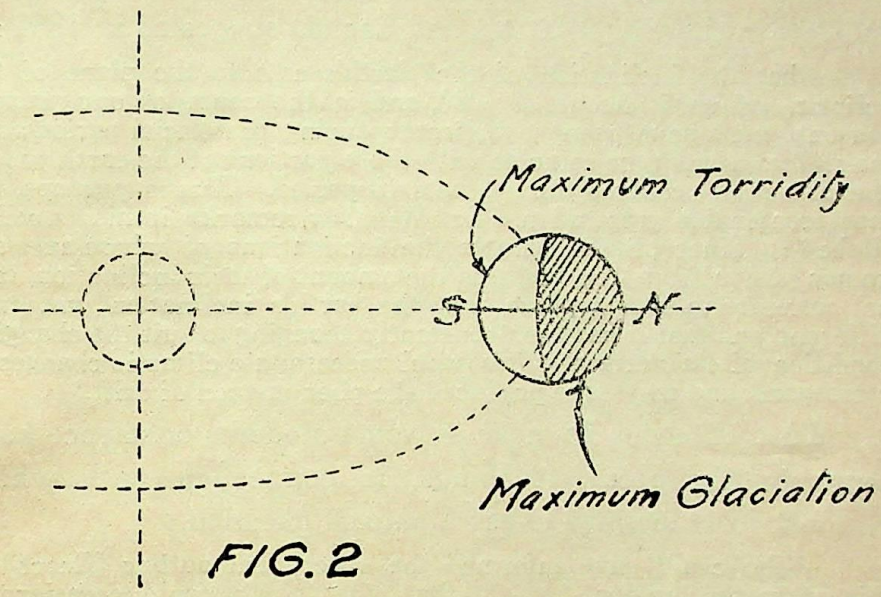


FIG. 2

the problem—maximum torridity (and therefore maximum evaporation) for six months in the year, followed by six months of maximum frigidity. No wonder that geologists have appealed to the astronomers for evidence of an extensive shifting of the earth's axis as the only logical explanation of these climatic vicissitudes, since, as we have already seen, the eccentricity of the earth's orbit and the precession of the equinoxes are not in themselves sufficient to account for the facts. Unfortunately, replies Prof. Harold Jacoby to this plea,

> astronomical research has not as yet revealed the evidence thus expected.[1]

From 1750 to the present time, he tells us, no appreciable motion has been observed. Up to the present time, in fact, only a small motion of the "pole of figure" about the "pole of rotation" has been noticed, a motion apparently "not of the character demanded by geological theory," for it is neither cumulative nor continuous in direction.

[1] *Practical Talks on Astronomy* (1913), pp. 131-137.

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In spite of this absence of observational corroboration, William Denton, for many years a lecturer on geological subjects in the United States and Canada suggested in 1868:

> that the inclination of the Earth's axis to the plane of the ecliptic, which is about 23° 28[1], and is the cause of our present seasons, may have been so different during the glacial period as to make the frigid zone coincide with those portions of the earth where glacial action occurred during the drift period. This is, perhaps, the most reasonable supposition. Dr. Winslow remarks, in his "Cooling Globe": "Since all the planets the inclinations of whose axes are known differ from the earth, in the amount of their inclination, it is not unreasonable to suppose that the earth's inclination was once different, and that it has been constantly changing to suit the changing condition of its surface. This would necessitate climatic changes to correspond, and may have produced the phenomenon of drift.[1]

That is about as near as some students of science have come to the occult teachings, in connection with which H. P. B. feels inclined to ask a natural question.

> Who could have informed the apocryphal author (Enoch) of this powerful vision . . . that the Earth could occasionally incline her axis? Whence did he derive such astronomical and geological knowledge, if the Secret Wisdom, of which the ancient Ṛṣhis and Pythagoras had drunk, is but a fancy, an invention of later ages? Has Enoch read prophetically perchance in Fréderic Klée's work on the deluge the lines:
>
> "The position of the terrestrial globe with reference to the sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the earth."
>
> This reminds one of that *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it rises *now*, and that in former times the ecliptic had cut the equator at right angles.

In addition to which there is:

> The teaching of the northern mythology that before the *actual order* of things the Sun arose in the South, and . . . the Frigid Zone in the East, whereas now it is in the North.
>
> There are many such "dark sayings" scattered throughout the *Purāṇas*, *Bible*, and other mythologies, and to the Occultist they divulge two facts: (*a*) that the Ancients knew as well as, and perhaps better than, the moderns do. Astronomy, geognosy, and Cosmography in general; and (*b*) that the behaviour of the Globe has altered more than once since the primitive state of things.[2]

[1] *The Past and Future of Our Earth*, by William Denton, pp. 254-5.

[2] *The Secret Doctrine*, Vol. II, pp. 563-4.

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How could these records have been preserved? we may be asked. Even the knowledge of the Zodiac by the Hindūs is denied by our kind and learned Orientalists, who conclude that the Āryan Hindūs knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander has been so sufficiently refuted by Bailly, and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptian Zodiacs[1] preserve irrefutable proofs of records embracing more than three-and-a-half Sidereal Years—or about 87,000 years—the Hindū calculations cover nearly thirty-three such years, or 850,000 years . . . And they possess recorded observations from the date of the first great flood within the Aryan *historical* memory—the flood which submerged the last portions of Atlantis 850,000 years ago. The floods which preceded are, of course, more traditional than historical.[2]

These evidences of extensive astronomical knowledge possessed by the Ancients are of course sniffed at by modern scientists, who prefer to believe that they have learned more in a few years than the Ancients—of whatever civilization—ever knew. As Carlyle sarcastically remarks:

> It has come about that now, to many a royal society, the creation of a world is little more mysterious than the cooking of a dumpling; concerning which last, indeed, there have been minds to whom the question—*how the apples were got in*—presented difficulty.

Despite the scepticism of the scientists, however, Mr. Dillman (the American engineer referred to) shows that an inversion of the axis *did* take place in the past history of the globe, when the axis assumed the position shown in Fig. 2, with one pole continually in the sun for six months in the year, and the other pole in the shade.

This was the time of maximum torridity and maximum glaciation. Since which time the axis has been gradually rising—that is, moving in a direction approaching perpendicularity to the ecliptic.

Alexander Horne

(*To be continued*)

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[1] See Denon's *voyage en Egypte*, Vol. II.

[2] *The Secret Doctrine*, Vol. II, pp. 346-7.

[3] Quoted in *The Mathematical Theories of the Earth*, by R. S. Woodward, Smithsonian Inst. Report, Vol. 44, p. 199.

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FLESH FOOD IN ISLAM

By NADARBEG K. MIRZA

MUSSALMĀNS have such a world-wide reputation as consumers of flesh that one would almost begin to believe that neither Hinḍūs nor Christians nor Pārsīs ever touched meat. This, however, is a mere superstition. In thickly populated towns in India, where the number of Hinḍūs and Mussalmāns is almost equally divided, one is puzzled to know at whose door to lay the blame. But go to any small village where there are only a few Hinḍū families to a large number of Mussalmāns and you will soon see who is the greater patron of flesh food. In such a village meat is sold every day —except on Tuesdays, the 11th of each month, the new moon days or some other sacred days when even the carnivorous Hinḍūs abstain from flesh. The inference is obvious, that the local butcher depends chiefly upon the few Hinḍū families for his sales.

A Mussalmān at least has the ostensible excuse that his religion permits him the use of meat as food; Hinḍūs have not even that refuge behind which to take shelter. In their case, therefore, the habit is nothing short of a crime: mental, moral and spiritual. If there is any "sin" in flesh-eating, Hinḍūs are equally guilty with the Muhammadans, perhaps a little more so; and the advantages or disadvantages that arise from this pernicious habit affect both communities equally. Therefore though this article is intended primarily to apply to

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the Mussalmān, Hinḍūs and others who share his habit might also read it as applying to themselves.

Let us now see how far a Mussalmān is justified in perpetuating this horror. It is true that in several verses the Holy Qurān allows the eating of flesh and fish of a certain kind, but does it therefore mean that it is the Mussalmān's bounden duty, his "faraz," as he calls it, to include meat in his menu?

A Mussalmān, to excuse himself, usually relies on Chapter V[1] of the Holy Book, which reads:

> Do not forbid yourself the good things which Allāh has made lawful for you. . . .

But the verse also adds:

> Do not exceed the limits.

So that even while taking advantage of some direction of the Holy Qurān, the true believer has to exercise discretion—to act within limits. In short, as we shall see later, man was never intended to live on flesh, except under dire necessity.

But that a Mussalmān eats flesh to follow the dictates of his desire rather than the Qurān is very clear from his inconsistency in another direction. The Holy Qurān also allows a Mussalmān to marry four wives. Surely no married man can say (at least in the presence of his wife) that a wife is not a good thing. Why then, may we ask, does not every Mussalmān take to himself four wives? Why do the majority of the Mussalmāns "forbid themselves three good things which Allāh has made lawful for them?" Simply because they do not wish to exceed the limits, because they consider it indiscreet from every point of view, because one can have too much even of a good thing.

Moreover in every Hadis, or wherever the subject is touched upon it is clearly stated that, emergencies excepted,

[1] Verse 87.

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the Holy Prophet Muhammad, lived chiefly upon bread and milk and dates and honey, which in other words means the fruit of the earth, the plants and birds and beasts: on the products of the three kingdoms below man, and not on the kingdoms themselves. It is strange that Mussalmāns who will ordinarily insist upon doing every thing which the Prophet did, which they call "Sunnet," will not extend their principles to living upon purely vegetable diet.

Even where the use of flesh is allowed, it is a significant fact that the flesh of carnivorous animals such as the cat, the dog, the lion or the tiger is forbidden as unclean and *hurram*. Yet a Mussalmān, knowing that the eating of flesh pollutes even an animal, will continue to devour it himself, and then feel insulted if one dares to suggest that he thus makes himself unfit to stand in the presence of higher Beings!

The Mussalmān has become so attached to flesh food that he refuses even to consider the possibility of it being unwholesome diet, or the suggestion that to eat meat, when he can exist, and exist better, on other things, is to "exceed the limits" of a good thing. Bishop C. W. Leadbeater in his book, *Some Glimpses of Occultism* under the heading "Vegetarianism and Occultism" has brought together all the arguments in favour of vegetarianism. He claims that man should by preference be a vegetarian:

1. Because vegetables contain more nutriment than an equal amount of dead flesh.[1]

2. Because many serious diseases come from this loathsome habit of devouring dead bodies.[2]

3. Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him.[3]

4. Because men are stronger and better on vegetarian diet.[4]

[1] P. 257.
[2] P. 262.
[3] P. 265.
[4] P. 266.

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5. Because the eating of dead bodies leads to indulgence in drink and increases animal passions in man.[1]

6. Because vegetable diet is in every way cheaper as well as better than flesh.[2]

7. Because destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom, in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loathsome aliment.[3]

8. Because there is a dreadful cruelty in the slaughtering of animals.[4]

9. Because it degrades the butcher and the slaughterman, who often becomes a murderer.[5]

10. Because flesh food coarsens the astral body and makes it unfit for higher work.[6]

11. Because the killing of animals for food is against man's duty towards Nature.[7]

12. Because of several other ghastly, unseen results of animal slaughter and flesh food.[8]

He proceeds to prove each point with convincing facts and figures. It is not necessary to go into details here. Those who wish to follow the subject further can refer to the original.

Now, looking at the question purely from the Islamic point of view, what has the Holy Quran to say about food generally? Says the Book:

O men! eat the lawful and good things out of what is *in* the earth, and do not follow the footsteps of the devil. . . .[9]

[1] P. 270.
[2] P. 272.
[3] P. 273.
[4] P. 274.
[5] P. 277.
[6] P. 279.
[7] P. 282.
[8] P. 283.
[9] II, 168.

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Here the use of the word *in* is important, as referring to the products of the earth as distinguished from the good things *on* the earth. And the injunction: "do not follow the footsteps of the devil," also tells a tale of its own. You will remember that Adam in the Garden of Eden was allowed to eat fruits and herbs, which to him were to stand for meat. Even to Him one fruit was forbidden because it led to the knowledge of the world, of the passions in man. To follow or in any way to accelerate the action of these passions in man is surely to "follow in the footsteps of the devil". And if it can be shown, as is shown in Bishop Leadbeater's article, that flesh food does excite passions of man, then this diet would be covered by the warning. Indeed we might with advantage quote the remark of Maulvi Muhammad Ali, an eminent authority on Islāmic lore. In his footnote to this verse [1] he says:

> The lawful things are not only those which the law has not declared to be forbidden, but even the unforbidden things become unlawful if they are acquired unlawfully, by theft, by robbery, cheating, bribery, etc.

I suppose robbery could include the robbing of animal life also. Robbery in law is defined thus: "theft is robbery if in carrying away property obtained by theft the offender for that purpose voluntarily causes death or hurt or wrongful restraint . . ." and "theft" as you know, is depriving a person of anything in his possession without his consent. So that, if the human law were also a humane law, depriving a poor goat of its body without its consent would constitute theft, and when the offender caused death or hurt in carrying away that body he would be guilty of robbery as well. Nor would it be too big a stretch of imagination to say that the "etc." at the end of the remark above quoted also includes cruelty. But the commentator

[1] F. N., 207.

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touches upon a point of more vital importance when he holds that:

> The Holy Qurān recognises some sort of relation between the physical and the spiritual condition of man. There is not the least doubt that food plays an important part in the formation of character, and the heart and the brain powers are clearly affected by the quality of food.[1]

Bearing this in mind points 8 and 11 taken by Bishop Leadbeater could be studied with advantage by every Mussalmān.

Again says the Holy Qurān:

> O you who believe, eat of the good things we have provided you with. . . .[2]

To this Maulvi Muhammad Ali has added this foot note:

> The injunction to eat of the good things is directed against the use of things which are injurious to health.

Therefore, if as Bishop Leadbeater asserts and proves that many serious diseases result from this habit of meat eating, clearly the Holy Qurān may be taken to forbid the use of meat.

Then again,[3] the Qurān recites a number of things which are forbidden to man. Among them being:

> That which dies of itself, and blood and flesh of swine, . . . and strangled animals, and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up and that you divide by arrows, that is transgression. . . .

It is to be noted that this is a negative direction as to what is not to be eaten, and almost every conceivable form of cruelty and painful death is taken into consideration here. It may therefore be taken to mean that the Holy Qurān forbids the flesh of all animals killed in a cruel manner. Then, what about blood? Can any flesh be eaten without taking in also

[1] F. N., 207.
[2] II, 172.
[3] V, 3.

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some blood. It is quite as impossible as Shylock's pound of flesh. After the words "that which beasts have eaten" follow the words "except what you slaughter," which, as explained in the commentary means:

> that if an animal is partly eaten by wild beasts and is found while yet alive, and is slaughtered in the proper manner, its flesh is allowed.

This construction is quite consistent with the rest of the verse. It is often a kindness to kill an animal which is partly eaten by wild beasts and has no hope of recovery, and put it out of its misery.

This verse is so very wide that if strictly applied, would leave hardly any opportunity for flesh-eating. As is stated above, this is only a negative direction and it by no means follows that therefore one may eat this, that or the other. Indeed the very next verse goes on to say:

> If they ask you as to what is allowed to them,
> Say: The good things are allowed to you. . . .[1]

We have already noticed what those "good things" are.

There are many similar directions in the Qurān, and though one cannot say that the Qurān actually forbids flesh food it is clear that the Holy Book is very definite about exercising kindness and compassion towards animals. How can this be possible if we continue to devour them?

Evidence is not wanting to show that the Prophet himself was always very compassionate towards animals, and looked upon them as possessing a God-given-life, which he held sacred. As an illustration we might notice a story that is commonly known. It is said that one day the Holy Prophet sat engrossed in meditation. While He was thus engaged a cat jumped on to a corner of His robe, made itself comfortable and settled down to sleep. When the Prophet finished His meditation He noticed the cat, but though He had important

[1] V,—4.

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business to attend to, He sat there until the cat awoke rather than disturb its sleep. Such was His love and compassion towards the animal kingdom. Do you then think that with such love in His heart He could ever have enjoined His followers wantonly to destroy life, only to satisfy their hunger when there was grain and milk and dates and honey in plenty to feed them all?

And now that the time has at last come when angels are calling to men to co-operate, when angels are appealing to man to be kind to the lower kingdoms, may we not hope that our Mussalmān brothers will also make an effort to choose the more compassionate mode of living: TO LIVE AND LET LIVE?

Nadarbeg K. Mirza

NO excuse can ever make wrong right, nor violence justifiable.

The Lives of Alcyone

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MOONS AND PLANETS

By E. BENNETT

ASTRONOMY being an exact science, dealing only with those things observed by physical means, has little to say about the existence of life in other worlds. The custom has been to assume it is an unlikely possibility. Of recent years it has been admitted as more likely than not, especially in the case of Mars.

Theosophical writers assert the presence of physical life in many centres, giving some detail of the other two planets of the Earth Chain. Yet little has been added to the statements of Madame Blavatsky and the subject does not attract the attention it deserves from the theosophic standpoint.

Very few of us have been lucky enough to hear or see the Brahmavidyā Āshrama lectures on astronomy and local lecturers rarely choose this as a subject. Little is published of clairvoyant investigation and we learn our Astronomy apart from Theosophy, having to blend the two for ourselves.

A summary of what is already known and published by both schools of thought and what may be deduced from their information is of value. It forms a guide to the problems which need solution and shows the gaps in our knowledge of the Solar System.

The astronomer views the System as a Sun with a family of eight large planets; these have attendant moons. Together with a few comets and a host of tiny bodies these make up the Solar System. These tiny bodies are called the Minor

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Planets and are supposed to be fragments which failed to come together into one body. The largest is less than 500 miles in diameter; the rest range from that to bodies too small to be visible.

With a few notable exceptions, all these minor planets and the eight large ones, move round the Sun in the same direction and in the same plane. The moons revolve in the same way save these of the two outermost planets. In these two, it is as if some mighty hand had taken spinning planet and moons and tilted the combination until it was spinning upside down. The turn over is complete in the case of the most distant world, not quite so great in the nearer.

The two largest planets have each one moon revolving in the opposite direction to the rest on planes a bit out of the normal. These are supposed to be wandering bodies, captured by the planets as they passed through our orderly system.

Little is known of Mercury, the innermost planet, as observation is difficult, this world always being seen close to the Sun. At a distance of 36 million miles from that body, it makes its circuit in 88 days which is its year. Neptune is the outermost planet, taking 164 years for its circuit at a distance of 2,746 million miles.

These figures are so great that the mind cannot grasp them if treated as mere linear distance. Introducing a time-element makes them more comprehensible. An express train travelling at 57½ miles an hour, without pause day or night, takes two years to cover a single million miles. The shortest distance mentioned above takes a lifetime to cover, the longer period needed for Neptune's distance covering the greater part of historical times.

Neptune, the outermost planet, is pale greenish in tint and lighter far than the earth in composition. It is clad in a fairly dense atmosphere, containing several constituents unknown to us and much hydrogen gas whose presence

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suggests the absence of oxygen, the supporter of physical life. At its distance no detail is visible. It is four times the diameter of the Earth and has one small moon. To it, the Sun would appear like a starry point, but would give as much illumination as we get here on a cloudy day.

Uranus comes next on the sunward journey at 1782 million miles distance. It is too dim an object to be seen with the naked eye save under most exceptional circumstances yet appears to have been known to the ancient world. Slightly smaller than Neptune, it is of similar appearance and constitution. There is less hydrogen in its atmosphere. Both these planets are supposed to be worlds in the making, as yet too hot for life. Another school of thought assumes that they are as yet, too cold.

Madame Blavatsky states that Neptune does not belong to our system. As it does belong physically, this is meant in some esoteric sense and I suggest an explanation in the section upon the higher planes. These two abnormal planets are the mystery planets of our system.

Saturn comes next, a bigger planet, ten times the diameter of this Earth, visible to the eye as a dim star. Telescopically, it is a brilliant sight with its rings of radiant matter extending more than half its own diameter on either side. These equatorial rings are made of myriads of tiny bodies smaller than rain-drops. They are less than fifty miles in width and contain at least four brilliant points, assumed to be knots of condensation.

The planet is still semi-liquid. The equatorial parts revolve more slowly than the rest of the planet. It is far too hot for any permanent lands to form. What we observe is the upper part of a dense sea of clouds, surrounding a planet, still greatly enlarged by the effects of its own high temperature. Bulk for bulk, the earth is eight times as dense: Saturn weighs less than water.

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There are assumed limits to the sizes of bodies capable of supporting physical life. Every atom of matter is moving, oscillating at some definite speed. These speeds are constants for each element under similar conditions. Gases in the atmosphere, if moving with speeds too high for the power of that body's attraction to overcome, gradually escape into space. Thus our air has lost much hydrogen, luckily for us, but retains water-vapour and oxygen. Many smaller bodies have lost both, according to the astronomers.

Neither the single moon of Neptune nor the four small moons of Uranus are large enough to have an appreciable atmosphere. Among the ten moons of Saturn, there is only one which falls within the accepted limits for worlds with atmosphere resembling our own. This is the sixth moon counting outwards and is called Titan.

Titan is midway in size between Mars and Mercury being 3,300 miles in diameter. This is disputed by other astronomers who give it a size slightly less. Observation indicates there is water in its air. Little is known about it save that it takes almost 16 days to make its circuit around Saturn.

Astronomers have pictured life there as lived under a sky brilliant with many moons. This is error. The other moons are far too distant from it: one might show as a very tiny and dim little disc, the others would look like faint stars. The only grand sight would be the planet itself, looking ten times the diameter of our moon.

Four of the other moons are over a thousand miles in diameter, the rest are very small. One has never been seen but has been recorded by photography. This is called Themis. Saturn and its moons take $29\frac{1}{2}$ years to travel around the Sun, thus having a very long year.

Jupiter comes next, the biggest of the Sun's family. Eleven times the diameter of the Earth, it is of light texture

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although not as light as Saturn. It also is hot and wrapped in clouds but these show some remarkably permanent features. One, known as the Great Red Spot, has been observed for many years. It suggests the formation of some fixed crust to the planet below the clouds.

This world and Saturn seem to form a pair. Both are hot, both have very short days, spinning at more than double the speed of our world, the Saturnian day being a little over ten hours and the Jovian a little under that time. Both have large families of moons, Jupiter nine and Saturn ten. There is some doubt of the observations in the case of the smallest ones belonging to each planet.

The innermost of Jupiter's moons is small and merely noted for being the fastest moon in the Solar System, travelling at eighty thousand miles an hour. The next four moons are all larger than ours, the outer pair being bigger than the planet, Mercury. It is believed that all four keep the same sides turned continually towards their planet. In this they are similar to our own Moon.

Outside these four big moons lie two pairs of small ones at much greater distances from the planet. One pair is at 7 million miles and the other at 15 million miles, the latter being more than 60 times the distance that our moon is from us. The inner pair are so close that their orbits cross at two points. The outer pair move in a very eccentric course.

The four big moons are the only ones, large enough to bear life, according to astronomic belief. Io is the innermost. It is 2,500 miles in diameter, is thought to have a dense atmosphere and bears a white band of considerable width across its equatorial parts. It makes the circuit of its primary in a day and three-quarters.

Europa comes next, slightly smaller, little larger than our moon. It makes its circuit in half a week. As these moons are supposed to keep the same face turned towards Jupiter a

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they circle round him, these times represent their days, their changes from light to darkness. Europa shines as intensely bright as if its surface were covered with white clouds. This suggests a dense atmosphere although it is a puzzle why the giant planet has not stolen the air from its relatively tiny moon.

Ganymede, the third big moon, is the largest. Larger than Titan, it is midway between Mars and Mercury in size. From variation in its light it has been suggested that this body is egg-shaped, its polar diameter being greater than its equatorial. Its circuit is made in a week, giving it a day which is a week long. To us it shines brightest of all moons save our own.

The outermost one, Callisto, is the faintest. It is a trifle smaller than Ganymede though bigger than the other two. A dark shading crosses its equator. There have been sudden fadings and recoveries of its brilliancy, suggesting snowfalls, on a big scale. Its revolution takes nearly seventeen days.

Here also astronomers have laid aside calculation and waxed ecstatic about moon-filled skies. Yet only for Europa or Ganymede are their even two moonlike bodies visible at any time apart from Jupiter itself. The planet will look enormous, ten times the size of our moon from Callisto and triple that from Io.

Next to this planet Jupiter, whose year is twelve times the length of ours, comes a zone containing the minor planets. Though all are stated to be too small for life, some have shown distinct evidence of gases surrounding them. Observation contradicts theory in this appearance. This suggests that some physical law varies in other worlds, altering the behaviour of gases. If this be so, it means that much smaller worlds than those indicated can bear life through having proper atmospheres.

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Mr. Sinnett has intimated that the Minor Planets are fragments of one large planet. This had formed and life had developed upon it up to mankind. The Atlantean trouble of black magic had rendered it unfit for further evolution. It was destroyed. That the fragments are often irregular in shape agrees with his view. The fact that these small bodies form several well defined groups with different orbits, suggests that the destruction was caused by a succession of disruptive explosions in different ages.

Of the inner planets, sufficient has been said in a former paper.[1] Summarising the proofs of life on Mars, it showed how Venus, nearer to the Sun than the Earth, is shielded from excessive heat by dense clouds. Mercury, nearest of all, could support life under one set of conditions thought probable by many astronomers. If it turns one scorched face to the sun, always keeping the other side in darkness and cold, there will be a habitable belt between. The noting of white polar patches suggests this as probable.

It has been stated that a planet's life has three parts, two of long duration and one comparatively short. A long one while the planet cools and forms a crust, a short one in which life evolves and another long one after the planet has got too dry, too cold or too airless for life. If this be so, it appears a most unlikely chance that will bring two worlds to that one short era at the same time. To find three worlds in that stage means it is not a chance coincidence.

Here are four possible homes for mankind on planets and five on the moons of bigger planets. It shows intention: a guiding power behind evolution. The planets are centres for physical education of our souls. Astronomers picture the age-long life of a barren planet. Theosophy says it is soon used up in the making of some new world. Instead of the

[1] Mars and Mercury, p. 385, June, 1925.

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host of old dead worlds the astronomers expect we should see, there is only one and that, our Moon.

The area of the astral globe of the Earth extends far beyond its physical core. We are told that when Earth and Moon are closest, these two astral globes interpenetrate but when at their furthest do not touch. We are also told that the mental globes of each planet are far larger yet not large enough to touch the neighbouring planet. This gives us a scale of measurement.

Assuming that each planet has a size on the higher planes bearing a uniform ratio to their physical diameters, this means that an astral globe is 24 times the size of the physical nucleus. A mental globe might be 1545 times the size of the physical or 64 times the astral. If larger, the orbits of Venus and the Earth would let them touch at their nearest. Did this happen at the time of the coming of the Lords of Venus in Atlantean times?

With this maximum figure for the area of the mental plane, that of the Sun would extend a little more than midway between Saturn and Uranus. Saturn and all worlds within would move and have their being, always within the solar mental plane. Outside would lie Neptune, according to Madame Blavatsky, not of our system. Is this the explanation? Uranus, also outside, has much the same type of atmosphere. Has the Sun anything to do with its difference from those within?

The solar astral does not reach unto Mercury but would include the etheric planet, Vulcan. So the major effect of the Sun upon our life is through the mental plane while the Moon affects us astrally.

In the case of Uranus, this planet would also come within the solar mental range if the area were slightly greater. In that case, the Earth and Venus would contact mentally, every 584 days, having proportionately larger mental globes.

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Perhaps some student may have noted reactions suggesting this? The times of contact would fall in September this year, in April of 1929 and late June of 1932 which latter is a close approach.

The large moons of the greater planets lie within their astral. Saturn has one moon of medium size outside. If inhabited, a comparison of the type which has evolved would be interesting, comparison between life on Saturnian moons, within and without the astral zone of the planet.

Jupiter's four big moons within this zone may act as astral and physical nuclei for the planet itself, instead of developing separate races of their own. They may represent the planet's life. In that case it would explain how a third round chain can have, apparently, four physical worlds. The four will act as the one physical world which the chain should have.

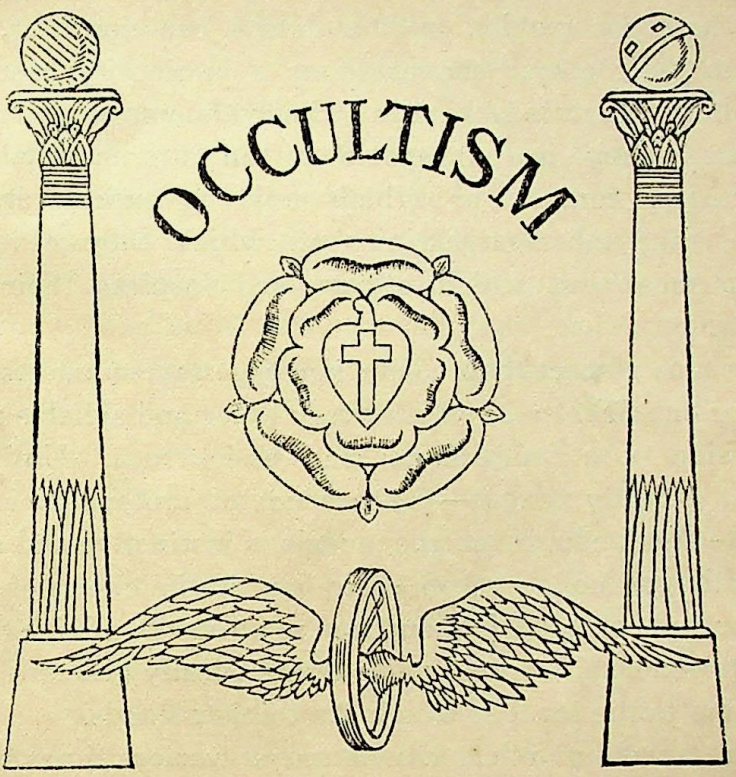
In the days so close at hand, when we will have many who are able to investigate these worlds by their higher faculties, there will be no lack of work. Plenty of astronomic problems remain to be solved. We need a census of life-bearing worlds, a record of their life's differences, a study of life under varied astral and mental influences.

Unprejudiced reasoning leads to a conviction that the Universe is one vast laboratory for the evolving of self-conscious souls. It is not as the astronomer would say, a host of widely separated bodies. It is a unity. Astrally planets are linked to moons, mentally planets are linked to their Suns. Can we doubt that on higher planes there will be further linkages until the adept will see all as one.

E. Bennett

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THE COLOUR LANGUAGE OF THE ANGELS

By GEOFFREY HODSON

THE speech of the angels produces colour and form rather than sound. A highly complicated system of symbology is employed in the communication of their thoughts which appear as symbols and flashes of colour in the astro-mental atmosphere. These colours and symbols, however, are not consciously produced, but are the natural results of the impact of angelic thought on the matter of the subtler planes. The angels' sense of unity with the divine is so vivid and so real, that their every thought is in harmony with the divine

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thought. All the colours and symbols in which it is clothed have therefore a certain spiritual significance, and are expressions, however partial, of the divine consciousness. This gives to their colour conversations a luminosity, beauty and profundity which is lacking in ordinary human interchange of thought. They are incapable of an utterance which is purposeless, untrue, or which fails to express in some degree that inherent divinity of which they never lose consciousness and which colours and inspires their every activity.

In this respect their colour language somewhat resembles the ancient *Senzar* in which every letter and syllable was an expression of a fundamental and basic truth. Unlike that ancient priestly tongue—the product of profoundly inspired minds—the language of the angels is instinctive and natural and calls for no effort on their part in the choice of colour, form or symbol. Their thought is so attuned to divine thought that its external expression is automatically divinely perfect according to the level at which the thinker stands.

An angel who has taught me at various times has just given me a beautiful example of the operation of this natural law. I saw him travelling at a great height in the air (above the "Valley of Peace" in Gloucestershire, where I am staying,) and sent out a mental call to him for more knowledge about the angel kingdom. At once he paused in his flight, and descended steeply into the garden beside me. As he came down he sent an answering stream of love towards me which took the form of a bowl or cup, rooted as it were in his heart, and extended towards me in a glorious outrush of glowing, rosy light in which I was completely enveloped. Looked at more closely it resembles a flower, for the sides of the "bowl" are divided into petals and in the very centre is a brilliant golden rose with its petals partly open. This "word" is a living entity created by the angel's love; it is pulsing with life, and

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the lines of force of which it is composed are quivering and alive.

The angel looks like a glorious Greek God, with a huge wild rose, formed of light, wide open upon his breast. The tips of the petals reach out and over me, the maximum diameter of the flower being about 8 feet. Over his head there is a continuous radiation of colour which rises above him in bands of varying size and degree of luminosity.

While I watch, another angel suddenly appears near him, and the two engage in conversation. As they "speak" their auras reach out towards each other, touch, and draw back, like the wings of gorgeous, heavenly butterflies. They are about 25 yards apart, and the fluid nature of their auras is demonstrated by the ease with which they extend them to cover the intervening distance. They speak both with their hearts and with their heads, for colours and symbols appear in their auras and above their heads and flash between them with a rapidity and a brilliance quite beyond my capacity to record. The main theme of the first angel finds its natural expression through a soft, pale green, like that of a summer sunset, and this shade appears continually both in the bands of colour above his head, and in the symbols formed; it also tinges the larger portion of his aura. I think it represents intense sympathy and complete understanding.

Three beautiful scallop-shell forms now appear and hover, quivering with life and light, in the air above his head; in colour they are rose, deep blue, and yellow. Now they expand into the shape and appearance of large fans, meet, and become interwoven with each other. Opening and closing slightly, they merge into a single stream of flowing force which extends high up into the air.

This calls forth a perfect blaze of response, a veritable pyrotechnic display from his brother angel. At first he responded by a thought, which turned the upper part of his

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aura into three great bands of colour of the same shades as the shells. His aura then swept forward and embraced the first speaker, held him thus for some two or three seconds, and then drew back. Then greatly enlarged fan-shaped symbols of similar form appeared above his head, one by one, as if rising from the centre of his head. Each symbol rose upward and disappeared in a flash of colour into the upper air. A radiant smile illumined his face and it is evident to me that the remark of the first angel touched some fundamental chord in his nature.

The first angel now begins to explain to me the nature of the "conversation". It seems that the second angel contains within himself something of the fundamental forces underlying the second, the fifth, and the seventh rays. Everything he does is an expression of the deepest love, of the highest intelligence, and of the most perfect precision of action to which he can attain. Those qualities represent his ideal of perfection. He is conscious of the existence of some great archangel who is the perfect embodiment of those qualities.

In all nature he sees these three aspects of life; he loves to trace the effects of their operation in all beings. In all his work he strives to beautify and to perfect their expression. In order to help man, for example, he would unify himself with his love nature and strive to increase the human power of love by adding to it his own vivid, angelic power of impersonal and universal affection. He would help the scientist by stimulating his mental powers, by increasing his capacity for profound abstraction, and would endeavour to illumine his mind with the solution of any problem which he was seeking to solve. In any actor, dancer, or ceremonialist, who was sufficiently pure to admit of close contact, he would strive to produce a greater perfection, grace and beauty of movement, and a more accurate expression of the idea behind it. He would work similarly for his brother angels, for the

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vegetable kingdom, and for elemental life, and in all his labours those characteristics would predominate. They form the background of his life and the source of his inspiration. The first angel, with his deep and intuitive sympathy, discerned this fact and answered his ideals, with all the fulness and completeness of which he was capable, in the manner which I have attempted to describe.

This description has taken a full ten minutes and is still but a very incomplete expression of an interchange of thought and feeling between the angels which lasted no more than half a minute. My use of the word "ray" fails to give adequate expression to the concept in the angel's mind; he would call it an aspect of the divine life and consciousness, a projecting tongue of flame from the central fiery heart of things, a stream of divine vital energy permeating the universe, an expression of the Supreme. All these conceptions were included within each of the fan or shell-shaped symbols, which, as will be seen, are extremely apt representations of the fundamental idea; the handle of the fan would be at the central source of power, which, as it poured forth, would widen out into the fan shape.

Each of the fan-shaped symbols consisted of a number of radiating lines of force—the number of which I was not able to count, though doubtless it would have its significance. As the whole figure grew, the lines of force in each of the symbols crossed each other and became interwoven, until a broad, widely radiating stream of the three types of energy was formed. Each stream, however, could still be traced, because it maintained its own shape and colour in spite of the interweaving. The combined effect of those three aspects of life working in and through the second angel was most appropriately portrayed by this symbol.

The angel says that in addition to this colour language there is a direct interchange of ideas at the mental level.

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The colours and symbols are largely produced by that interchange, though they are also used as illustrations and elucidations of the central idea. The pale green and rose angel now gives a further example of the colour language.

The aerial heights in this district are populated with various orders of nature spirits, and especially with sylphs of differing degrees of development. The angel, still remaining near the ground, turned his attention up into the air, opened his arms towards the sky, and sent out a call which had the effect of bringing down a large number of sylphs into the orchard. They drew together as they descended and looked like living, sylph-shaped cloud forms, brilliantly lighted by the sun into a glowing rose. They brought an atmosphere of superabundant joy and reminded one of a band of happy school children suddenly released from school, though in their case the opposite had occurred, as the angel called them from the freedom of the air to serve as subjects for our education.

The method of calling was that of sending out a strong and highly concentrated stream of will-power clothed in mental matter, a will-thought, or a mental "shout," as it were. A number of small, conical-shaped forms shot up into the air from the angel: their main colouring was rose, while the points were a silvery steel-blue. These appeared in the upper portion of the angel's aura and passed upwards like a shower of darts. Each one "struck" a sylph, attracted his attention and conveyed a command (for he is so far beyond them in evolution that an expression of his thought and will amounts to that) and caused them to descend.

He smiles upon them, and it is evident that the sylphs in no way resent the temporary curtailment of their liberty. They keep close together and are bathed in a rosy glow. Love-forms play through the air from them towards the angel. These are chiefly cylindrical in shape, and in some cases

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extend from the sylph to the angel without a break and are held there until a change occurs in the consciousness of the sylph with whom they originated. Several of these bars—for I see that they are solid—shoot out from the sylphs towards the angel and each one draws a response from him. For the time being his whole aura becomes suffused with a rosy light. He extends it laterally into two large wing-like curtains, which he stretches forward until they envelop and pass beyond the group of sylphs. He keeps these "wings" in continual motion, backwards and forwards, across the intervening space of some twenty-five yards which separates him from the sylphs. Each beat of the wings pours more of his love and life-force into them and fills them with an added joy. By this time their condition is one of rapture.

They are intensely loving towards each other, and some of them are "standing" with outstretched arms, resting on each other's shoulders. Now all are linking arms in this way in a concerted movement, and the whole group has formed itself into a living convolvulus-shaped flower. One sylph forms the point, three form a circle above him, facing outwards; the others form circle upon circle, each larger than the one below, the whole glowing and flashing with rosy light, within which the natural colours of their auras appear like the changing colours of an opal. Now they are making a circular movement, all moving perfectly together, and maintaining the long, graceful, flower shape. Their beautiful faces are shining with joy; their long "hair" floats behind and about their heads and shoulders; their flowing auric robes reveal the roseate beauty of their perfectly modelled slim figures. They spin with increasing rapidity. The angel is smilingly watching them and now gives the signal of dismissal by raising his right hand above his head. The whole group, still revolving, and maintaining the flower formation, gradually rises high up into the heavens. Each

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ring opens out into a line and then breaks up into groups of twos and threes.

The angel says to me: "I called them in order to show you one of their aerial dances. If you look, you will see that the flower form still persists."

Gazing upwards, I see the "flower" shining in the heavens like a fire balloon, still spinning and rising as it spins. The sylphs who made it have now re-formed into one big circle around it, and, as did the clover fairies,[1] are building a bowl-shaped, enclosing wall of the soft green colour of the angel's aura. From the bottom of the valley in which we sit the sylphs appear some two thousand feet in the air, and the outer ring of sylphs appear to be about fifty or sixty yards in diameter. The "flower" is about ten yards high and maintains its vertical position.

I now see that the whole performance is a dance in honour of the angel who called them and that they are paying the graceful and beautiful compliment of building a form in the predominating colours of his aura.

The soft green bowl does not "grow" into a closed sphere but remains open. Streams of energy are flowing up through the whole of the interior of the form and playing out into the air above. The form and the stream of energy are also a delicate allusion to the nature of the angel who called them, who is one of those who pour forth love and sympathy upon the world.

A certain abandon is now apparent in the movement of the sylphs who are still circling with extreme rapidily round and round the flower form. Their hair streams behind them, their heads are thrown back and their bodies are curved outwards from the circle. A human in such a state would long ago have lost all self control, not so the sylphs whose gestures grow ever wilder as the ritual proceeds.

[1] See *The Kingdom of Faerie*, Chap. IV.

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At last, however, they break and disperse with many downward glances to the angel and thoughts of love which descend upon him like the sparks from a rocket, though conical in shape, as were the forms which he sent up to them. These strike, and enter his aura, and fill it with glowing points of rosy light. An ecstatic smile lights up his face, and he turns to me as one who would say: "The dear children."

He then brings his arms together in front, in the eastern form of salutation and bows, as if to denote the close of that particular lesson.

Geoffrey Hodson

(To be continued)

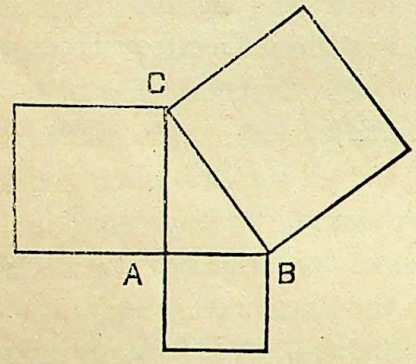
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THE THEOREM OF PYTHAGORAS

By Elizabeth Lourensz

"In any right-angled triangle the square on the hypotenuse is equal to the sum of the squares on the two other sides".



This well known theorem, bearing the name of Pythagoras, is one of the most interesting and one of the most wonderful symbols which the student of symbology comes across in the course of his explorations in this mystic realm.

Let us first recapitulate the various meanings one can attach to the symbol, the triangle. We get there in ever and ever deeper layers of the meaning of this symbol the following explanations:

Man

Personality. 1. Physical, 2. Astral, and 3. Mental Body each represented by one side of the triangle.

Ego. 1. Manas, 2. Buḍḍhi, and 3. Āṭmā.

The total human Being. 1. Personality, 2. Ego, 3. Monad.

God

In His own Home. The Three Aspects, variously called: Father, Son and Holy Ghost, or Shiva, Vishṇu and Brahmā or to speak of Them in a more impersonal way Will, Wisdom and Activity, as manifesting in the three highest planes, with

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which we are concerned that is: Aḍi, Anupāḍaka and Nirvāṇa or the Āṭmic Plane.

In His total Manifestation. The same Three Aspects, as manifesting in: 1. Āḍi, Anupāḍaka and Higher Āṭmā, 2. Lower Āṭmā, Buḍḍhi and Higher Manas, 3. Lower Manas, Astral and Higher physical respectively.

This in regard to the Cosmic physical plane and we can conceive a similar grouping on the Cosmic planes, looked at from that point of view and then dealing with Logoic and Universal Manifestation and Evolution.

There is another way possible of looking at these various divisions, and we come then to the three squares of our theorem. If we consider the threefold Manifestation of the Godhead in all the seven planes of nature, then we find that the mental and āṭmic planes are divided into a higher and a lower part. The physical plane division is known in Theosophy as dense physical and etheric. A similar division is said to exist in the astral plane (*vide* the Summerland or higher levels of the astral plane of the Spiritualists). And as such facts are reflections of things in the higher realms, we can safely conclude that the same holds good of Buḍḍhi and Anupāḍaka.

We get then a fourfold sub-division of the Three Aspects of the Logos namely: 1. Āḍi, Higher and Lower Anupāḍaka and Higher Āṭma, each represented by one of the sides of the square on the hypotenuse C—B. 2. Lower Āṭmā, Higher and Lower Buḍḍhi and Higher Mental, each represented by one of the sides of the square on the line A—C. 3. Lower Mental, Higher and Lower Astral and Etheric (we cipher away in this system the dense physical, regarding it as H. P. B. as "no principle") and these parts are represented in our theorem each by one of the sides of the square on the line A.B.

The squares on the two sides of the right angle stand thus for personality and ego respectively, whilst the one on the hypotenuse stands for the Divine Man.

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We can then regard the whole process of evolution from : (*a*) ordinary man up to the first Initiation ; (*b*) from the first Initiation up to the level of Asekha ; (*c*) from Asekha to that of the Highest with which our earth evolution is concerned as a slow, an immeasurably slow process of absorption of the two squares of personality and ego, those on the two sides of the right angle into the square on the hypotenuse, standing for the Divine Man.

Let me explain this more in detail. The ordinary man lives entirely in the personality and learns only in the transition stage from developed man to the stage of the first Initiation to dominate this personality by the Causal Body, the vehicle functioning on the lowest part of the egoic planes. In the next evolutionary period he is more and more changing his *point d'appui* from personality to ego proper, rising higher and higher in the planes occupied by the ego. We can consider this period as the one in which he starts adding the two squares on the two sides of the right angle. Only when he has completed this addition, then lo and behold—he sees that the sum total of his two squares is equal to the square of the Divine Man, that on the hypotenuse.

He then starts the process of transmutation into a higher level, reaches up to the Cosmic planes, for as soon as he has reached the Son, by reason of the Son's One-ness with the Father, he has touched at the same time the Circumference of the Father. There the Cosmic Lotus blossoms forth before his view, as through the Power of the Father thus reached he is enabled to view the Cosmic Realms.

Can we be surprised that this symbol of the Pythagorean theorem is used on a certain festival to link us up with Cosmic Evolution ? Verily and truly God geometrises.

Elizabeth Lourensz

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THE DICE OF MEN

By C. NAGAHAWATTE

EVERY happening on earth or in heaven has, for its underlying cause, the working of a Mind, which, when known, becomes commonplace and when unknown, mysterious. Each being is the centre of a tangled knot of concentric circles interwoven with one another; but encompassing in the same being, the human and the Divine. To locate the centre and to plot the intersections has ever been the long vexed problem. We may not perceive the vital connections of a man's inner being with Nature and Spirit. It is there all the same.

The mystery that surrounds the man surrounds the destiny of nations, the world, nay, the universe. We, childish in our ignorance, self-important in our knowledge, sceptic in our idealism, can only record changes. The fountain wherefrom changes proceed is to us impenetrable. A slight vibration somewhere is to us a change or an abnormality; in the language of the mystic, however, it is the law of Nemesis. How thick is the veil she wears? Can science raise it and discern the lineaments of her awful face? Science only obscures and adds to the mystery. She misses the point and leads us to miss ours too.

This is no indictment against science unless a revelation of its true nature be so considered. Let the scientist toil alone in his laboratory, let him explain to us the phenomena of physical nature. For the human and the superhuman or divine, let mankind turn to mysticism or to the cult of the prophet. For there are higher reaches of thought to which the supremacy of reason does not extend but where intuition

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or the psychic instinct of the spirit unravel for us the mysterious. The prophet with his sensitiveness fathoms the unknowable that which cannot be known through reason alone. In his chart are marked the triumphs and catastrophes, the battles won and lost in the history of the human race. A volcano bursts and for the cause of it he dives deeper than into the red-hot furnace in the bowels of the earth; for no phenomenon, from the blade of grass to the disc of the sun, occurs for the mere delight of self-expression.

The simple phenomenon of a thunderbolt is not a mere liberation of pent-up force seeking an outlet. The vibration it causes in space has its message to the dwellers of the earth, and a change, if not perceptible, is caused somewhere whereby health or human asset is affected. When the phenomenon in question is vast in its consequences we pant for an explanation, and are lost in its intricacies. In the scepticism that thus results, we are more helpless than the superstitious. For superstition is suggestive of the profoundest of truths ever fathomed by scientific inquiry. Superstition attributes dark portents to the appearance of a comet that runs its mad course athwart the sky. The astronomer laughs at the idea and plies his telescope to trace its orbit. But astronomy, if merely understood as a process of mathematical calculation, has everything to gain if the hazy ideas of superstition, associated with the planets, were gauged by instruments other than mathematical appliances. This is but one instance. Suffice it to inter-connect physical phenomena with human existence.

Were it not so why should men suffer? Pompeii was buried. Yoko-hama is in ashes. Are these the wrecks of perverted Nature or Nature's triumphs over a perverted mankind? Not a hair is burnt, not a bone cracked, not a hut razed that has not its Nemesis in the ultimate reckoning of causes. Are these then national calamities? No! That is the language of the demagogue—these are human calamities.

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We are in the days of darker superstition than of old. When it does not rain we look to the observatory to fathom the mystery; when famine stalks abroad we hang on the lips of the economist; when plague spreads death we pitilessly cling to the physician; when nations disagree we trust to the sword, when art famishes the artist looks to the patron, and we believe that we are wiser than all those. When earth rumbles, reeks and sways like a cradle, those, who know and see, understand her awful language—not the geologist. In an unhappy isle the earth has spoken forth her pent-up rage. Nature heaved her breast and drew a sigh and an earth-quake has taken place, burying cities and . . . in one red burial blends.

Sometimes a Vesuvius or Fugiyama is a prophet in days of travail as eloquent as any that has lived. They speak not to Italy and Japan alone but to humanity at large. It is a challenge to science, for what can more effectively bring home to mankind the futility of so-called advances in science and learning than hundreds of thousands being destroyed in one such charnel-house? The conquest of Nature by science is the boastful vaunt of our age. Gods laugh at us and knowing this better than we do suggest another way. "Conquest of Man by Nature." Nature has spoken clearly enough. She spoke Pompeii down, she spoke Atlantis down into the abyss of the ocean, Sodom and Ghomorrah were submerged under the waters, yet we play and gamble as if her voice were as meek as the squeak of a shrew. Surely it is time that things were probed deeper than they are. Nothing is plainer than that the laws of the universe have sympathies and antipathies with man. Every catastrophe, be it a volcanic eruption or any other cataclysm, is intertwined with human destiny. Until this correlation is laid bare our title to knowledge is empty.

It had been the custom in the mystic East to invoke powers other than science to allay the elements, and there

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have been "Prosperos" who have lived not merely in the imagination. Concrete instances are found in Buḍḍhist Scripture, how rain was commanded and draught and famine dispelled by the mystic potency of hymnal utterances. Cures of human maladies by other means than medicine, riding the ocean without the aid of a vessel, scouring the air without the help of a "Handley Page", communion with the planets without the aid of electric flashes and hundreds of similar instances which we, in our ignorance conveniently call miracles, are sufficient proof that we are not altogether at the mercy of Nature. And that the conquest of nature, if conquest were possible, is not through "X" rays or electricity, but by the potentialities latent in man—potentialities as yet undreamed of.

When will mankind awaken to these potentialities and evolve into a higher sphere of intellectual perception, so that none of our experience is beyond our understanding. It has now become a question of the powers of the spirit being revealed to the average man and of familiarising them to the generality of mankind, just as physical agencies, like electricity, have now become common to the meanest intellect. Then shall the man in the street clearly comprehend the flight of a mystic through the air by the religio-psychic process as clearly as he now understands the flight of a bird by the physical force of flapping and balancing. Knowledge precedes materialisation, and successful research work in psycho-spiritual phenomena are bound to reveal the way by which the materially impossible may be made the spiritually possible. This may be a Utopia even more daring in its conception than that of the idealist More, but certainly far nearer to us when we are spiritually-minded. Have we as yet witnessed one instance of a country being on a high spiritual level even for one generation? In such a dearth of instances the conviction of the individual is indeed very unpromising. "The Elizabethan age of English literature was not a long cycle of time

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but energy, adventure and dramatic speculation into which the whole atmosphere of English natural life was pregnant . . ."

The dramatic suggestiveness of the individual, even illiterate, was presumably more alert than that of a professor of literature in a modern University. What astounding results would have flowed from such dramatic speculation sustained through centuries. Supposing the whole world shared it for thousands of years what glorification of Art would the Earth then have witnessed. The physical problem with which mankind is confronted is soluble, when the average man is presupposed a spiritualist in a sense in which an average man could be a Shakespeare in an intellectual Utopia. Excellence in literature (to take one aspect of the human intellect) is attainable far less easily than spiritual culture; for in the one, poverty, lack of opportunity, competition may offer a thousand difficulties; in the other the initiated must needs be only on the right tract and once there, concentration, meditation, right effort to gain harmony, face to face with the curbing of the brute-instinct will achieve the rest for him. Suggestions as these are ridiculed as vain speculation or shadowy idealism; they are no more idealistic than the idea of a city being lighted with electricity, of globe being circumnavigated would have seemed to men in the twelfth century.

The difficulty of spiritual advancement has been so overrated that a curriculum for it has not struck even the most enthusiastic educationist. This is really an age so barren of higher thought that the simplest is exaggerated into the most complex. Have we realised the astounding powers of reproductive multiplication and creation latent in man's physical being! The rapidity of progress of an art or a science when rightly conceived and rightly imparted is the ratio of its grades of excellence. For the truth stands out straight to us, and once our feet are on the right track she becomes every

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moment nearer to us. Inventions have accelerated manual labour. A printing machine multiplies copies at a rate almost incredible. This is but one single idea conceived in a suggestive brain materialised in the physical world. How inconceivably more potent and rapid in reproduction must be the idea of a world regenerator if it could only be materialised in the spiritual plane? A thing can be grasped infinitely more readily by the eye than by the hand, by the mind than by the eye, by the spirit than by the mind.

The eye of the spirit is what psycho-researchers have lately come to know as sub-conscious developments, etc. In the world of science, clairvoyance became known to researchers so late in the day, and so nebulously stilled, because materialistic sciences do not lie in the track of spiritual light. It is interesting, however, that a process of intellectual enlightenment that has been common to the mystics in the East, has only permitted modern researchers a faint glimpse of its existence. Had there been an age of direct spiritual endeavour interpreting everything in human experience in no other aspect than that of the spirit, this so-called clairvoyance might have supplanted the flickering lamp of human reason which is sluggish in its progress. It is a sign of progress that this faculty, hitherto unsuspected in the brain, is gradually manifesting itself; what results will follow if we rightly develop it must be left to a daring imagination.

We spoke of the mysterious intersections of the circle in the human being, astral and spiritual. The light that can penetrate these almost impenetrable intersections or correlations will be that power of mystic perception or unfoldment which science has just begun to whisper as clairvoyance. Let her grow to full womanhood and let future generations have patience to hear her utterances.

C. Nagahawatte

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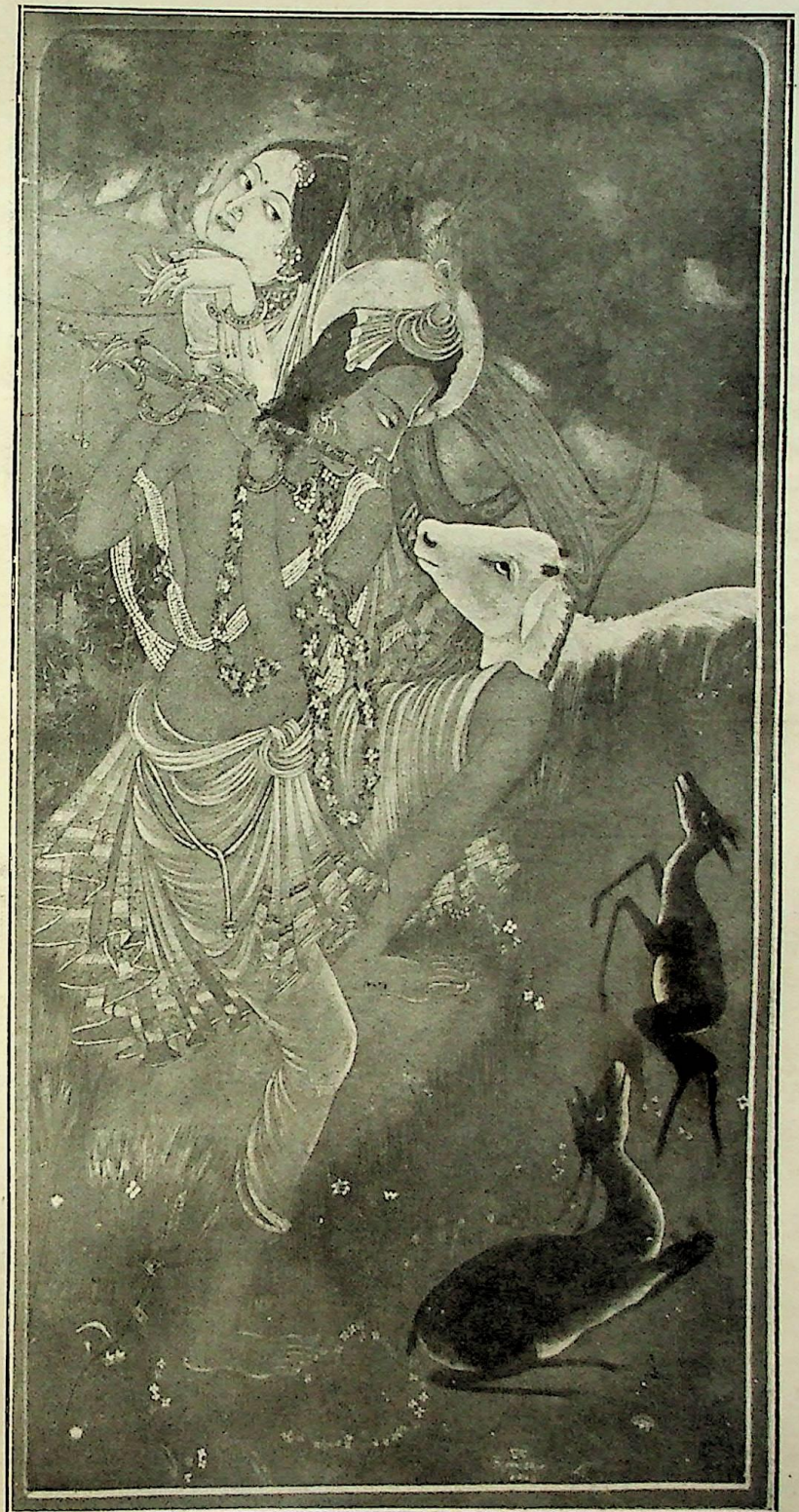


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KRISHNA'S FLUTE — Ranoda Ukil

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THE END OF THE DAY

Kanu Desai

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INTRODUCTORY

FOR some years past it has been customary to have an exhibition of Indian arts and crafts in connection with the Annual Convention of the Theosophical Society. An exception, however, was made at the recent Convention, as the Indian National Congress was held in Madras at the same time, and the materials and workers for the exhibition were utilised in a large All-India exhibition in connection with the Congress. The exhibition Committee built a special gallery in which one hundred and fifty choice examples of Indian painting were housed. Many thousands have visited the gallery and realised something of the beauty and spirituality that shines through the true art of India. Dr. J. H. Cousins gathered and hung the pictures. He wrote a succinct historical introduction to the catalogue of the exhibition. As this will be useful to those of our readers who are interested in art, we print it, with some alterations to suit our international audience, in this issue. Nothing can be a more effective anti-toxin to the poison of the libel called "Mother India" than a knowledge of the reality of India's life as expressed through the cultural renaissance that is now in full swing. In this renaissance the Adyar Art Centre has played a very important part.

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INDIAN PAINTING

By JAMES H. COUSINS, D.LIT.

I

THE CLASSICAL BACKGROUND

TO those who have taken even a slight interest in the new enthusiasm for painting which has manifested itself in India within the past twenty years, the name Ajanṭa is known as standing for an era in Indian art which began not less than a century before the opening of the Christian era and ended after the opening of the seventh century. The school arose out of the artistic necessity of the Buḍḍhist monks who gathered together in secluded places for meditation and study in the monsoon season and decorated the walls and ceilings of their excavated dwelling places and places of worship. With the absorption of the Buḍḍhist population back into renascent Hinḍūism in the seventh and succeeding centuries the Buḍḍhist phase of Indian art passed away. Hundreds of artists found their way to China, which had embraced the faith, and carried the art tradition of Ajanṭa as far east as Japan. Others went to Central and Western Asia. Their places of retreat at Ajanṭa (now in the Nizam's Dominions) and elsewhere fell out of human ken save to occasional sādhus and tribesmen and the wild creatures of the jungle. Early in the last century the art world was stirred with news of the discovery of richly frescoed cave temples in the Indian

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Deccan. A few years ago an expedition for the systematic copying of the frescoes at Ajanṭa that had escaped the ravages of time and weather and vandalism was carried out. Reproductions of these priceless remnants of a glorious but vanished age of creative art in India are now published and have become increasingly familiar in books and magazines.

The Bagh frescoes in Gwalior State (on which a monograph has recently been published) are taken by competent authorities to be contemporaneous with the later Ajanṭa frescoes. In craftsmanship they are similar. Their mood of solemn reserve even in the midst of joy is the same. But while the Ajanṭa frescoes are mainly religious in theme, depicting incidents from the previous lives of the Buḍḍha, the Bagh frescoes are entirely human and depict scenes from the religious and social life of the time. The exquisite austerity of Ajanṭa tends to obscure the personal element of the artist; the worker disappears in the vivid reality of the work. But in the Bagh frescoes the humanity of the theme gives free rein to the joy of the artist. The æsthetical element which is latent, almost cold, in Ajanṭa, is patent and warm in Bagh.

The existence of frescoes in an excavated temple in Madras Presidency was discovered in 1919. Scholars have formed the opinion that they were as old as the cave itself. They point out the similarity of the frescoes to those of Ajanṭa, and claim for the newly found paintings an original excellence at least equal to that of the great gallery of the Northern Deccan. They conclude that the paintings belong to the Pallavas who ruled in the district about the sixth century A.D., when the Buḍḍhist era, of which Ajanṭa was the crowning achievement in art, was coming to an end.

Not all of the yet visible paintings have been published, but most, if not all, have been copied. So much of the frescoes as has been made public inspires the wish that the reproduction and publication of the whole be undertaken without

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delay, and with the same thoroughness and efficiency as have been bestowed on the other remainders from India's classical era in art. There is obvious in the Sitannavasal frescoes the same high mood of solemn serenity, the same rhythmical graciousness, as are found in the Ajanṭa and Bagh frescoes, and the discovery of these precious works so recently, gives new hope that within, and perhaps beyond, that area, research will bring forth other examples to expand and enrich our knowledge of one of the most important phases in world art.

II

The Mediæval Development

Between the close of the classical era in Indian painting in the seventh century and the revival of the sixteenth century, there is a period of about a thousand years regarding which, so far as the art of painting is concerned, little has until recently been known. The assumption that it was a period of pictorial darkness is not, however, receiving confirmation by scholars. On the contrary, they are slowly accumulating evidence of activities in various parts of the country. For example, the recent volume, *Studies in Indian Painting*, by N. C. Mehata, I.C.S., has a valuable chapter on Secular Painting in Gujarat in the fifteenth century which fills a considerable gap in our knowledge. There are indications that research will bring much more information to light.

The sixteenth century revival coincided with, if it did not actually rise out of, the Mughal settlement in Northern India. There are indications of pictorial communications between India and Persia prior to the sixteenth century, but it was when the brilliant, powerful and broad-minded Emperor Akbar ascended the throne (1556) that the new era in Indian

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painting defined itself. The history of that era is the history of two entirely different points of view, yet of certain affinities in feeling and technical expression. That the two schools influenced one another is obvious at a glance over a few pictures by each school. It is equally obvious that there were certain unassimilable ingredients in the nature of each school. The indigenous school was homely. It brought the gods close to humanity, an artistic liberty that was abhorrent to the Muslim conception. Islām worshipped one God beyond form. The Hinḍū painters set out every conceivable aspect of Celestial Personality in the most concrete possible manner. The Mughal school was not homely but courtly. Yet, for all the fundamental differences thus involved, there is a mutual fineness and a mutual acceptance of certain technical conventionalities in the two schools.

The mediæval Hinḍū school of painting is called the Rājpuṭ school. Geographically the term is wider than it seems. It embraces, besides Rajputana, the Panjab and the lower Himālayan valleys, such as that of Kangra, whose painters (sub-entitled *Pahari*, hill-men) are distinguished from the schools at Jaipur and other centres on the plains. Certain students see in the Rājpuṭ paintings a continuation of the Ajanṭan era but on a smaller scale. A Chinese traveller (Teng Chun) in the eleventh century saw paintings on cloth at Nalanda; but the Rājpuṭ art as now known to us (that is, small paintings on paper) does not go further back than the time of Akbar. There are traces of frescoes on the Ajanṭan scale in Rajputana, and references to picture halls in palaces in Pālī and Samskṛṭ literature. We know that Indian painting was practised in Khotan and Tibet in the eighth century, but certainty is only felt in the sixteenth century.

Baber, the founder of the Mughal house, entered India from Persia in 1528. He and his son, Humayun, were highly

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cultured princes, but were too busy with conquest to be able to give much attention to art. Their entourage, however, contained painters, and these soon found artistic affinities in their new home, and enabled Akbar definitely to give his patronage to the development of art. By a subtle piece of argumentation he got round the alleged prohibition of portraiture by the Prophet, and thus led to the ultimate production of the long and exquisite gallery of Mughal miniatures.

Akbar's son, Jehangir (1605), continued his father's enthusiastic and liberal patronage of painting, and showed himself a discriminating critic. His desire to have pictorial representations of attractive natural objects resulted in a collection of beautiful pictures of beasts, birds and plants, many examples of which are still to be seen.

The hereditary impulse to art passed in Shah Jahan (1628) into architecture. Yet, though the Tāj Mahāl might house a hundred thousand of paintings, there is something of the same delicacy and particularity in it as in the paintings. If the Rājpuṭ miniatures are Ajanṭan frescoes reduced only in size, we may say that the Tāj Mahāl is a Mughal painting enlarged. In Shah Jahan's reign the art of painting entered its decline, and passed into history when his son Aurungzeb ascended the throne (1659) and reverted to the strict canon of Islām.

With the rise of the British influence the two schools of Indian painting became partners in distress. Their members were scattered taking with them many of their works and a gradually diminishing power. They had affinities that made them capable, while patronage was available, of working together, but there was nothing in the new influence that either could take hold of. Oil and water failed to unite. While they flourished they gave things of beauty that are joys for ever to the world. Their influence passed on to the modern revival.

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III

THE MODERN REVIVAL

The beginning of the modern revival in Indian painting is told as follows in an article in *The Daily News* and *Leader*, London, apropos of an exhibition in 1914 of paintings by artists of the Bengal School: "When Mr. Havell was appointed Principal of the Calcutta School of Art in 1896, the students had completely turned their backs on Indian traditions. The art gallery was full of rubbish—copies of third and fourth rate European pictures—which served as models for the students. With amazing courage Mr. Havell made a clean sweep of the Brummagem European pictures, replacing them by a representative collection of the best Indian painting and sculpture he could get together. There was an uproar in Calcutta; the students left in a body, the newspapers denounced him, he was almost mobbed in the streets. But he stuck to his point, and gradually the students returned, including the brilliant young artist, Abanindranath Tagore, who became Mr. Havell's assistant and finally succeeded him as director."

Eighteen years had passed between the restoration of Indian painting in an Indian school of painting and the first European demonstration of the result. The art critics of Paris and London vied with one another in praise. "La Construction Moderne" pointed to "qualities of invention and of imagination, a purity of design, a taste for harmony and composition which deserve special and careful attention". Mademoiselle Marie Deimer wrote regarding Abanindranath Tagore's "The End of the Journey": "This small scene which could only be anecdotal, holds by the thought it inspires all the nobility of a symbol. Here one finds, as in many other of the works exhibited, a truly real beauty, and an

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education." The magazine *L'Art Decoratif* devoted a number to the exhibition, and Madame Hollebecque made the following summary of the historical and psychological aspects of the exhibition: "The Calcutta school of painters neither innovates nor destroys, nor does it seek to set India upon a new path of thought. Submissive as it is to secular traditions, there is no rupture between the present and the past. There has been discontinuity it is true; but the chain thus momentarily severed is welded anew. . . . As a rule these artists copy nature according to the exigencies of an idealism which demands in the first place a preliminary selection of subject and then an interpretation of it. In truth they recreate according to their spiritual vision."

The English press was no less responsive to what the exhibition signified than the French press. *The Times* in a leading article said, "Who cares to see the modes of Europe aped from the outside by clever young Calcutta painters? A thousand times better that they should turn their own rich world of legend and romance to the beauty of actual life in India and paint in the way their own inborn instinct prompts." Mr. Frank Rutter wrote of Abanindranath Tagore's work that it is "very perfect of its kind and exceedingly beautiful," and he spoke of the exhibition as showing "a remarkable revival of a truly national art". The "Atheneum" said, apropos of the pictures by Nandalal Bose, "their mastery of decorative effect is extraordinary."

From these references two facts emerge; that, as a matter of pure art, the work of the Bengal painters was accepted by competent critics as an achievement, and that that work was recognised as a true art-renaissance. From 1914 until now the history of the school and its offshoots has been an unbroken ratification of that judgment. Certain features that distinguished the work of the school from that of others were noticed in the exhibition, and an interview with

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Mr. E. B. Havell by a representative of *The Daily News* and *Leader* puts on record the attitude of the inspirer of the movement to certain of them.

"Indian artists have been accused of a lack of knowledge of anatomy and perspective, have they not?"

"Yes, but that is a great mistake. The Indian artist has his own ideas of anatomy and perspective. The Indian idea of beauty does not lie in form and matter. He looks for something finer and more subtle than physical beauty. It is by imagination and by meditation that he links the seen and the unseen together and achieves that beauty which can only be apprehended by the spiritual vision . . . The Indian artist is always trying to bring down to the earth something of the beauty of things above. When he draws the physical body he ignores little anatomical details and concentrates on the effort to suggest the inner self. That is why he is accused of ignorance of anatomy by those who see by more physical eyes than his."

The elaboration of these technical matters is beyond this purely historical summary. The movement thus acknowledged beyond India has gone on growing in the number of artists who express its inspiration and in the quality of their work. An individual study of their work would overload this introduction. It must suffice to indicate here the general development of the movement in India.

It was the good fortune of the writer to attend the 1916 exhibition of The Indian Society of Oriental Art in Calcutta and to meet some of the leaders of the school. The society had been founded in 1907 to foster the movement, and held an exhibition of each year's work. The result of the visit was an exhibition in Madras a few months later, the first of its kind in Southern India as far as can be ascertained. Such exhibitions are now a familiar feature in various parts of India.

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Abanindranath Tagore, as stated above, succeeded Mr. Havell in the Directorship of the Government School of Art in Calcutta. But creative genius is not easily officialised, and he shortly relinquished the office and opened a school in the Tagore ancestral mansion assisted by his equally gifted brother Gogonendranath. From the early group of students several have emerged as leaders in the development of the school. Nandalal Bose is now head of the art school at Santiniketan, the āshrama of Dr. Rabindranath Tagore. Promode Kumar Chatterjee spent some years in the National College at Masulipatam, and after helping into expression some notable artists like Bapirazu, went to the art school in Baroda, and was succeeded by Ramendranath Chakravarthi of the younger generation. Rahman Chughtai is continuing the tradition of his Persian ancestors in Lahore. Asit Kumar Halder is the Principal of the Government School of Arts in Lucknow. Sarada Ukil and his brother Ranoda are working in Delhi. Ardhendu Prasad Banerjee of Santiniketan spent a year at Adyar and stimulated some South Indian painters of much promise, notably C. N. Vasudevan.

South India has had a notable share in this "remarkable revival of a truly national art," and it is generally acknowledged that Adyar Art Centre has been pre-eminent in stimulating the movement. Among the first group of students of Abanindranath Tagore was a young Mysorean, K. Venkatappa, who, after finishing his education at school and becoming a good painter in the European modes, was sent to Calcutta to study the art of his own country. His genius, idealism, and industry soon won recognition, not only by his master and fellow students, but by artists and critics of other lands, like Mr. William Rothenstein who publicly expressed the highest praise of Venkatappa's art. Mr. Venkatappa returned to Mysore an acknowledged master of his craft, but the acknowledgment was not then in his native country, and this inheritor and

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recreator of all that is most beautiful, spiritual and typical in India's own pictorial art lived a life of obscurity and penury for some years. Happily the wave of art-revival broke on India's "model state." Its first impact was felt in 1919 when the Amateur Dramatic Association of Bangalore organised a Festival of Fine Arts, which was not only the first demonstration of the movement in South India outside Madras city but also the first public appearance of Dr. Rabindranath Tagore in the South. The writer had the privilege of organising the section of Indian painting and handicrafts. Sales were nil, but influences were let loose. In 1924 a charming exhibition of Indian arts and crafts was given in the premises of the Bangalore Cantonment Lodge of The Theosophical Society. Its success showed the growth of public interest in five years. Many pictures were sold. His Highness the Yuvaraja spontaneously admired a picture which turned out to be by Venkatappa. He bought this and another and handed them over to the writer to be placed in the gallery of Indian paintings then in course of formation at the Jagan Mohan Palace in the capital. Two other pictures were subsequently added by His Highness the Mahārāja together with a dozen examples of the work of other artists when the exhibition was transferred to Mysore to illustrate a series of lectures by the writer in the University. The Indian gallery grows year by year with additions from the enlightened and generous ruler, and bids fair to become a centre of pilgrimage for students of India's true creative expression; and Venkatappa has done and is doing work in painting and sculpturing which will place the years from 1924 onwards among the most brilliant epochs in Indian arts.

James H. Cousins

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SCHOPENHAUER AND THEOSOPHY[1]

EFFECTS follow causes with iron necessity; besides, what we within our objective world call causes are, properly speaking, only the effects of previous effects, and so upwards. Every so-called cause contains all issuing effects, as it were, in a latent state.

The objectivation of Will in life consists of causality producing succession of phenomena; and the individualised being (Will to live as *man*) brings into it, on becoming objectivated, his acquired nature—innate specific character. What we commonly call character is nothing more than the inborn nature manifesting itself in course of time, according to outward circumstances, upon which in the progress of lifetime it reacts.

The intrinsic structure, so to say, or the manner of being of that innate nature, is in itself not subject to the law of causality or rather of changes, being an active *Force of Will*, acting in the given *state*, with given tendencies and qualities *in* and *upon* the world of changes.

That state, those tendencies and qualities, are the outcome of the gestation after its *Karma* of previous existence. Not always are the outward opportunities or inducements such as to favour the total unfolding of the inborn character, be it good or bad, generally, the opportunities for fully revealing all the latent qualities fall short, or permit only a feeble reaction, this we call *Fate*, and our struggle (reacting) is enjoyment or suffering in objectivation—prosperity or adversity.

Meantime opportunities are brought on or withheld at the same string of causality that governs all nature; all individuals composing human kind react upon each other and upon all nature and reciprocally; but each according to its specific being, so that the same causality pervades *the all*, is brought about and shaped by *the all, is*, in fact, *the all*; and Will to Live in the aggregate obtains what is desired—objectivaton, *i.e.*, enjoyment and suffering and guilt in its beings. The *sum total* balances . . . (perhaps ?)

The outcome of the *Karma* of the previous state of existence is the aggregate enjoyment and suffering of the actual one; and therefore, was determined by the former, as effect of that cause. That man, the particle, is not exempt from this law on the whole, is obvious. As long as he lives, he objectivates his inborn nature according to the opportunities, the inducements of the age, and circumstances in which he is living. Many latent qualities may perhaps only imperfectly find occasion to reveal themselves; or circumstances and his youthful inexperience may alter, in course of

[1] See also THE THEOSOPHIST, January, 1883, p. 90; January, 1928, p. 523.

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Time, and the expressions in objectivation of his inborn nature become more perfect; however, in that case, his nature is not altered, but he expresses more *adequately* what is *in* him, and, may be, when his nature bends that way, he may succeed by *meditation* to objectivate what was unmanifested or stifled good in him, *now* reacting upon the formerly wanting cause.

The latent good or the latent wickedness in him is drawn to the light by causality working from within and without him, and the supply of the latter above quality exceeds the demand.

In this world of changes, everything is predetermined to act and re-act according to his being; the law of causality reigns supreme; as much as there is of good in the individual or in the aggregate *may* be elicited, and to manifest itself, or also as much as there is in it of wickedness, and the proportion is the outcome of foregoing objectivation. Still every man is responsible for his own deeds and thoughts, under all circumstances, and ignores often for how much for the deeds of others because he *is* the *Will to Live*, is every moment what he desired to be, and every phase of that objectivation is the result of the specific, inner, unalterable nature, of the quality of that *Force* which he objectivates as human being reacting with its specific properties.

Iron causality regulates the cycles, past and present and to come; governs objectivation in all its phases, great or small; in this sense, everything is pre-determined, because objectivation is *causality*, is *order*, is *chaos*.

"By our deeds we learn to know what we are". Our deeds in objectivation have their results *in* objectivation, present or future, and we have to enjoy them or to suffer from them; and individually as well as more or less in our species *in* Time, which forms a part of objectivation; but, moreover, our individual Will to Live may have learned better, and the profits of that lesson when gathered after death, will serve *beyond* Time, to hatch out after *gestation* a reformed individual, to enjoy and to suffer over again in objectivation, individually and with aggregate nature.

During the objectivation, the individual is a *Force of Will* tied to law, like electricity, gravitation, and all other forces; death frees him, and his own desires, modified, or perhaps not modified, by the training undergone *in* Time, remould his qualities accordingly *beyond* Time, for succeeding objectivation as *embodied Will to Live*, until the goal be attained for better or for worse;—effects of *Karma*.

The representation is interesting and often beautiful; the scenes are dramatic, often melodramatic, and command the most earnest attention of the spectator; but the players, who *are the* thing, and moreover defray the expenses of the representation, are wise when they desire the end.

Singapore L. A. SAUNDERS, F.T.S.
November, 1882.

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FROM THE TRENCHES

By A. RANKER

O BROTHERS, ours the clean life, open mind,
Pure heart, and eager intellect; not ours
The unveiled Spiritual Vision yet,
The joyous certitude it brings. To-day
We walk by faith, not sight. We have done with hope,
The changing, dancing light of lives that were,
Hope the deluder, teller of flattering tales;
We have put away childish things; no more we play
In a world of dreams; we stand wide-eyed, awake,
Aware, confronting actuality,
Men with men's tasks laid on us, faith our stay—
Faith in our own divinity, assured
'Gainst all the shoutings of the strident worlds
That in the heart's core of our selfhood burns
The One and Only; faith in Him Who rules
This school of souls, this fragment of the All
Wherein we learn and labour for a space;
Faith in the Law, His Will, that leadeth us,
Unhasting and unresting, to some Goal
Of shattering splendour, only to disclose
Beyond that bourne a new Course, a new End,
Paling its lustre; and again, again,
For ever and for ever endlessly,
Fresh heights of power, and love, and loveliness
To win; and faith in Those who stand between
That Ruler of the Worlds and us, the great
And glorious Company of the Risen Ones—
Sanaṭ Kumāra and His Pupils Three;
Adepts and Masters many; and the ranks
Of such as strive towards Masterhood, for whom
The Gate has swung, who tread the Way,
And surely will attain; who, being still

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So near to us that yearn to follow them,
Are links between us and These Greater, yea,
Their voice to rally, and Their hand to guide.

We walk by faith or walk not, Brothers. Shall
That faith be shakeless, as the faith should be
Of such as have glimpsed Oneness, felt the tide
Of God's resistless Will, seen God in Man
Divine, felt God in Superman ? Or shall
We let the little, narrow self we slew
In some great fight forgotten, when our world
Crumbled to dust, and left us stript and bare,
A misery and a mocking ; and we then
Had sunk despairing down, down, down,
Lost utterly ; but that a sudden Star
Blazed in the Darkness, and we knew it all
Illusion, knew us scatheless, saw our Peace
Lay not without us but within ; and life
True Life, to which the life we had loved and lost
Was but a thing of laughter, flooded all
Our being, and we soared triumphant up,
Men, men at last, men in a world of men,
Asking nought better than man's work to face.
Shall we let that arise agin, and play
The tyrant over us ?

Nay, these questionings,
Doubts, hesitancies are not ours, but spawn
Of the darkness, at a venture launched on us—
So the grim ghoul of shipwreck raiseth storms—
To stir, if that may be, the stirless, rouse,
Enrage the stilled lake of our conquered mind,
Blot out its fair reflection of the Heights,
Till love, and loyalty, and all bright things
Are lost in the welter, and our knightly word
Is broken, our strong service rent from her
We rapturously chose as leader, swore
To follow to death's brink, and on beyond,
In swerveless fealty !

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Lo, where she stands,
Brothers, the greatest of them all who bridge
The gulf twixt depth and height, our ignorance,
Our littleness, our weakness, and Their Strength,
Their Greatness, and Their Wisdom who have burst
Earth's final fetter, walk divinely free,
Whose feet we fain would reach : lo, where she stands
Upon the very verge of Masterhood !
What recks then, Brothers, whither she may lead
Us, her tenth legion, what her orders ? Joy
It is for us to follow, joy to hear
The ring of her clear voice ; she knows the way,
She sees the Plan—that is enough for us
Who love and trust her. Shall there be shrewd blows
To bear, privations, hardships, weariness
Past telling ? We shall welcome them ; to each
His ḍharma—are not we, God's soldiers, born
But to face these and more, so others lie
Safe and secure, and ply their trades in peace,
And walk in quiet ways all unafraid ?

Hark to the shrilling trumpets, Brothers, hark !
The Hour has come, we longed for. "Forward all !"
The glorious order ; see the whole line moves—
Forces of Earth, and Water, Fire, and Air,
In one magnificent unit rolling on
Resistless to the long-appointed end.
Shall one of us be wanting ? Shall one miss
The marvellous moment when a thousand lives
To focus drawn flame into splendour of Light ?
Never ! Such blindness shall not whelm us !
Down doubts ; Down fears ; Down vain imaginings !
Lures of the Pit, begone—begone ! We know
In Whom we have believed. Lead on, O Soul
Of price, God-given, we follow Thee ; lead on !

A. Ranker

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ANIMAL WELFARE—HUMAN WELFARE

THOSE of us who, keen on animal welfare, yet are not actively engaged in the battle against vivisection and animal torture should be persistently on the outlook for opinions expressed by the public, specially for that expressed by men of science on any subject which has even the remotest connection with it. Theory and fact should go hand in hand; they are the product of different activities, both are needed to achieve a result.

It is most important that all of us who are working for animal welfare should be conversant with the latest discoveries and theories on, say, the subject of physiology so that we may speak from first hand knowledge when combating opinions held by those who believe that human welfare should be considered as separate from animal welfare.

In an article by Dr. C. G. Douglas, "The Development of Human Physiology"[1] much is said which is well worth considering. The writer, though believing that progress in physiology and medical science to the lasting benefit of mankind is not possible without experiments on animals, admits that a full answer cannot be given by operation on anæsthetised animals. He defines physiology as "the study of the nature of the phenomena which characterise normal life and normal life involves constantly varying activity of all the different organs of the body so that an anæsthetised animal is no longer normal."

Methods of investigation have thus to be used which "do not interfere with the normality of the organism or its power of self-maintenance . . . and we are perfectly justified in making our observations on any animal the study of which we think will help to solve our problem. Conditions will be satisfied so long as our experimental treatment does not prejudice the delicate regulation of the bodily functions which is so evident in the normal intact animal."

Surely this statement would seem to point to the fact that experiments on live animals are not of much value.

The writer further says that man is in many instances a far more advantageous subject for investigation; man can better conform to

1 *Nature*, December 10, 1927.

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requirements and even may co-operate when the experiment is being made. In fact assertion can be made as to the advantage of the study of the human subject. "Experiments on anæsthetised animals often afford information about potentialities in the body rather than actualities . . . When we recognise the exactness of the co-ordination of the different functions in normal life we cannot fail to appreciate the relative crudity of some of the experimental methods . . . methods that interfere with the mutual interdependence of the different organs can only give a partial insight in the problem of life . . ." One might well quote almost the whole of the article to show that the writer seems convinced of the advantage of "human" physiology rather than "animal" physiology for the sake of human welfare, and he urges that the attention of students should be thus directed.

Speaking of the scope of human physiology he mentions how physiologists by their researches have helped to improve the standard of life; those who practice the art of medicine will need, besides the technique "a full and sympathetic comprehension of human nature."

Such eagerness for human welfare is shown by the writer that it seems as if one link only were needed for him to join up animal and human welfare. Can we supply that link? A horizontal and a vertical straight line are bound to meet, forming a right angle. Suppose that the scientists, having knowledge, represent the vertical line and we, members of the Theosophical Society having love, represent the horizontal line then when we meet there would be understanding.

Dr. Besant said in an address: "Knowledge illuminated by love is understanding"; can we supply sufficient love to meet the line of knowledge gathered by the scientists.

How can we demonstrate that animal and human welfare go hand in hand, that our responsibility does not cease at the human kingdom, that on the contrary it must be greater towards those who cannot defend themselves and who are completely in our power.

It is for us to find out and not to rest until we have done so.

J. v. I.

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SEEDS OF INTERNATIONALITY

THE INTERNATIONAL PEOPLE'S COLLEGE

THIS College was founded at Elsinore, Denmark, in 1921, the aim of the founders being to make the College a link in the efforts made to bridge the gulf between the nations. Work was begun on a small scale, a farm rented sufficiently near to Copenhagen to make it possible for university and agricultural teachers to give occasional lectures.

When regular tuition began there were 24 students, representing six nations and such types of workers as university undergraduates, clerks, farmers and different town workers. To solve the problem of creating unity and harmony among such a mixed company, the means of teaching song and music, manual work and languages was used.

The number of students in 1927 reached 85.

The College is personal in method, emphasising personal contact between teachers and students, individualistic in principle and ethical in purpose.

History, sociology and human geography form the nucleus of the study common to all, but students are left free to specialise.

Internationalism is not promoted at the College by endeavours to inculcate it as a doctrine but rather by a varied course of education which has the international outlook as a probable, if not inevitable result. The common education will create a feeling of solidarity and it will help to bridge the gulf between the nations. They will have found universal humanity in one another and they will forget the smaller differences. It will teach them, and they will be able to teach others, to enter into any form of international association in the right spirit.

* * * * *

Mr. J. L. Bienfait sends his report of the International Congress for testing building materials, which met at Amsterdam in September, 1927; twenty-one countries were represented at this meeting held at the initiative of Switzerland and the Netherlands. One speaker, quoting the Netherlands' motto, "Unity makes for power," said that

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the result of the delegates' labour would be for all nations, not for one only . . . international co-operation is useful—provided it leads to results.

The outcome of the congress was the formation of: "The new International Association for testing materials."

The next congress is to be held at Zürich, Switzerland in 1931.

The League of Nations Societies in the British Empire and other countries all over the world continue doing their useful work, as we can see from the Secretary's report.

Some of the Societies have their own organ through which they reach many, others do propaganda work by public meetings and addresses and the spreading of literature.

A conference of the Institute of Pacific Relations was held in Honolulu during the summer of 1927; a few months later the Seventh International Democratic Congress of Peace was held at Wurzburg, Germany.

At a meeting held at Sofia, Bulgaria, in October last by the International Federation of League of Nations Societies it was decided to hold an Economic Conference during 1928 at Prague.

* * * * *

Two important meetings of the League of Nations were held at Geneva in December: (1) The Preparatory Commission for the Disarmament Conference, (2) The Forty-eighth Session of the Council, the most important question on the agenda being the state of relations between Lithuania and Poland.

The Health Committee of the League of Nations held its eleventh session two months ago.

Members of the Theosophical Society should read the account of these meetings, they are sent out for general information purposes by the Information Section of the League of Nations Secretariat.

* * * * *

Some words spoken at Geneva during the last Assembly

The international spirit can be expressed in two very different ways, both of which, however are necessary and serve as it were to supplement one another. On the one hand States which are prepared to reduce their armaments might do so, knowing that henceforth they need not rely solely on their own national resources but can also count on the League's collective system of collective security.

The second way is to provide these guarantees of security to swell the credit column, and unless this is done, unless every individual State exerts itself to do what it can—no more—but all it

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can—to help a State which is the victim of aggression and has been declared such beyond a doubt by arbitral reward, then the resolution which we are preparing to adopt will simply be one more added to the existing scrap-heap of sterile resolutions.

PAUL-BONCOUR (France).

Members of the League must show that they realise the responsibility devolving upon them by reason of their unanimous approval of the Conference's decisions, for if, despite this general agreement, despite all these declarations of approval, despite all our mutual congratulations on the results of the Conference, economic policies still persist in the dangerous path they have hitherto followed, there is the danger that a wave of profound discouragement may spread throughout the world. Murmurs will be heard: what is the good of the League if in spite of all its declarations and resolutions, no practical results are forthcoming?

LOUDON (Netherlands).

The greatest obstacle of all is that, in inter-state relations, the old tenacious idea of force still survives in many cases and we have not yet got into the habit of treating all peoples alike, or learned to respect the dignity of every nation. But this method of solving problems is growing here at Geneva, and its true name is international democracy.

DE BROUCKÈRE (Belgium).

* * * * *

Tout sera simple et grand quand l'orgueil sera mort.[1]

* * * * *

AN EARLY REFERENCE TO CONTINENTAL SEPARATION[2]

Those geologists who are interested in the Wegener hypothesis of the shifting continents and the literature of the subject may like to know that while reading an old book entitled, *Eclipses, Past and Present*,[3] I was rather surprised to find the following remarks: "If we study our earth carefully, we shall see that it bears marks of having undergone a fearful catastrophe. Fossil substances, which originally belonged to the sea, have been found on the heights of mountains; the bones of animals have been discovered in countries the most remote from those they inhabit. Again if we look at our maps, we shall see the parts of one continent that jut out, agree with the indented portions of another. The prominent coast of Africa would fit in the opposite opening between the North and South America, and so in numerous other instances. A general rendering asunder of the world would seem to have taken place. . . ."

* * * * *

[1] All will be simple and great when pride is dead.

[2] *Nature*, July 16, 1927.

[3] By the Rev. S. J. Johnson (James Parker & Co., 1874).

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Lord Mayor at the Guildhall, London, Entertains Scavengers and Menials

The Guildhall, at which Lord Mayors have dispensed the City's hospitality to the great ones of the earth, was the scene of a banquet of a different order for the first time in its history, 850 guests, consisting of scavengers, sewer men, dustmen, grave-diggers, charladies and other members of the uniformed and working staff Corporation being welcomed and entertained by the Chief Citizen, clad in his gold robes. The Lady Mayoress was present. The women guests included a cleaner who has worked at the Guildhall for 36 years. The arrangements were just the same as for the Lord Mayor's banquet.

* * * * *

In England the only two outstanding Masonic events of the past year, both, however, being of the highest importance, were the acceptance of the plans for the Masonic Peace Memorial of the handsome new Freemasons' Hall to be erected in Great Queen-street fronting Long-acre, and the institution of overseas rank, a recognition of merit, similar to London, provincial, and district rank, but intended for Freemasons belonging to Lodges abroad not under districts.

Grand Lodge, in a supplement to the "Year Book," emphasises various decisions made, particularly during the past year, asking members of the Craft to take every means in their power to discountenance the use of advertisement in any form in connexion with Freemasonry, deprecating the exhibition in public of Masonic certificates, often shown on business premises for what can be considered only trade purposes, and in other ways using membership of the Masonic Order as a lever for personal profit. It also condemns and prohibits the practice of the consumption of intoxicating liquor either in the Lodge or on premises directly associated with a Lodge, in connexion with any ceremonies.

J.

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HOME BUILDING

By PH.

FOR those who fulfil a domestic dharma, the theosophical home may be said to have a fivefold purpose. It is:

1. A focus for the radiation of Light.
2. A centre for the planning of good work and giving help.
3. A training ground in the social and cultural virtues which are rooted in love.
4. A protected place for the bringing forth of baby-bodies and the guidance of young ones.
5. A garage for our physical bodies.

The Light only shines where there is love and service: and to build a constant channel for its radiance the whole life has to be consecrated to the good of the whole society of living beings.

It is by making that sacrifice in honest intention and then striving to achieve it and perfect it in practice, that the Light shines.

So the Light in the home finds its natural expression in the planning of the husband and wife's life work, and helpful companionship in suggesting improvements, pointing out dangers and each giving a helping hand in the other's department.

The foundation of the home is in the Light. The head and lord of the home serves the Light in manliness. The lady who is the heart of the home serves the Light in womanliness. Together they worship the Light: they honour the Light in each other and trust it, and the Light is trustworthy.

Before lovers can build the Temple of the Home, each must find the Light within. Not until it is discovered within and recognised in the other, can the ceremony of marriage be truly performed and lovers be made man and wife, priest and priestess, commissioned worthily to construct their own Temple in which to serve the Light.

Then, amid the daily worship together, the considerate actions, and the quiet playfulness and merriment of the domestic sphere, the home will become a permanent channel for the outpouring of the noble influences of the Light.

Ph.

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GRAND FIGHTING AGAINST ALCOHOLISM IN AUSTRIA[1]

THE public struggle against alcohol now extends in this country as never before. Two months ago 30 societies and associations with 15,000 adults and 90,000 young people united to work valiantly for a popular vote against the misuse of alcohol. The Austrian constitution grants to the nation the right of introducing a bill in Parliament, if 20,000 signatures of men and women, entitled to vote, are obtained for it. The collecting of these votes is going on now.

It is a favourable sign for the sober mind of the Austrian people that the first popular vote, carried out in this country does not treat of any political question of the day, but of the question of an organised battle against the plague of alcoholism. The preparations for the voting were made carefully avoiding any political colour. Thus in a summons, requesting the co-operation of all classes, signatures of men and women from every political party are found. More than 20 professors from universities and more than 30 other personalities have signed the summons. Among them are world-renowned names, as Eiselsberg, Priquet and Ude, Mrs. Marianne Hainisch, the mother of the Austrian President, the famous writer Sonnleithner (author of "Höhlenkinder") and many others.

The five claims of the popular vote are:

1. Prohibition of selling alcohol from Saturday noon till Monday.
2. Prohibition of selling alcohol to young people up to age of 18 (now prohibited up to 16).
3. Gradual refusal of liquor licenses.
4. Debts for alcoholic drinks not liable to be sued at law.
5. Local option.

All these claims were received by the public with great favour. Four monster-meetings within three days (4th-6th of November) opened the battle.

Prof. Ude is more than ever the most popular man in Austria. He sometimes gives three lectures in a day and incites enthusiasm in all his listeners.

The alcohol dealers however are helpless and enraged, fighting this sudden movement. Their lies and suspicions however do not bewilder anyone. On the contrary, their wrathful attitude shows, how well the claims of the popular vote have been understood. Thousands and thousands of co-operators in this work are convinced that a piece of universal history has begun, leading Austria to a better future.

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1 From the Austrian National Theosophical Society.

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REVIEWS

The Star. (The Star Publishing Trust, Eerde, Ommen, Holland. Yearly subscription Rs. 4-8.)

The first number of the new magazine, *The Star*, the official organ of the Order of the Star, has reached us. The magazine is a truly international one, linking up the members of the Order all over the world. It is divided into an international and a national section, the first part, prepared at Eerde, is now published in thirteen different countries in their own language; the national section is added in every country and contains matter of interest only to that country. This first number is named the "Krishnaji number"; the chief contributors are: Krishnaji, Dr. Besant, C. Jinarājadāsa.

The Indian edition is pleasant to look at, good print and the cover appropriately shewing the picture of a banyan tree bidding welcome to the Teacher and his listeners.

The Herald of the Star has ceased to exist, *The Star* is with us. May we understand the meaning of this and see the Brightness of the Star in our midst.

L.

The Face of Silence, by Dhan Gopal Mukerji. (E. P. Dutton, New York.)

The Face of Silence is a book of great beauty and sincerity in which the turmoil and the fret of the world fall away and only the great Reality remains. Perhaps some of its strong appeal lies in its wonderful simplicity and clarity. We read that the author was told that "the Rāma Kṛshṇa legends have not been gathered together. They contain more of the truth about him than all the authentic facts. Legend is the chalice of truth". And so he sets out to gather these so-called "legends," and produces a book of convincing truth about that holy man who lived only a generation ago and "who derived his sanctity from his intense humanity". He accepted no religious teaching on hearsay but he proved its merits through practice. For two years he studied Christianity, living like a Christian anchorite alone in the woods, and meditating on the Chrêstos. Then one day he emerged and exclaimed "I found God at the end of the road of

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Christianity, so if anyone follows Christ he will reach God. I have verified it." A Muhammadan told him he was the most devout Muhammadan he knew, and so he studied Muhammadanism for a time and after some months he said, "That road too leads to the Palace of the same King," and that is why all religions led him to the same God. He had no caste and said, "devotees of God are beyond caste." He had no creed nor dogma, neither did he wish to form any sect but he was extremely strict in the choice of his disciples. Some chapters in the book deal with the disciples Vivekānanda, Premānanda, and Lattu Mahārāj and Ṭuryānanda, and only these, because the author felt he could not write of those still living. A chapter is devoted to his conversations with Keshub Sen the leader of the Brahmo-Samāj showing how the holy man respected and emphasised his friend's character and how he "aimed to strengthen Keshub in his own light and not to change him". Over and over again Rāma Kṛshṇa said that "those days are gone when a teacher's inspired speech made people see God. We have to build on other foundations now. We must live such an intense inner life that it will become a Being". This is the philosophy in which he trained some of his disciples, and this is the philosophy which permeates the whole book.

The House of Fulfilment, by L. Adams Beck. (T. Fisher Unwin, London.)

This is a book by L. Adams Beck in which we find links with "The Ninth Vibration" and "The Key of Dreams" both of which led the reader far behind the veil. In *The House of Fulfilment* we breathe the cool air of the high Himālayas and Tibet, and having encountered many dangers and difficulties we reach a wonderful monastery clinging to the side of a cliff. The description of this monastery, so full of colour that we see the place as a flashing jewel, is so vivid that we seem to act a very real part in some of the wonderful ceremonies which take place there. The writer of the story is a man who has turned his face from the world and who seeks the Real. It is in this monastery that he finds his Teacher. It is here that he learns the "truth taught by the Buḍḍha long since, that interpenetrating and permeating this world of ours is the true universe, the one reality, to be perceived only by those illuminated and in flashes of the higher consciousness, the world where nothing is as we know it here, the country whence the shadows fall which we in our ignorance protest are the only infallible originals". He pursues the path of the higher Yoga and some of its mysteries and wonders are unfolded and yet there is a restraint about the telling

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which holds our interest and inspires our confidence. The whole book scintillates with beauty and colour and adventure, and it strikes a note of spirituality throughout which makes it difficult to lay it down until the end is reached.

E. G. COOPER

Christ and the Political Economists, by H. Bodell Smith. (The C. W. Daniel Company, London. Price 3s. 6d.)

The ten chapters which make up this book were written many years ago, thus says the author, but the charges set forth against the existing system of Political Economy still hold good. He acknowledges that there have been "new tendencies towards the moralisation of economics . . . in that direction alone lies the hope of better things. And it is here that comes the reason for an appeal to the greatest moralist of the ages—Jesus of Nazareth. As a social Reformer he is supreme over all others. It is in that light only that he is considered for the purposes of this essay . . . As a great Teacher advocating a perfect social order—a true Commonwealth, which he named the Dominion of God, including the complete economy of man and of mankind—his guidance cannot be safely ignored by any who are seeking more light. 'Christ' is a title given him by others and by which he is known wherever his teaching has spread. And so this book is named, 'Christ and the Political Economists'."

J.

Occultism, Christian Science and Healing, by Arthur W. Osborn, M.C. (Solar Publications, Ruskin Press, Russell Street, Melbourne. Price 3s. 6d.)

As the Author writes in his Foreword, this little book to some extent represents a phase of his mental life. As a student of Occultism he was puzzled by certain problems that arose from his study of Christian Science. These problems he succeeded in unravelling for himself, and his book contains an explanation of the theory on which Christian Science healing is based and some well reasoned arguments to show where the theory fails—and much else. Probably there are many to whom the claims of Christian Science are perplexing, and to those much enlightenment on the whole subject of healing may be gained by reading this little volume.

It seems that according to Christian Scientists *our bodies are matter and matter is a concept of "non-existent mind"; therefore our bodies do not exist*, and to this the Author adds the conundrum, *though "mortal mind" and body have no existence yet they may be*

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cured by Christian Science. And he remarks that to a Christian Scientist a healthy body should be as much an illusion as an unhealthy one, for how can a non-existent "mortal-mind" imagine a non-existent body to be either diseased or healthy? Truly an enigma.

The flaw in the theory of the Christian Scientists which Mr. Osborn exposes is their denial of matter—their assumption that matter is unreal, is an illusion. He points out that although Christian Scientists are correct in stating that *dead-matter* has no existence, they are wrong in calling *spirit-matter*, which is the material of the Universe, *dead*, as all matter in our Universe is *living* and it is to that universal life that our senses respond. In fact it is only the one Self in all that *is* real.

In laying bare this flaw the Author does not deny that Christian Scientists do bring about cures in many cases, but he says that their theory does not explain their cures, and that it is chiefly through the action of the power of thought on the mind and on the *living matter* of the finer bodies that causes the result. He has much to say about man's finer bodies and the interplay of forces through them.

Quite apart from the healing of Christian Scientists, many people who have suffered have been cured otherwise than by drugs (and the writer of this in gratitude numbers himself amongst them) through the aid of those who possess the wonderful power of healing and thousands of testimonies could be obtained to prove the truth of this statement. The whole subject is one of intense interest.

The book, although quite small in size, contains a large volume of information, as the Author has a happy style of clear and concise expression blended in one.

L. A.

Magnetism and Magic, by Baron du Potet du Sennevoy, edited and translated by A. H. E. Lee. (George Allen & Unwin, London. Price 6s.)

The translator in an extensive introductory essay says that the purpose of this book is to present to English readers some of the writings of a remarkable Frenchman of the previous century. In it a birds-eye view of the history of earlier Magnetism is given, approaching the subject as it were by "the avenue of Magnetic cures" as this seems according to the translator to be the main point in the question on Magnetism, Animal Magnetism, invisible fluid, the Vital Principle, the Vismedicatrix Naturae, Sophic Mercury, etc.

A biographical note follows, after which come four chapters, which contain an abbreviated translation of some of du Potet's

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experiments and principles and secrets; some diagrams are added to these. A bibliography, at the end of the book renders it easy for those who wish to study the subject further.

L.

Murugan—The Tiller, by K. S. Venkatramani. (Simpkin, Marshall, Hamilton, Kent & Co., London. Price 7s. 6d. Indian Edition Rs. 2-8-0.)

The author of this book has already been before the English reading public, presenting successfully in pure English some of the traits of Indian life and thought. The present work will constitute a valuable trilogy on modern India, especially of the Tamil speaking South. This is a novel in which the normal present-day life in Southern India is depicted in all its varied aspects, which while interesting the Indian reader with its sense of intimacy as presented by a consummate observer and artist, will equally educate the outsider in understanding the country and its people in a far deeper, and therefore real, sense than the usual run of literature provided by the newspapers, magazines and globe trotters' productions. We find here every type of man and woman who form the South Indian life at the present day—the patient tiller of the soil; the simple but thoroughly human men and women of the village going through their appointed lines as others do in every other part of the world; the "educated" Indian struggling for "success" in life; the I. C. S. Britisher of both types, one good at heart but rough in manners believing in the theory of "prestige" on which invariably the understanding between the two races comes to grief, and the other who loses in the bigger human touch all sense of separateness through creed and colour; the idealistic Missionary, educators of the Indian Youth, who pour new ideas into the latter's mind but cannot do anything to help in their active expression; the true Indian—the hero of the novel—who goes through life, dignified in the pursuit of his *Dharma*, a class very rare to witness, as under foreign subjection it gets either distorted in the struggle for life or crushed into oblivion under the mechanical system of the same rule; and Indian women too, "uneducated" but really cultured, devoted in love, with wonderful intuition in understanding the values of things in life, that truly can it be said of them that generally the catastrophes in life are caused by the folly or fault of the man, while "the redemption, if there be any, is by the wisdom and virtue of a woman, and, failing that, there is none," which is true of the one British woman in the story, the wife of the I. C. S. Collector.

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The novel depicts in a painfully realistic manner the gradual decay of the village system, the basis of Indian civilisation, and the futility of present-day attempts at "advancement" neglecting that vital factor. A well-laid out system of irrigation and the restoration to the people of their old initiative and freedom through village autonomy will do more than anything else in promoting peace, prosperity and joy among them. Though this is the *motif* of the novel, there is no trace of the politician or propagandist in the construction of the easy flowing narration of the tale. The author has a wonderful facility over English; and his word pictures of natural scenes and the infinite variety of human moods and passions are a real treat. The charming bargue of the story gliding easily in sheer joy through its course is in danger, towards the end, of running on the sand bank of the hero's scheme for a millenistic village community, especially on its rough and sharp flints of economic theories. But the planning of Utopias has been a favourite occupation with artists and thinkers, and one will not grudge our author, his patriotic pastime of idealising a vital feature of Indian life and civilisation, by whose revival alone can India once more attain her proper place in the world. Maybe because of her active grasp of this fundamental principle in India's regeneration and also of the author's belief in her work for India's freedom as the solution of a world-problem, that the book has been appropriately dedicated to "Dr. Annie Besant—The Humanitarian".

M. S. M.

Zoe and Zaida, Alain Raffin. (The C. W. Daniel Company, London. Price 2s. 6d.)

"A Romantic Reconstruction" of the life of twin-sisters in the year 3333 B.C. The twins were the children of the Hereditary Prince and High Priest of a tribe in India; after the death of the father they were brought up by the Master of Ceremonies in the Temple, who gave up his duty and took them for safety's sake away from their tribe to the mountains. After some years of wandering they settled among another tribe, the old men died and the elder twin was elected Queen of the tribe. At a festival the sisters became separated, the younger one disappearing completely and although the elder one spent many years trying to find her twin, they did not meet again till many thousands of years later, the story of which is given in the last chapter. An agreeable hour can be spent with this small book.

S.

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The Historical Development of Religion in China, by W. J. Clennell. (The Theosophical Publishing House, London. Price 7s. 6d.)

These reflections on the Religion and History of China, as the author says, were written before the World War, first published in 1917. In the revised edition a new and extended preface is added "to bring the book in any sense up to date". For those who have no opportunity to travel and study at first hand the book will prove to be useful and interesting reading.

S.

Astrological Investigations, by W. Frankland. (L. N. Fowler & Co., London. Price 3s.)

The author says in his Foreword: "The simplest form of Geography was not untrue because places not known were then unmarked or unclassified. Likewise Astrology was not untrue at any time, but like all other studies or sciences, will probably never be complete. There will always be something more to discover . . ." Some of these discoveries have been given here.

The book is well got up and well printed—two important factors in the reading on any subject.

K.

The Rediscovery of the Lost Fountain of Health and Happiness for nervous afflictions and nerve exhaustion including mental ills and sexual diseases, by Dr. El Lernanto. (Benedict Lust, Publisher, Butler, New Jersey. Price Rs. 4-8-0.)

The author tries to show that the patient's mind will act as a curative factor, specifically if the method, outlined in the book, is adopted.

How Psychology can Help, by Rupert Croft-Cooke. (The C. W. Daniel Co., London. Price 1s.)

This booklet is for popular use; it shows how some general knowledge of the science of psychology is helpful for most of mankind. Some useful hints are given, well worth the reading.

W.

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Studies in Symbology, by R. A. Lidstone. (Theosophical Publishing House, London. Price 7s. 6d.)

This is a book by a student for students, while for those who are interested in symbology but have not the leisure to go deeply into the study of it, the author's suggestions will be of great help. The book contains four chapters: "On the Number Twelve," "On the Crucifix and the Tarot," "On the Initiations and the Tarot" and "On the Types of Man". The 62 diagrams at the end of the book are most illustrative, copious footnotes indicate the books of reference used. "May the book," thus hopes the author, "be a stimulus to many to think out the problems that surround us on every side." Every Lodge library should invest in a copy of this book that their members may profit by this stimulus.

S.

Colour in Health and Disease, by C. G. Sander, F.R.P.S., D.Sc. (The C. W. Daniel Co., London. Price 3s. 6d.)

This little book is full of wisdom, is clearly and concisely written, and therefore easy to understand. There is nothing new, however, as all these great truths are scattered through our Theosophical literature. A student of chromo-therapy will find it most useful, as the meanings, rates of vibrations, and healing powers of all the colours, together with the diseases for which the colour-treatment is to be given, are tabulated, and with these several plates and diagrams.

On page 9 the writer says: "The colours of the rainbow can be selected at will by man, and used to restore health of his body, provided, of course, that the harmony of body, soul and spirit has been restored first, this being an absolute necessity before colour-treatment is undertaken . . ." If harmony of *body*, *soul* and *spirit* has been restored there surely would be no need for colour-treatment or any other form of cure. It is because our bodies, souls and spirits are out of harmony that we have pain and disease.

If patients could be taught to put themselves in harmony one with another, and with all life, then all these exterior aids would be unnecessary.

N. D.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Ring of Return, by Eva Martin (Philip Allan, London); *Healthy Childhood*, by Jessie R. Thomson; *To Ministers of Christ*; *The Christ of the Āryan Road*, by Senior Tutor (Cantab.); *Duality Eternal, Past Lives of Twin Egoes*, (C. W. Daniel Com., London); *The Search*, by J. Krishnamurti (George Allen & Unwin, London); *La Divinité des Choses*, by Serge Brisy (François Sasy, 94 Av. Clemencean, Brussels); *Miss Mayo's Mother India, a Rejoinder*, by K. Natarajan (G. A. Natesan, Madras); *The Red Octopus*, by Johanna Brandt (Hermes Press, 26-28 Emerald Street, Holborn, London); *The Comte de St. Germain*, by I. Cooper Oakeley (T. P. H., London); *The Path to Peace the Way of the Soul*, by Mary Morris Duane (The Theosophical Press, Wheaton, Illinois, U.S.A.)

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosophy in New Zealand (November, December), *Light* (December), *Modern Astrology* (December), *El Loto Blanco* (November), *League of Nations Fifteenth Plenary Meeting* (September, November), *Theosofisch Maandblad* (December), *The Theosophical Review* (December), *Revista Teosofica Chilena* (October, November), *League of Nations* (November), *Theosofie in Ned.-Indie* (December), *The Servant of India* (December), *The World's Children* (December), *The Canadian Theosophist* (November), *Mexico Teosofico* (November, December), *The Calcutta Review* (December), *News and Notes* (December), *The Messenger* (December).

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We have also received with many thanks:

The Mahā-Bodhi (December), *The Kumbakonam College Magazine* (November), *The Federation of Teutonic Nations*, *Lucifer* (July, October), *Bhārata Dharma* (December), *Teosofia, Peru* (October), *Theosophy in India* (December), *Teosofia en el Planta* (October, November), *La Revue Theosophique* (November), *Der Herold* (November, December), *De Theosofische Beweging* (December), *Pewarta Theosofie* (December), *Blavatsky Press Bulletin* (December), *Rural India* (October, November), *Toronto Theosophical News* (December), *Theosophia* (December), *Het Sterleven in Indonesia* (October, December), *Koinónia* (January), *Espero Teozofia* (July, September), *Kalyan* (December), *The Student* (November), *Vaccination Inquirer* (December), *Zeitschrift fur Indologie und Iranistik 1927*, *Prohibition* (January), *Fiat Lux* (December) *Internationaal Congres voor materialenkennis gehouden te Amsterdam*, 12-17 September, 1927, J. L. Bienfait.

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SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th December, 1927, to 10th January, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. W. Brooks Warner, London, Dues per 1926, 1927 and 1928, £3-0-0	39	6	3
T.S. in Egypt, per 1927, £5-4-6	68	10	3
Nairobi Lodge, T.S., Nairobi, Balance of dues, 15 members per 1927	51	7	0
Canadian Theosophical Federation, Vancouver, diploma fees of 17 members and dues of 203 members, per 1927	121	1	0
T.S. in England, 10% of dues per November, 1927, £6-17-0	90	1	2
„ Uruguay, per 1926-27, £1-18-3	25	0	2
„ Bulgaria, 10% of Dues per 1927, £3-10-5 ...	46	3	9

DONATIONS

In memory of Mrs. M. Musæus-Higgins	250	0	0

WORLD CONGRESS

T.S. in Bulgaria, 1% dues per 1927, £0-7-10	5	2	4
	696	15	11

Adyar
10th January, 1928

A. SCHWARZ,
Hon. Treasurer, T.S.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th December, 1927, to 10th January, 1928, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
The Individual Service Group, T.S. Order of Service, Claremont, Australia, £5-11-6	73	14	0
Mr. D. N. Malik, Quetta	5	0	0
Lodge St. Alban, Karachi	50	0	0
Anon	15	0	0
Mrs. Karanjia, Jamnagar, for Food Fund	30	0	0
Mr. C. C. Paul, Hyderabad, Deccan	100	0	0
Mr. Frank L. J. Leslie, Harrogate, £3-10-0	45	8	0
	319	6	0

Adyar A. SCHWARZ,

10th January, 1928 *Hon. Secretary & Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Barchana, Orissa, India ...	Seba Lodge	... 3-11-1927
Pippara, India ...	Rajagopal Lodge	... 11-11-1927
Vungutur, W. Godavari, India ...	Vasanta „	... 14-11-1927
*Athens, Greece ...	Orphee „	... 1-12-1927

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Location	Name of Lodge	Date of Return of Charter
Aurora, Ill., U.S.A. ...	Aurora Lodge	... 25-9-1927

Adyar J. R. ARIA,

10th January, 1928 *Recording Secretary, T.S.*

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THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

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THE

THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy, Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

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1928

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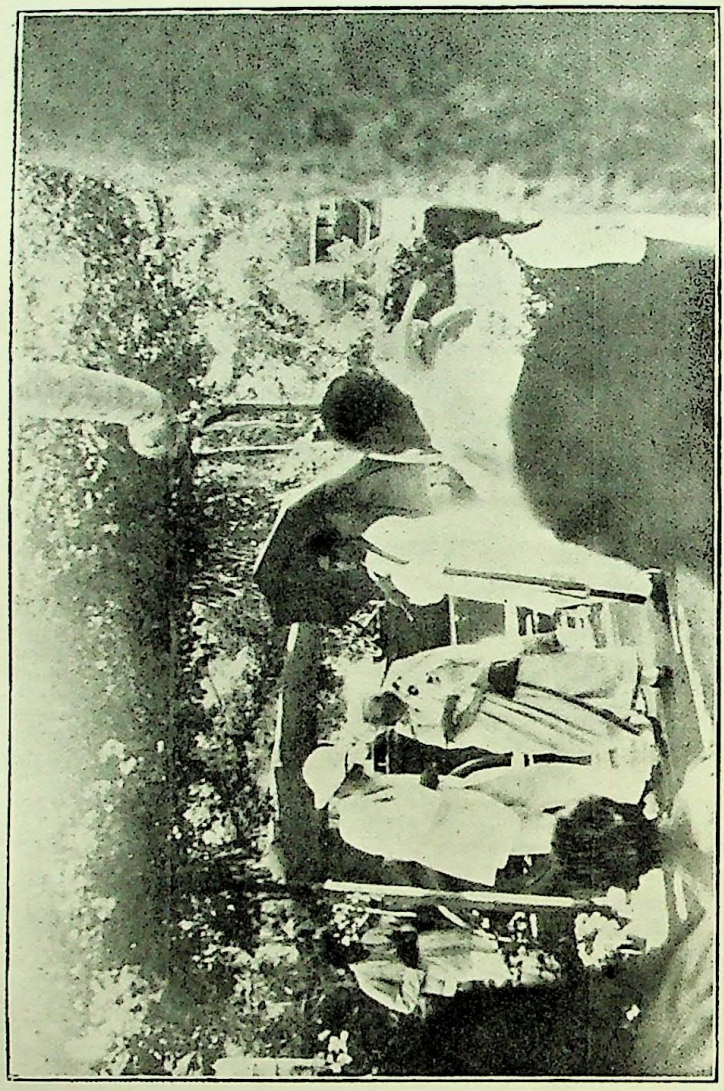
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CONVENTION, ADYAR, 1927

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VOL. XLIX No. 6

THE THEOSOPHIST

ON THE WATCH-TOWER

THE Executive Committee of the Johannesburg T. S. Lodge, South Africa, write to me, to express

the great appreciation felt by this Lodge for the work done for it by Captain and Mrs. Ransom, and the loving esteem in which they are both held by individual members and by the Lodge as a whole.

The motion to do this originated with Mr. Howard Arnold, our Treasurer, and was very warmly supported on all sides. It is very evident (if I may add a personal word) that these two helpers have established a very strong hold upon the affections of many here who cherish eagerly the hope of seeing them resume their most valuable work among us in the near future.

I very gladly print their testimony, as I have known for many years the value of these earnest Theosophists.

***

By a very unfortunate accident, the written copy of my address at the Convention has been destroyed. I have to re-write it afresh, a troublesome and lengthy task for one as fully occupied as I am. I cannot do it till I reach Adyar next month (March), as I have not with me on tour the necessary materials.

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Adyar begins to be on the threshold of its usual depletion prior to the summer season. On February 29th Krishnaji and his party left India for Europe and the United States, and are not expected home again until October next. Our President has been away Indian Constitution making in Delhi for some considerable time, and we do not expect her back until nearly the end of March. The Vice-President is in Australia with Bishop Leadbeater and leaves Sydney in April for the United States, possibly later on visiting South America. Mrs. Jinarājadāsa and Miss Burdett, the President's Private Secretary, are still at Adyar, but they will leave with the President for Europe probably in the second week of April. There are not many residents from Europe left at Leadbeater Chambers. Yet, interestingly enough, activity at Adyar is on the increase. The Adyar Lodge has, with the permission of the Executive Committee of the Society, inaugurated a number of groups for the service of Adyar, so that life at the Society's headquarters may be happier and more efficient. The following groups have been formed:

(1) The Friends of Guests and Visitors Group, to provide those who visit Adyar with all that guests and visitors should have; (2) The Friends of Music Group, to provide the residents with good music from time to time, both Eastern and Western; (3) The Friends of Beauty Group, to study ways and means for the beautification of Adyar, and specifically to remove all ugliness; (4) The Friends of Health Group, to watch over the health of Adyar, specifically sanitation and hygiene; (5) The Friends of Study Group, to provide suitable lectures, discussions, etc., for the meetings of the Adyar Lodge and to help the members in their studies; (6) The Friends of Living Things Group, to care for the non-human residents at Adyar; (7) The Friends of Service Group, which has charge of the charity of the Lodge and will particularly interest itself in the servants on the estate; (8) The Friends of the Little Ones Group, to make the stay at Adyar of the children as happy as possible—Church, Temple and Mosque authorities are being invited to co-operate in this activity; (9) Friends of Efficiency Group, to study ways and means of increasing the efficiency

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of life and specially of the home; (10) The Friends of Adyar Group, to consider the needs of Adyar and to recommend to the Executive Committee ways and means of meeting these needs; (11) The Friends of Other Countries Group, to act as liaison officers between Adyar and other countries and to provide the Sectional journals of the world with news of Adyar.

***

The whole idea lying behind this scheme is that a Lodge of the Theosophical Society should be the life of its surroundings, and should be a blessing to them too. The members of the Adyar Lodge have felt that their Lodge has not led the life of Adyar as such a Lodge should. Hence this scheme, which will be tried for some time, possibly to make way later on for a better scheme if one is discovered. In the mean time we residents of Adyar are quite keen about our new game, and the Friends of Health Group are particularly active in improving the sanitary condition of the estate. The general idea may possibly be of interest to other Lodges.

Adyar is, however, active in an even more far-reaching direction. The South India Conference of members of the Society takes place at Easter at Adyar, and the authorities of the Conference have been considering how to make the gathering really valuable and practically effective. A very interesting decision has been reached. It has been determined to make the special note of the Conference the "Theosophising of the Home," on the general principle that we must not forget to theosophise ourselves in our efforts to theosophise those around us. Theosophy begins at home, and unless it does begin at home there is no chance of its spreading abroad, however much we may talk and exhort. The authorities of the South India Theosophical Conference, therefore, have published the following plan:

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The theosophising of the home falls under a number of heads, each of which is to be the subject of discussion at the forthcoming Conference based on a paper or papers to be contributed by the group in charge of each head. It is hoped that the general subject of theosophising the home may be taken up for consideration throughout India, having in view the different aspects of the question which vary according to place and climate. The general subject has been divided into the following heads:

(1) The Plan of the Home, (*a*) the arrangement of an existing home, (*b*) the building of a new home; (2) Health in the Home, including dietetics; (3) Beauty in the Home, including art, furniture, decoration, etc.; (4) Truth in the Home, including the question of understanding fundamental principles of life and guiding the home in their light; (5) Guests in the Home; (6) Music in the Home; (7) Comradeship in the Home—the right attitude of one member of a family to another; (8) Leisure in the Home; (9) Children in the Home, including eugenics; (10) Culture in the Home; (11) Citizenship in the Home—the home as a cell in the civic body and the implications thereof; (12) Servants in the Home; (13) The Observance of Social Customs in the Home; (14) The Larger Home and Community Living; (15) Household Economy; (16) The duties of members of a Home as members of the Theosophical Society.

***

Various workers well conversant with the subject-matter of the different groups are already hard at work collecting material and corresponding with other experts in their respective groups. The results of their labours will be boiled down into one or two papers under each head, which the South India Conference hopes to publish if funds permit and there is any likelihood of a reasonable sale. The Lodges of South India have already been circularised regarding the scheme, so that they may come prepared with constructive suggestions. A model house is being prepared at Adyar for the inspection of visiting delegates, giving the ideas of a group of workers at Adyar as to the combination of beauty with efficiency and

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simplicity—a house the arrangement of which should be within the means of the average member of the Society. A number of Indian ladies are specially active in setting forth their views under the various headings given above, the music aspect being in charge of one of the greatest Indian lady musicians in southern India—Shrīmaṭī Visalakshi, who has had much experience of applying music to the exigencies of home life.

The South India Conference should be memorable for this departure from the usual routine, and it is expected that there will be a large gathering of members from the south and even from the north too, in view of the fact that directly following upon the South India Conference there will be for about ten days a gathering of workers at Adyar from all parts of India to discuss plans of work and to study methods of propaganda.

***

There seems to be a general tendency all over the world among members of the Society to make their Theosophy ever-increasingly practical, to enter one field after another of human activity and to apply Theosophy in it. Indeed, I have ventured to coin a new word for a special branch of the general Science of Theosophy, the branch dealing with Theosophy in its specifically physical application. The Science of *Theosophysics* is now coming to the fore, as witness the work of the Adyar Lodge and the activities of the South India Conference, as witness the work of the Theosophical Society in Australia, in Cuba, and elsewhere. It is beginning to be realised that Theosophy must not merely be in our minds and in our feelings and actions and speech, but equally in our furniture, in our pictures, in our kitchens, in our food, in the

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form of our homes, in every detail of our daily lives in their most physical aspects. We shall be much more effective in outer propaganda if there be a substantial background of example in the little things of life which all can see. If Theosophy makes less headway than it should here and there, let us try less precept and more example. Let our daily lives and our homes bear silent witness to the glory of the truths in which we profess to believe, and we shall find that these are the best propagandists we could have. An ounce of living is worth a ton of talking. There must be less Theosophistry and more Theosophy.

***

It is very good news that the Federation of Theosophical Societies in Europe will hold an International gathering in Belgium this year, probably towards the end of July. The more our National Societies in Europe can draw together the more will they be able to be mutually useful to one another and the less danger will there be of war. The Theosophical Society throughout the world is a most potent guarantee for world peace. When the great war was over members of the Theosophical Society were the first to draw together in brotherly concord, and the first coming together of the hitherto warring nations was among members of the Theosophical Society. The danger of war is by no means over, even though the war through which the world has just passed was supposed to be a war to end war. A great gathering of the National Societies in Europe should strengthen the ties of peace, and it is earnestly to be hoped that it will be an annual event. Surely war is less likely with such International activities and the constant harmonising

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influences radiating from the two great centres of Eerde and Huizen.

***

With the departure of Dr. and Mrs. Cousins in April next on a tour in Europe and the United States of America, Adyar temporarily loses two very notable residents. Mrs. Cousins' work for the women of India is too well known to need mention here. Her energy and courage in this great cause for many years has been remarkable, and she is now perceiving the fruits for which she and her fellow-workers have so nobly toiled. She has literally given herself without stint to India's service, and must either have a body or nerves of steel, or both, to have accomplished what she has achieved. She will render yeoman service to India wherever she goes, and particularly in the United States will be instrumental in counteracting much of the evil recently wrought by Miss Mayo's book. As for Dr. Cousins, his name, like his wife's, is a household word in India for his outstanding leadership in matters cultural. He has done much to encourage Indian art, specially encouraging the struggling young Indian geniuses who are helping India to take her place as a power in the International field of art. At Adyar, his Principalship of the Brahmavidyā Āshrama has been productive of remarkable contributions to Theosophical education, all of which will enable the World University, the publications of which he is the general editor, to enter the sooner on its important mission. Earnest students of Theosophy should endeavour to make their plans so that some time or other they may come to Adyar for a year's course at the Brahmavidyā Āshrama.

G. S. A.

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One of our well-known members and valuable workers has been called away from us here, Shrīmaṭī Parvati Ammal, Mrs. Chandrasekara Aiyer of Bangalore, wife of the retired High Court Judge of Mysore. She was very well-known all over India for the indefatigable work which occupied her life. She was, among other things, Organising Secretary of the Mahila Seva Samājam, President of the Mysore Child Welfare Society, and was the first woman member of the Bangalore District Board, Vice-President of the Mysore Constituent Conference for the All-India Women's Conference on Educational Reform and was chosen as a delegate to Delhi this year. It was during her stay at Delhi that she met with an unfortunate accident, falling into a charcoal stove and suffering bad burns on both arms and legs. Though she lived for over a week the shock was too much for her. She leaves behind her a great record, that of an eloquent speaker, an intelligent and untiring worker for all causes for the upliftment of humanity and a heart that went out to all and made her a well beloved friend to all who knew her. She will be severely missed but her work lives and her name is written in the records of the " honoured ".

***

We also have just heard of the death of Mr. Thomas Prime who was for many years an active worker at Adyar and elsewhere. After some years' illness he died in January near Birmingham.

W.

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FIRST PRESIDENTIAL ADDRESS

TO THE THEOSOPHICAL SOCIETY, ITS OFFICERS AND MEMBERS

AN ECHO FROM THE PAST

DEAR FRIENDS,

By an overwhelming majority you have ratified the nomination of our President-Founder, made by his Master's order, and have called upon me to take up work as his successor in the high office of President of the Theosophical Society. The Society, as a whole, has thus chosen to continue in the path marked out from its inception, and trodden by its two outer Founders; it has refused to reject the guiding hand which gave it its first President, and indicated its second; it therefore goes forward on its new cycle of activity, with its elected President at its head, under the benediction which rested upon it at its birth and is now repeated, as the chosen vehicle for the direct influence of the Masters of the Wisdom to the world, as the standard-bearer of the mighty Theosophical Movement, which is sweeping through all religions, all literature, all arts, all crafts, through all the activities of a humanity preparing itself to take a new step forward in civilisation.

The Society asserts itself as a nucleus of Universal Brotherhood, and its speciality, as such a nucleus, is indicated by its name—Theosophical. It is its function to proclaim and

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spread abroad Theosophy, the Divine Wisdom, the Brahma-vidyā, the Gnosis, the Hermetic Science—the one supreme Fact, the Truth of all truths, the Light of all lights, that Man may know God, may attain to the knowledge which is Eternal Life, because he is himself of that Nature which he seeks to know.

On this fact, this all-pervading identity of Nature, this Unity, is based the Universal Brotherhood, and, to bring the outer proofs of it, it searches through all religions and philosophies, and dives into the hidden secrets of nature and of man.

Because of this fact, it welcomes to its membership men and women of all religions, of all opinions, and, provided that they recognise the Brotherhood as universal, it demands from them no belief in any fact, however sure, in any teaching, however vital. With a splendid faith in the victorious power of Truth, it disregards all the barriers which superficially divide Humanity—sex, race, creed, colour, caste—and welcomes those as brothers who deny even the very Truth on which Brotherhood is based, and who reject even the Revealers who make its realisation possible for Humanity. Its platform is as wide as thought; its all-embracing love is as the Sun which gives warmth and life to all, even to those who are blind to its light.

The condition of the continuing life of the Society is its perfect toleration of all differences, of all shades of opinion. None has the right to exclude his brother for difference of thought, nor to claim for his own thought a fuller liberty of expression than he claims for that of another. Complete liberty of thought must be guarded by all of us—by me, as your President, most of all—not granted as a privilege or a concession, but recognised as the inherent right of the intellect, as its breath of life. Tolerance, even with the intolerant, must be our rule. And this must be our principle in life and

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action, not only in words, lest a fatal orthodoxy, checking new initiative and new growth, should stealthily spread in the Society. We must welcome differences of thought, and give free play to their expression, so that our windows may be kept open to all new light. This is not only sound principle, but it is also sound policy, for thus only can new avenues to knowledge constantly open before us. We possess only portions of the Truth, and no searcher must be hindered or frowned upon, lest the Society should lose some fragment that he may have found. Better the temporary life of a thousand falsehoods, than the stifling of one truth at the hour of its birth. I claim the help of every Theosophist in this guarding of our liberty, for universal and constant vigilance is necessary lest it should be infringed.

But let it not be supposed that this perfect freedom of opinion connotes indifference to Truth in any who hold definite convictions as to any facts, or should prevent them from full expression of their own convictions, of their beliefs, or of their knowledge. There is perfect freedom of affirmation among us as well as of denial, and scepticism must not claim greater rights of expression than knowledge. For the Society as a whole, by its very name, affirms the existence of the Divine Wisdom, and the affirmation would be futile if that Wisdom were beyond human attainment. Moreover, the Society would be without a reason for its being if it did not, as a whole, spread the Teachings which lead up to the attainment of that Wisdom, while leaving to its members as individuals the fullest freedom to give to any of those teachings any form which expresses their own thinking, and even to deny any one of them. Each Truth can only be seen by a man as he develops the power of vision corresponding to it; the Society, by refusing to impose on its members any expressions of Truth, does not mean that a man should remain blind, but declares that man's power of vision increases in the

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open air of freedom better than in the hot-houses of unreasoned beliefs. Hence the Society does not impose on its members even the truths by which it lives, although the denial of those truths by it, as a Society, would be suicide.

The Theosophical Society thus offers to the thinkers of every religion and of none a common platform, on which they may meet as Lovers of Truth, to learn from and to teach each other; it stands as the herald of the coming time when all religions shall see themselves as branches of One Religion, the WISDOM of GOD. As its President, I say to all men of peace and goodwill: "Come, and let us labour together for the establishment of the kingdom of religious Truth, religious Peace, and religious Freedom upon earth—the true Kingdom of Heaven."

So much for our principles. What of our practice?

We owe to the President-Founder a well-planned organisation, combining complete individual liberty with the strength ensured by attachment to a single centre. Some details may need amendment, but the work of organisation is practically complete. Our work is to use the organisation he created, and to guide it to the accomplishment of its purpose—the spread of theosophical ideas, and the growth of our knowledge.

For the first, our Lodges should not be content with a programme of lectures, private and public, and with classes. The members should be known as good workers in all branches of beneficent activity. The Lodge should be the centre, not the circumference, of our work. To the Lodge for inspiration and knowledge; to the world for service and teaching. The members should take part in local clubs, societies, and debating associations, and should both offer theosophical lectures, and lectures, in which theosophical ideas can be put forth on the questions of the day. They should, when members of religious bodies, hold classes outside the Society for members of their faith, in which the

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spiritual, instead of the literal, meaning of Hiṇḍū, Buḍḍhist, Christian, and other doctrines should be explained, and the lives of the great Mystics of all religions should be taught. They should see that children receive religious education, according to their respective faiths. They should in every way hand on the Light which they have received, and replenish their own torch with oil at the Lodge meetings. People belonging to kindred movements should be invited to the Lodge, and visits should be paid to them in turn. Lodges with a numerous membership should form groups for special work. For the second, the growth of our knowledge, groups should be formed for study under each of our Objects. Under the first, the intellectual and social movements of the day should be studied, their tendencies traced out and their methods examined; the results of these studies would help the outside workers in their choice of activities. It would be useful also if, in every Lodge, a small group of members were formed, harmonious in thought and feeling, who should meet once a week for a quiet hour, for combined silent thought for a given purpose, and for united meditation on some inspiring idea; the members of this group might also agree on a time at which, daily, they should unite in a selected thought-effort to aid the Lodge. Another group should study under the second Object, and this group should supply lecturers on Theosophy to the outer world, and no lecturer should be sent out by a Lodge who was not equipped for his work by such study. A third group might take up the third Object of the Society, and work practically at research, carrying on their work, if possible, under the direction of a member who has already some experience on these lines, and thus increasing our store of knowledge.

There are many other lines of useful work which should be taken up, series of books to be planned, concerted activities in different lands. These are for the future. But I trust to

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make the Presidency a centre of life-radiating force, inspiring and uplifting the whole Society.

In order that it may be so, let me close with a final word to all who have aided and to all who have worked against me in the election now over. We all are lovers of the same Ideal, and eager servants of Theosophy. Let us all then work in amity, along our different lines and in our different ways, for our beloved Society. Let not those who have worked for me expect me to be always right, nor those who have worked against me to be always wrong. Help me, I pray you all, in filling well the office to which I have been elected, and share with me the burden of our common work. Where you agree with me, follow and work with me; where you disagree, criticise and work against me, but without bitterness and rancour. Diversities of method, diversities of thought, diversities of operation will enrich, not weaken, our movement, if love inspire and charity judge.

Only through you and with you can the Presidency be useful to the Society. Help me so to fill it, as to hand it on a richer legacy to my successor. And so may the Masters guide and prosper the work which They have given into my hands and blessed.

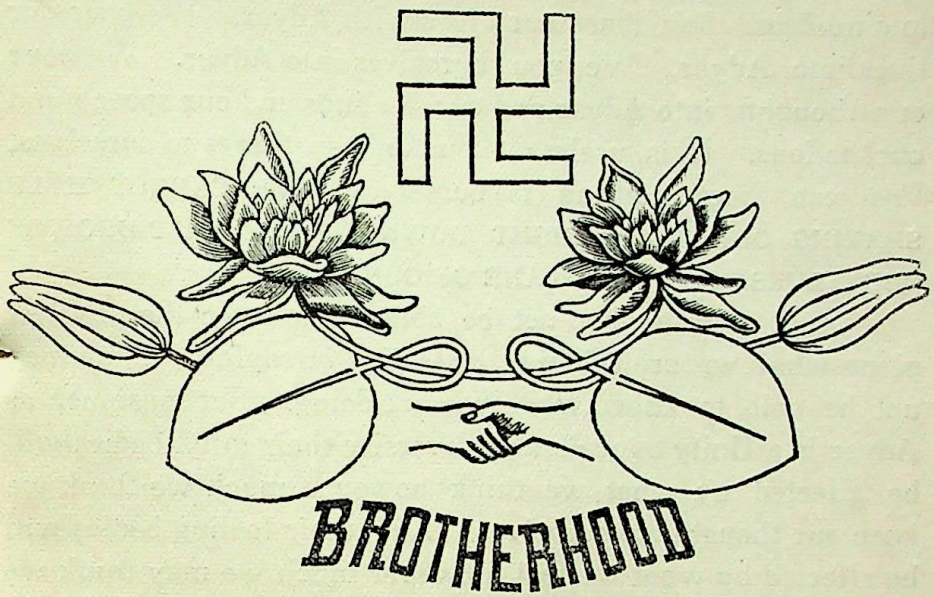
ANNIE BESANT,
President of the Theosophical Society.

London
29-6-1907

Note on above: This reprint may be useful at this time, as it will show members who have entered since June, 1907, the principles with which I started and on which I have worked: perfect freedom of thought within the Society, whether in affirmation or denial; welcome to all new light; the effort to know more; the readiness to serve all.—ANNIE BESANT, P.T.S.

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WE ARE RESPONSIBLE FOR ADYAR: A ROOF TALK

By GEORGE S. ARUNDALE

WE who are residents at Adyar are responsible for Adyar, not merely for a particular part of Adyar but for the whole of Adyar. Adyar is composed of a number of individual cells or units, yet Adyar is none the less a Unity, for each unit or cell is dependent for its ease or dis-ease upon every other cell or unit and upon the rest of the units or cells. Adyar is a diversity as to its composition but a Unity as to its condition. Everything that happens to every component part of Adyar happens to Adyar. Everything that happens to every animal happens to Adyar. Everything that happens to every tree, every flower, every blade of grass, happens to Adyar. Everything that happens to every human being happens to Adyar. The thought of Adyar is the sum total of the thoughts of all that think. The feeling of Adyar is the sum total of the feelings

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of all that feel. We who live at Adyar can keep nothing to ourselves. We share our lives with Adyar. We pour our lives into Adyar. We pour ourselves into Adyar. We pour our thoughts into Adyar and our feelings and our speech and our actions. It is useless for us to keep things to ourselves. We can keep nothing to ourselves. WE CANNOT HELP SHARING OURSELVES RIGHT DOWN TO THE LAST DROP OF OURSELVES ON EVERY PLANE OF OUR EXISTENCE.

Other people may not be able to hear on the physical plane what we are thinking or feeling or saying. They may not be able to know what we are doing. But inasmuch as Adyar is a Unity as well as a diversity their mind bodies will be affected by what we think however much we think we keep our thoughts to ourselves. And their feeling bodies will be affected by what we feel however much we may think we are keeping our feelings to ourselves. And our speech will positively affect them, too, even though we talk in the strictest confidence to the supremely trustworthy. A thought, a feeling, an utterance, an action, is a force we send out into the world, and the world is changed thereby. Our actions may be seen by none, may be most carefully concealed, and nothing may be heard of them. Yet the most secret actions are thundering forth their message and their influence.

Even in the outer world no one can live alone, no one can live independently. All must live dependently, since dependence is the vital characteristic of all individuality. Were there no dependence there would be no Unity. Were there no Unity there would be no certainty. But in the inner world of Adyar we live less alone still, for it is less individuality, less diversity, that characterises us, and more the Unity. When we come to live at Adyar we leave outside all alone-ness. Alone-ness is a means and a stage of growth. Alone-ness has its place in life. By coming to live at Adyar we throw off alone-ness, or at least as much alone-ness as possible. We are unifying

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ourselves with a larger whole, identifying ourselves with the life of that larger whole. We become that larger whole, one with that larger whole. We cease to be merely X, Y or Z. We may be X, Y or Z from one standpoint, but we are much more. We are constituent elements of Adyar. Adyar *is* because of us, even though it could well be in spite of us, without us, indeed has been and will be without us, at any rate so far as physical presence is concerned. For the time being we are the life blood of Adyar, and as we are so is that life blood.

"As we are," but how are we? The fact which has to be driven home is that outward conformity to the Adyar standard, whatever this standard may be, is little, important though it be, imperative though it be, as compared with inward conformity. We must never rest content with appearing. We must *be*. Our relation to Adyar demands that appearance and being shall be one. In the outer world we may be forgiven for saying, as we often do say, that while we may think this, that or the other, while we may feel this, that or the other, yet we should never "dream of saying so". In the outer world we may perhaps be forgiven for saying such and such about M or N to A or B or C in confidence, trusting, and to a certain extent safely trusting, that M or N will not be affected to the same extent as if we said such and such in his presence or to his face. In the outer world we may to some extent be forgiven for gossip. Even in the outer world, indeed, we cannot live unto ourselves alone in any wise. But we can live more unto ourselves alone in the outer world than is possible at Adyar. At Adyar we give up self-centred privacy and enter into ceaseless and selfless service. Our thoughts are not our own, nor are our feelings. Our hopes are not our own, nor are our ideals and dreams. Our attitudes are not our own. Our criticisms are not our own. Our judgments are not our own. Our actions are not

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our own. All of them make, or perchance mar, Adyar. Every thought, every feeling, every word, every act, from every one of us—human, animal, vegetable, mineral—colours Adyar, makes Adyar what Adyar is, either hastens Adyar along the road to her triumph or edges her towards the precipice of failure. The kind of thought we think, the kind of feeling we feel, intensifies that type of thought and feeling in the atmosphere of Adyar. Where it already exists there is intensification. If it does not exist there arises a tendency to bring it into existence. The lives of residents at Adyar are made harder or easier by each thought or feeling we express. A thought of unkindness will tend to emphasise unkindness. A harsh feeling will tend to strengthen harshness. A resident who happens to find it difficult to keep balanced because of the mighty forces swirling through Adyar will find the task easier or harder by the action of every thought and feeling each one of us utters. We either purify or pollute. There is no middle path. Are we spurring Adyar to triumph or are we contributing towards her impotence?

Let each one of us consider what he or she is pouring into Adyar, whether it be a trickle or a torrent, a drop or an ocean. Presumably we know well the function of Adyar, its work as the heart of the Theosophical Society and of kindred movements dedicated to brotherhood—keeping them pure and noble, its work as a great viaduct through which the Elder Brethren may send Life in any direction, its work as a great centre of Power in the outer world, a sub-station of the Inner Centre of Power. You and I have been called, please note that I say we have been *called*, to be material of this heart, material in this viaduct, part of the channel for this Power. Do we contribute to the heart, to the viaduct, to the channel, EASE OR DIS-EASE? Do we contribute disintegration or vitality? Probably sometimes the one and sometimes the other. But we are here to learn never to contribute dis-ease

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and unceasingly to contribute ease. The task is herculean, I know well, but are we not at least of the race of Hercules though not of the stature? Would we be called to the tasks of Hercules were we not of the blood of Hercules? It is in us to accomplish the herculean, not all at once, but little by little. Drops of water bore through solidest rock, provided the drops go on dropping, even though not without intermission. At a great centre of Power, let us remember, we receive birth into kingship. For the time being, while of such a centre, we have in us something of the attributes of kingship. WE CAN. We *can* more here at Adyar than elsewhere, at least along a certain line. Let us take advantage of our kingship and issue forth in confidence to accomplish the herculean.

What, to Adyar, is Ease and what Dis-ease? Ease, surely, is that which makes life easier to our fellow-residents, of whatever kingdom of nature they be. It is hard enough, God knows, to live as unto Adyar, our larger self, and not as unto our smaller selves. But we make it all the harder both for ourselves and for all others by every thought, feeling, word or action which is born of misunderstanding, for misunderstanding is disease and understanding ease. When do we misunderstand? *When we withhold help*. I am justified if, discussing X with Y, I thereby positively help X and talk to Y with this intent. I am justified if I criticise X to his face, sincerely believing, and having good reason for such belief, that by talking to him frankly I shall help him. I am justified if I am full of goodwill and cannot find in myself any sense of superiority or pride in difference. If we cannot understand why X did this or said that, and feel a subtle inward sense of satisfaction that *we* could not have said or done this or that, then we are misunderstanding, for not understanding *is* misunderstanding. Even if we be without the subtle sense of satisfaction still are we misunderstanding. We must learn to understand. This is not to say that

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we must never judge or condemn. We may be in such a position towards some, as is, for example, our President *vis-a-vis* to all of us who live at Adyar, that it is our duty to judge and if need be to condemn. But ever must this be done in a spirit of goodwill and of service to the individual and to the common work. In other words, there must not be a single creature living at Adyar, and therefore part of Adyar, which is not definitely and positively helped by that which we ourselves are, by that which we think and feel and say and do. Now we may have to cut as a surgeon cuts, now we may have to soothe. Now we may have to bring to light, now we may have to ignore. Now we may have to be stern, now we may have to be tender. Let us always have the consciousness of healing and strengthening, and let our presence at Adyar be felt as in some measure at least a benediction. Let us think good thoughts into Adyar, feel good feelings, act good actions, say good words. Thus do we contribute ease and not dis-ease.

Let me add that it is not enough that we as individuals should thus be worthy of our membership of Adyar. We must be worthy as to the homes in which we dwell. We need beautiful thoughts and beautiful feelings and beautiful words and beautiful actions. No less do we need beautiful homes and happy families in the homes. Indeed, no thought or feeling or word or action can be just as beautiful as it might be if its setting be unbeautiful. A clean home, a tidy home, a well-ordered home, an artistic home, a pure home—of such a nature must be our homes at Adyar. Nothing short of this is enough. As we are so are our homes, as our homes are so are we. The home is the mirror of the individual. What we cannot or do not do in our homes we cannot do and do not do in our minds or in our feelings. If our home be dis-eased we cannot be at ease. Do we constantly examine our homes for signs of dis-ease, of dis-ease as to spotless cleanliness, of dis-ease as to beauty, of dis-ease as to simplicity, of dis-ease

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as to care? Do we cherish our homes and find inspiration in them as far as may be, or at least do we find no thwarting of inspiration? Do our homes help us to live and grow? Are they fitting settings for the jewels of our Divinity?

Are we jealous too of the honour of Adyar as a whole? Do we feel a definite responsibility for the cleanliness and beauty of Adyar? Do we constantly bring to the notice of those responsible all that in our judgment mars Adyar? Are we constantly on the alert for any dis-ease in the estate as a whole, for any dis-ease among our younger brothers the animals, our younger brothers the trees and flowers, for any dis-ease of dirt and ugliness? Let us speak out boldly to those whom it may concern for the sake of the honour of Adyar, even though it be not our business to act.

A last word. Let us serve Adyar and ourselves with great silences as much as with vigorous activity on the outermost planes. Let there be much silence among us, between us and in us. Silence is as the lightning. Action is but the thunder. In the Silence God willed. The clash and turmoil of life are but the shadowing forth of the will mightily conceived in the Silence of His Remembrance. Let us constantly enter into the Universal Silence, wherein is no speech, wherein is no action, wherein is no feeling, wherein is no thought, wherein is no unity, wherein is a losing, a merging, of the illusory in the Real, wherein is a blending of the part with the Whole, wherein as it were we real-ise ourselves, call the future into the Now, know ourselves as God and enter somewhat into His Peace and Power. Let us seek such Silences and cause them to guide our thoughts, our feelings, our speech, our action. Let us be known for silence more than for noise. So shall the Great Silence of Adyar still the warring world into peace and happiness.

G. S. Arundale

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OUR FRONTISPIECE

WE received, in the Editor's office, quite lately a letter from a member saying that it would be very helpful if we gave pictures of the several departments of work in Adyar that all might be the better able to visualise our great Adyar. *The Golden Book* is full of them, also a Photograph album which produces many of the same and is much less expensive.

This was possibly our excuse (I do not think we really need an excuse) for publishing yet another photograph of the time-honoured Banyan Tree in the February number. That illustration showed the Banyan Tree shading the hungry seekers at the last Convention. In October we published an excellent photograph of the same great tree, taken after infinite pains (and perhaps many failures, for who succeeds really except through failures?) by Mr. Schwarz, which shows the tree without the visible seekers.

The frontispiece in this number is a snap-shot taken at the Convention, 1927, also from under the Banyan Tree and seemed so alive that we thought it worthy of reproduction. All will note that in this volume, at least, we have much to say about Adyar and much more we might say, for we are all busy thinking of all that Adyar might be if we could all combine and make it so. Please help us.

W.

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HOW TO USE ADYAR

HINTS TO VISITORS, SOJOURNERS, AND MEMBERS OF THE BRAHMAVIḌYĀ ĀSHRAMA

By A. F. KNUDSEN

WHY do T. S. Members come to Adyar to stay? Do they come to get something, to grow? Do they come for something new? Do they look for the same old things that they already have?

There are generally only two motives available to the mind of the visitor. He comes to acquire or he comes to serve. Both are worthy, for Adyar has very much to give. Serving is also much needed, for Adyar is a very busy centre, giving out much and requiring many hands, many brains. But the wise student of the mysteries will stretch and expand his motive to include both giving and getting; wise, for giving makes room for getting, for change, for assimilation and expansion. The mind must drop, rearrange, delete and only then properly take in any new matter.

Man as microcosm will find Adyar a replica of the world that is to be, a sample-world of that which we are to attain. In other words he will find the Trinity in all that there is at Adyar, a threefold force in every manifestation, in every activity, in every part of the organisation. It is emphasised here because the intention is to induce or evoke the Higher-Self in every student.

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As that is not of the intellect it is not done by rote, or rule or definition; only by provocative juxtaposition, by contrast and contact is the intuition forced into action. Only by trying to cognise the unknowable, by experiencing the inexplicable, is intuition to be found. Come to Adyar to explore, inwardly, your own Unknowable.

Come to find Adyar different in every way. The Ashrama is no ordinary College, where one is "instructed" in the inadequate academical way of the Western nations, so come to find the difference and use it; do not demand the same as one would find everywhere else. Adyar is unique. Probably the World University will be still more so. The student must be of equally unusual type. So come to Adyar to explore the inner Self.

One should have found the personality and subdued it, as a preparation for this, long before one starts for Adyar, for that is a mere preliminary. What is left of personality will be brought to the surface, to your dismay, by the life and work here.

The third exploration is for each to find and achieve; one hesitates to define it lest it be cloaked in the word, and so lost to the intuition. Do not come to Adyar to get out of the world, out of the world of affairs and big activities, out of the body. No, on the contrary, one gets deeper, more surely into incarnation here. In a sense Adyar is a bit of Devachan, but not for the sake of dropping the dense body, but rather to enable one to intensify one's incarnation, and get more of the Ego into the physical; better contact, better focus, perhaps expresses it. Come to transfer the centre of being to the Causal, come to possess the personality so completely that it vanishes as an entity, while remaining as a tool, a machine; as the screen for the film, so must it be blank for the Ego. Then for the first time are you *yourself*. Note that no progress is made through, but over, the personality.

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Remember that we are in a devachanic atmosphere ; that we are in the presence of the Masters' thought-bodies ; that Initiates are living here ; that the Devas have an intimate touch here ; that all are living at a high tension ; that you have never been in such an atmosphere before ; that even the silence here is part of the training ; that you, that each, is adding his quota to the test while living here. Come to learn the Causal point of view, the Ego control ; so the personal as a factor, whim, wish, drops out. Then only can the Truth-bringer within operate ; then one becomes the impersonal centre of consciousness, operates from the selfless outlook on life, one with causation.

Discovering that, one strikes at the personality on all the planes at once, the "force of the Fourfold Blow," and the lower quaternary has to surrender, for it is Thor's hammer, the swastika, evolution itself. When this is actuated from within it operates on nerve tissue, vitality, wish, and plan at one and the same moment, no matter on what plane the personality started its treason. This is a reason for the physical health difficulties of many a student at Adyar. Only the esoteric student of some years self-training can do this to the benefit of the whole student-body.

Why rush off to Adyar if the first steps in Theosophy have not yet been mastered ? For the one who has just joined the Theosophical Society it is a waste of time, unless he be so situated that the ordinary Lodge work is inaccessible. For the college-trained student, accustomed to guiding his own work, with a somewhat organised mind, there is no real need of help or advice. The work at Adyar can technically be called post-graduate work, individual curriculum being the rule. For students of Theosophy however, the rough and tumble of life has often been the only training ground, and so no real distinction is made, for life is a severe school-mistress, and it is the real character and depth of consciousness that counts.

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Adyar cannot and will not work a miracle on you, it can only give the setting; each must work the miracle in himself. That is Nature's way and Theosophy deals with natural science. Therefore approach the Adyar opportunity, alert, ready to grasp its multiplicity with your triplicity, and win the triplicity in the attempt.

The school of the Manu is always a school of experience. Thus he makes animals into men, and men into thinkers, thinkers into leaders, and leaders into saints. We are only concerned with the last two stages at the Brahmavidyā Āshrama.

But Adyar is also the school of the Mahā-Chohan; here one finds the fine variety that forces choice and combinations, so that the artistic touch of mind, shadings of meaning, and colouring of expression is bound to grow and blossom into perfection. This includes the handling and re-valuation of the educational value of all one may have been through.

So too, interlaced with all the rest of the experiences, one finds the School of the Bodhisaṭṭva, the life of the Second Logos. Here is a fine array of ceremonials, manṭrams of all kinds, for all the events of the day, symbolism for each and every aspect of your endeavour. They are all potent if you are also potent. All the Ḍeva kingdoms are available to comfort you, protect and console. Even if one does not believe in them they are there, and the reaction is sure to follow. Here are meditations, contemplations, rapts and extasies, all that devotees in any land and age have used. All are His ways of worship, devotion and selfless abandonment, to tempt each to one more effort, to achieve one more item of multiplicity and complexity, till the last of our limitless love of detail, vagary, pride in originality and individuality of choice is reached, and you turn sated with triviality, for relief, to the Archetype.

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One may restate the triplicity thus: The Manu is concerned with the kingship of the soul. He sees to it that each ego finds self-control amid the confusion.

The Bodhisattva has the task of keeping alive the link of each incarnated ego with its Higher Self, its Monad—God. He must prevent each from losing his sense of an ideal, or archetype, of veneration for the Unknown, the beautiful and the true. There is a great variety of ways from the animal needs, through the grades of mankind, to the avowed Theosophist and Occultist. The culmination of this, if I understand my revered Krishnaji, is mysticism, in some measure, giving actual experience of the state of Union, of Yoga with the Oversoul, till separateness ends.

The Mahā-Chohan stands for the Matter of the Universe. It is his task to see that the ego has a microcosm of his own to practise on, and eventually add to the Totality, or Logoic World, as himself. However vague that transcendant future, it is nevertheless the outcome of this present life, of all past lives, of the life on the physical plane. Theosophy never decries the physical-plane life. Only proportionately is it less important, relatively is its reality a māyā, but only when viewed with the immortal eye of the soul. The perfecting of man is not only in essence but in power of manifestation. Therefore is physical activity in the affairs of the world a duty among Theosophists, education an important phase of evolution, a World University in process of development. A perfect physical body, perfect health, is essential to the full achievement of occultism, of mysticism, of the Path. Man is the microcosm, the Mahā-Chohan schools each ego in the way of creating the material of his own world. What does your world now consist of?

Think it over! All that is yours and not someone else's. It is your memory, the storehouse of your doings; acts, self-restraints, wishes, failures, hopes, ideals, a vast assortment of

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material is there for you to build with. The listing of all these, the appraisal of each item's worth, the knowledge how to use them, the skill in putting them all together, the capitalising of the whole into an estate, a fortune, a world, is no easy task.

The undertaking of this task of realising, or liquidating, all that your past has made you, is only for the few, the advanced souls, to achieve in perfection. But it is a very long process, and it is well to begin young, even egoically young, for wild oats are more dangerous for the big ego than the small. For this, in its widest sense, was the Theosophical Society founded. No ego, now going to smash in selfishness, can say it was not warned in time.

So each must be himself, be candid, be genuine. Know of his own knowledge and experience, in order to have that which is worth having. Certainty only comes by having done the thing one's self. Once is enough, we are all lost in repetitions, so we miss the point of its significance, and fail to abstract it and be it. The mastery of any detail is a point of *essence* added to the Causal body, how much more so the mastery of a Principle, on the atomic sub-plane.

Come to Adyar to be your own natural self, leave behind you all pretence, and give to Adyar the truth that is in you. Select the keynote, establish your ray and let it shine. No personality can do that, so you will soon see how flimsy your claim to be a Theosophist is. All that you are will come to the surface very soon, but hold on, the true will endure if you WILL.

Having selected (quite unconsciously in most cases) the keynote of your effort towards evolution, you will soon find all the difficulties in your way that growth requires, and that your own choice has called into being. It surprises most of us greatly to discover this. But life is made up of an endless

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series of surprises, till we stop *surmising* and begin intuitional guidance of our efforts in self-evolution.

We want to get on to the Path. It is the only way to be happy, and we are the Path, so we stick to it. It is grim for what is left of our personality, especially for the lower manas. We have chosen our contribution to the Logoic Whole. So our way too is unique. There are limitless ways to God, and no two of us on this planet go the same way. The most simple ways have all been taken by those who are already ahead of us; those monads have evidently had the choice of all ways, we are to provide a variation. Once an Ego has achieved Nirvāṇa by one set of circumstances, the door that way seems to be closed as if by automatic magnetic action. Soon all the simple and direct ways will be used up, closed, so that each ego must find or create a new door, *his* door, to Parabrahm. Service seems to be the real direct route, and that will be very slight after this Round. The dawdlers, the seekers for complexities, will never find that door. We are for this Round. It will be a severe task for the last of the laggards to invent a new service, to find an unused kārmic combination, to open an unused door to Greatness.

Come to Adyar to be great, to be serene yet urgent, to be the next conqueror of a new, never before conquered, foe. That foe is your own creation, your personality. No two are alike. Do not wait to be told how; conquer him now!

To help you the Manu of the next Race, the new Era, has put his magnetism all over the place. Adyar is a busy hive of evolution and prophetic of many new types of human activity in education, in culture, in social usage, in art and in economics. Note what strikes you at Adyar. Keep alert, take it all in, expand to it. Do not fall into the error, so easy and so common, of merely turning away from the new and remaining what you were. Some have come to Adyar 30 years

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ago and are still Victorian in morals, dress, conceit and prejudices. Of the same feather is the Brahmin who has not yet broken caste, the two do not however flock together.

It is much better to be hurled forward into the sixth Root-Race attitude of mind, even prematurely, chaotic and groping, bizarre, unconventional and nonconformist in all the relationships of life, than to crystallyse or paralyse your mind in frantic fear that you will lose what you have gained. Do not come to Adyar for anything old. Adyar is eclectic, terribly and frankly free, you cannot fail to show all that is in you, for the very atmosphere of tolerance, the sense of not being judged, breaks up all your reserve and all your complexes. Where no one will condemn, one cannot help but confess, and expand.

The very geography of the place helps one to this: the clothing of the coolies, the quaint and new foods, the serene Brahmins, and the fact that no one interferes with you. Some even think this last is neglect. The Library is there, do you use it or merely read novels? The sea is there, the moonlight is enchanting, the long sultry evenings, all is stirring but what they stir in you is your business, your karma, your choosing.

Then again, most people will love you, that too is upsetting to a westerner, used to our rough usage. On what plane will you transmute this love-power into action? The whole personality of you will be tested, tried and reset, or hopelessly dislocated. But you will not lose ground, no, you will only suffer; it is impossible not to grow in the Manu's atmosphere. Tests will impinge on you from all sides.

It seems to be the Manu's method to create the situation and leave you to solve it. Here is climate and India, fourth Race servants, fifth Race Pandits, mosquitoes and the regular century-old drivel about diseases and infections and heat. You will be told that Indian wheat does not nourish, or get scared to

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death over snakes; you will be dosed with "European prestige" and T.S. fraternalism, in a pretty mess: there is much to ignore at Adyar, but nothing to laugh at.

Then there are meetings and classes and lectures, and calls on your charity; one gets going and cannot stop. There is ritual, observance and ceremonial at every corner. Masonry is in full swing for those who can read symbols; Christianity for those who want authority; Hiṇḍū Ritual for those who turn to nature; truly a lot of vibrations and influences, but real experiences for the scientific collector of impressions, reactions, impulses and stirrings; for the student of Theosophy the question is: What in me gets stirred?

Into this world of the Manu, all arranged to give the collisions and stimuli for your five lower bodies, the Boḍhi-saṭṭva puts His special stimulus. He catches you wherever you touch His domain; He is there to keep you in touch with your Monad, that is all. Every upward thought, every resolve, every meditation, plan, wish and initiative of yours that is abstract or synthetic, will be ten times more vivid, effective and successful there than it is outside this magnetic atmosphere; at least some find it so. The rituals cut and stab, beauty ravishes, nature suddenly claims attention; you attain there somewhat of the truth that man is natural. The intellect then is no longer the spectator at a great show called Nature, but it dawns in another part of you that you are a part of all that is. This helps to the attainment of liberation. First by becoming a part of your own environment, you achieve the realisation that you are part of the cause. Out of that you begin to study and realise your own mind, awareness and sources of perception, till you find that which brings the Truth. It is transcendant; he who brings the Truth is one's own ultimate Self, the Realiser, the Monad. Thus you reach the introduction to it. The Manu having given you yourself as part of the whole environment, leaves the Second Ray to

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complete its share in you. It is the Boḍhisaṭṭva's realm, call it mysticism if you wish; this phase is for all who will complete their evolution. That will take years, centuries, but Adyar can begin it from within, a distinct item, a station in the road one has travelled.

The ALL means all! Do not reject! On this way to the Union with the ALL do not blunder into the pit of rejection. Do not reject a touch with mysticism because it is not occultism, both are in the ALL. You are out to search for the All, and rejection only hinders. Your mind will pride itself on its power of discrimination, watch out lest you reject the touch with the Higher Self which is the achievement you seek. Or it may only be the synthetic Arūpa contact which you need to finish the item in hand. But just because Adyar is a special place it is very dangerous to refuse, on any plane, anything that contacts one at any point there. Adyar stands for new expression and new fields; use it for new acceptances and additions. Try and get new multiples of all your old factors. For here of all places you can find the Trinity at work, visible in fact and achievement.

The Third Logos is strange to say the hardest to find of all. Most say, with the Hinḍū, "His work is done we need not appeal to Him," and true enough, He made the "Stuff" that the worlds are made of. But even the atoms are still evolving. Sooner or later as individual evolution goes forward the whole Trinity will be contacted. And now comes the time when that work begins in the causal body of the aspiring Ego. One must do his work in the microcosm if one is on the road to completeness. Power is easy to detect at Adyar. Worship is on all sides and in every heart. But the Holy Ghost—Brahmā—is subtle. It is the feminine, it is motherhood, the background, the stage. The very matter that makes Adyar unique is of it and from it. One meets it as the work of the Mahā-Chohan in the "stuff" of which each microcosm

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is composed. Thus it permeates most intimately each item of the stage-setting that the Manu has collected for testing and tempering the egos that he allows to get to Adyar. One meets the third Logos as beauty in ceremony, lecture, silence, furnishings. He is to be found in the contents of one's own mind.

Come therefore to Adyar to find and to give; but only by giving will room be made for that which Adyar gives. Adyar is not there to give answers, or definitions, or labels. So do not bring questions; come to find solutions, come to learn; learn to solve the problems in the mind by working the mind, not by search in the minds of others. The books do not contain your own thought, only the thought of others. The Path consists of your own thoughts regarding this strange world of experience, so do not leave the realm of your own thoughts.

In other words come out of the world of intellect into that of intuition; out of the world of research into that of recognition. Put in that way one can perhaps see what Adyar may be made to give to the rare student. But he must also be rarely prepared. At the back of all school and academic work, and of all the experiences of life and labour, lies the Lodge work and the home study of Theosophy. Do not come to Adyar, a new F.T.S. and unacquainted with the first names and primer work in the science. Years of Theosophy are needed to prepare one for long hours of study, for a realisation of one's personal needs and aptitudes, for research work in meditation, for group meditations, temple worship and sacraments, all synthesised into one consistent and sustained effort at yoga and liberation. Liberation breaks bonds, so do not be startled if something snaps inside you at Adyar; it is what you have come for, make use of it, expect it.

The intellectual work should lie in the back-ground of one's interest and efforts while at Adyar, for it is secondary,

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or last, in importance. This is the Āshrama work, the question class, the individual research work in the library, the training of the brain for tireless search, the exploration and exploitation of the work of our forebears. This is particularly valuable for those of our members who have not yet had an opportunity for much reading, or for consecutive study. It is important that each should know what the other people, other centuries, other races have thought, or how they have expressed these similar thoughts.

As the years go on there will be a growing number of those ready for the World University. It will take form accordingly, but it will demand much self-preparation of its matriculates, they will be masters of research and self-knowledge. Repeat, and again repeat, that makes for research, then is one ready for wisdom, for knowledge of universals, for essentials. And seership is the seeing of the essence of things.

A. F. Knudsen

(To be continued)

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BEHIND THE VEIL

BEHIND the veil of Nature's wealth of sea and tree and hill
There is a world crystalline, of greater glory still.
That is the region of the soul—
The world beautiful.

Within that world a temple stands, where burns a golden flame,
A Light that burns eternally, eternally the same.
That is the lamp of Light Divine
Within the sacred shrine.

Within each mortal's inmost heart there is a sacred spot,
A holy Presence dwells therein, a Messenger of God:
There shines the Master's holy Face
There—in that hidden place.

Who, in awakened consciousness, enters that holy shrine,
He knows the world beautiful—also the Light Divine,
He watches, glowing in this Light—
The Spirit glorified.

A. G. VREEDE

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WORK

By R. J. ROBERTS, A.M.I.E.E.

THIS is a subject with which we are, each of us, all too familiar. How seldom is it, however, that we pause to think what this work is, to formulate some reason for its existence, or to consider what bearing it might have upon eternity. Its universality should give anyone subject for thought, and it could easily become one of the so-called perpetual "why's" which vex the spirit of man, but I want you, to consider well this "work" and try if, together, we can learn anything about it.

Let us begin and consider some of its aspects. We all of us work—even the most indolent of us, who work hard to evade it. There are others who fondly imagine they work hard by amusing themselves—I am not entirely sure that this form of work is not one of the hardest, paradoxical as it may seem. The common work of modern civilisation is one we all have seen if not known. There is the work in hand, back and body of the common labourer, of the household drudge; the skilled labour of the tradesman, craftsman and housewife; the so-called brainwork of the professional man, the artist; but do we find anything in the nature of this work which might lead us to formulate laws controlling its existence? Its mere universality certainly suggests that there must be some fundamental cause. It is not here with us to-day, as such a prominent factor in our lives, for nothing. No, I will not dismiss it with the plea that by work we obtain our daily

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bread. We may do this or we may not, but such an answer leads us nowhither; since the very fact that some people do not work to gain their daily bread destroys any such answer's validity. There is also the shallower plea that we work to obtain money. Do we? Is this an answer that satisfies all examples? No, even although many examples of this sort can be found, there remain always some which are persistently not of this nature.

The most general and commonly satisfactory reply to our query why work exists, so universally, is that it keeps civilisation going, and is the main spring in our modern social organisation. But this answer, intelligent as it is, still leaves unexplained the force in the mainspring, and does not suggest nor explain the existence of him who winds up this clock of social service.

Is it not quaint? In order to obtain a loaf of bread, or its equivalent, I do some work; and in doing so I perform a service which fits in with somebody else's services, which working round through devious ways produces the loaf of bread. This loaf of bread, when eaten, enables myself to perform further service. Why? To what end and to what purpose does all this serve?

That it does serve some purpose and that it does exist to some definite end is as certain as that the Solar system, as well as each individual human unit, exists for some definite purpose. The Theosophist's reply is evolution, the plan of the Logos. This work of ours appears to our Theosophist as one or two links in a chain—a long series of experiences, by each one of which the individual gains something—steps on a hard long journey which perilously and laboriously takes him back to God—trials continued no longer than is needed, to prove and to make the man a God.

The teaching of Theosophy is essentially cheerful. It nowhere suggests that anything, especially any hard thing,

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exists without clear and definite purpose. Your true Theosophist tries hard to smile in all circumstances or at least tries to understand the true meaning of all things—difficult things. Some of us unfortunately have not ready smiling countenances—do not be mistaken, these are only bad habits we have not yet been able to discard.

Has it ever struck you how frequently work appears in Scripture ; and how many of the parables, for example, contain allusions and arguments about work. The disciples were working men. One reason for these coincidences may well be that a worker has more moral stamina and is more likely to face a difficulty and to overcome it, than is the spoilt darling of fortune and position. We may not all be personal disciples of the Great Teacher of men and Angels ; but that does not prevent our being disciples in very truth, nevertheless. And, since the greater majority of people in New Zealand are workers—real everyday workers—it will not be very surprising if, when the great anticipated spiritual awakening comes with the advent of the Great Teacher, that its effects will be more noticeable in New Zealand than in many other countries.

The old Roman who wrote "Ars longa vita brevis,"[1] was not a Theosophist but at least he echoes the spirit of Theosophy by suggesting that perfection cannot be attained in one short life. Another great poet when he wrote "Ernst ist das Leben, aber heiter ist die Kunst"[2] echoes another aspect of Theosophy which suggests that work, the accomplishing of tasks, is essentially a matter of joy. You find this also suggested in the New Testament when the Master says "There is more joy in Heaven over one sinner that repenteth." Meaning, I take it, that there is joy because something difficult has been overcome—something accomplished. True joy—the

[1] Work is all too long for a short life.

[2] Life is earnest but art, work, is full of joy.

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highest human happiness, appears to me to exist only in accomplishment, or its younger brother, endeavour.

Consider this word "accomplishment," and let us see something of what it might infer. It means not only that something has been completed, but that effort has been expended. Knowing life we must agree that generous, whole-hearted effort has been expended. Have we not the saying "Faint heart never won fair lady"? You will agree with me I think when I say that generous, if not whole-hearted effort, is needed to accomplish something really worth while. It is this expenditure of real effort towards accomplishment which brings real joy in its train—as Schiller puts it:

"Soll das Werk den Meister loben,
Doch der Segen kommt von oben."[1]

Theosophy teaches further cheerfulness in so far that it shows that effort, real effort, even although insufficient, is never wasted. A scarcely completed task in one life is more than accomplished later in a subsequent life. So, what does it matter, we may as cheerfully leave uncompleted work as we can leave our beds. You will notice again the essential cheerfulness of Theosophy.

We have not yet finished with "work". I have so far attempted to show you that work, to be satisfactory, must be done earnestly with full purpose and intent to perform it well and to take it to a conclusion, if possible. Why? The answer to this question may be found by deduction from comparative religion. We know, if we are able to credit the reality of old religions, particularly that of the old Testament perhaps, that

[1] Von der Stirne heizs
Rinnen muzs der Schweizs,
Soll das Werk den Meister loben,—
Doch der Segen kommt von oben.

Sweat must pearl from the craftsman's brow, that the work prove worthy of him—but the blessing comes from on high.

The whole verse seems to elucidate this point.—ED.

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they used to obtain benefits and good things by sacrificing to their gods. It is useless to say they did sacrifice in the hope only of benefits—no religion, especially one so capable of direct criticism, would have endured a single generation if the benefits as well as the sacrifices were not equally real; and yet we have evidence that this type of religion endured for thousands of years. Note especially the idea of sacrifice: "Give up something and you will obtain something." This idea remains to-day equally true but in a more indefinite guise. The sacrifice must be real and true as ever, but the reward is no longer physical. We do not sacrifice corn to obtain good crops, lambs to obtain larger flocks; although I am not sure that such ceremonies, incompatible as they are with modern society, if well done, would not bring the desired results.

Sacrifice is something given, and the best sacrifice was always the best the devotee can give. Therefore, the best we can give, the most beautiful reality, is this whole-hearted effort; and when we sacrifice we do not want to keep back anything—we give whole-heartedly without regrets of any kind.

What is the best in a man? Without doubt it is that which he is able to produce by hand, will or brain—his work. Remember how the saints of old did their work "to the greater glory of God". They offered up their work, work sometimes done on their knees, in devotion to God. Can we do the same? Most certainly, but with this difference that God has become a closer, more everyday, and more universal reality than it was to these saints of old. We, even the most orthodox Christian, acknowledge the universality of God, even although he may claim special privileges for his own sect. Can we not acknowledge that "We know that we do serve Him best when best we serve our brother man"? Translating this into terms of sacrifice we can say: "The best sacrifice to God is service to our fellow men."

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Is not the next question: How may I best serve my fellow men? Surely you know the answer. "Whatsoever thy hand findeth to do, do it with thy might." "No man having put his hand to the plough, and looking back, is fit for the Kingdom of God," and other texts from the Bible will readily occur to you. But note this, service to God and to man is no mean thing, it demands your best, your very best; and less than the best is not acceptable. "God is not mocked."

What is our best and how may we better our best? Our best has already been outlined as that which is given in service to our fellow man or men from a pure heart. This means a service given without regrets. There is the text which says, a pure and a contrite heart is the best sacrifice. This may be, but in common terms what does it mean? It means, so far as I can understand it, that a service offered up in sacrifice as a gift from a heart which harbours no regret and no attachment to the gift is a sacrifice that is not despised. A pure and a contrite heart could not harbour regrets of any kind but is one in which devotion and love are absolute and complete.

One text in the New Testament which always struck me as particularly significant is where it says of the Master that "He went about doing good". You will note that He was doing good, not being good alone. He was working. Presumably also, I think, we may assume He had already learnt how to *be* good and was thus able to *do* good. Of course the two must go hand in hand. The really good person does good; or, as I prefer to put it, he who is good is best able to do good work. This leads us to the really important query. How may we attain the good, how may we learn that important capacity without which we may not do our best work. The religions and philosophies of all ages have taught it. The Ancient Greek looked upon the attainment of virtue as the most important thing in life. To-day,

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however this word virtue has deteriorated in value as well as in meaning. Its everyday interpretation is more sentimental than rational, more emotional than substantial. Strength and purity both are combined in this word. The need of strength as well as purity will appear when we endeavour to find the supreme virtue. Virtues, can we not think of many? There are, reason, wisdom, non-illusion, forgiveness, truth, self-restraint, calmness, harmlessness, equanimity, content, austerity, almsgiving and many others. But does it not appear in some ways that all these several virtues are only aspects of one great pan-virtue. This great all-embracing virtue is very well known and is the framework of all teachings of the attributes and aspects of the Logos, of God. You know the text "God is love". So love is the pan-virtue, the quality which contains all that is needed. Here again we find the depreciation in the value of a word. In common talk it has all the gradations of the sublime to the insignificant. Did not the little girl say she liked her cousin, but she loved chocolate.

Now, as I have already asserted: all great religions and philosophies agree that "love" is the primal aspect of the Deity. Why and how? Theosophy is a science, and as such, should indicate some reason for this universality. It does. What was intended as a jibe was once thrown at me that "Theosophy never fails to give or suggest a reason for everything". Perfectly true, is it not? We may therefore find an answer to our question covering the universality of love. In the creation of this world we may try to appreciate the necessity for a basic principle—something to which we may refer as keeping the whole creation together as one, as the string holds together the pearls threaded upon it. It is this love which is the steel reinforcement in that magnificent bridge we all must build for ourselves and the rest of humanity between Heaven and Earth, between God and Man, so that all may freely pass over. Notice, however, that this essential

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basis is not recognised by Theosophy alone. All great religions teach it and all philosophies—distasteful as it may have appeared to some philosophers to agree to it—bring their students to the same conclusion. The highest is the highest, the greatest force is the greatest; and why trouble to attempt to find a greater when the wise of all the ages have declared the truth which has been the greatest inspiration of all poets. Love of God, as shown by the love for your fellow men, is the law of this world. Let us therefore be up and doing, find out what this love is and how it may be applied. The name of love is a call to work. How easy it is to love our children and friends—is this all which is meant by that love which shall take us to the very feet of God? Yes, but a lot more. Did not the Christ teach us to love our neighbour but also to love our enemy.

Just think now, love our enemy, why how can we? Our enemy would not be our enemy if we loved him. No, and again he might be our greater enemy if he knew we were trying to love him. Nevertheless work! Love those that despitefully use you. It is your duty and more. It is the way, the only way, you may transcend your weaknesses—those of that petty little personality which is continually crying out for something for itself. See now, why I say love is work. We must love the hateful, the vile, the despicable—there is nothing so mean but that we must strive to love it, to work for it, to help it, in great things or small.

Our neighbour whom we must love, who and what is he? Theosophy teaches brotherhood extends beyond the human family. We learn, if we may not as yet verify, that *we* once lived in animals, once vitalised vegetable forms and once slept in stone. As surely shall we all one day leave Humanity, as we have left the lower forms behind us, and shall continue to work. Love is the foundation of the

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Universe and love is work. In our next order of work we shall be set to work anew—helping and condoning the then young humanity, our younger brothers, the animals. They will make mistakes as we make mistakes and our work will consist in supporting them when they fall—nay, falling with them as we mistreat them in this world.

As love may be work, so work may be love. Let us strive to make them both one—before "the night cometh, when no man can work". We will work and work hard in this world before we leave it for the next where we may no longer work so effectively. Work now, so that we may gain and make conditions which will enable us all the more effectively to work in our next life. As we work so we grow, and as we grow so surely do we approach the Godhead.

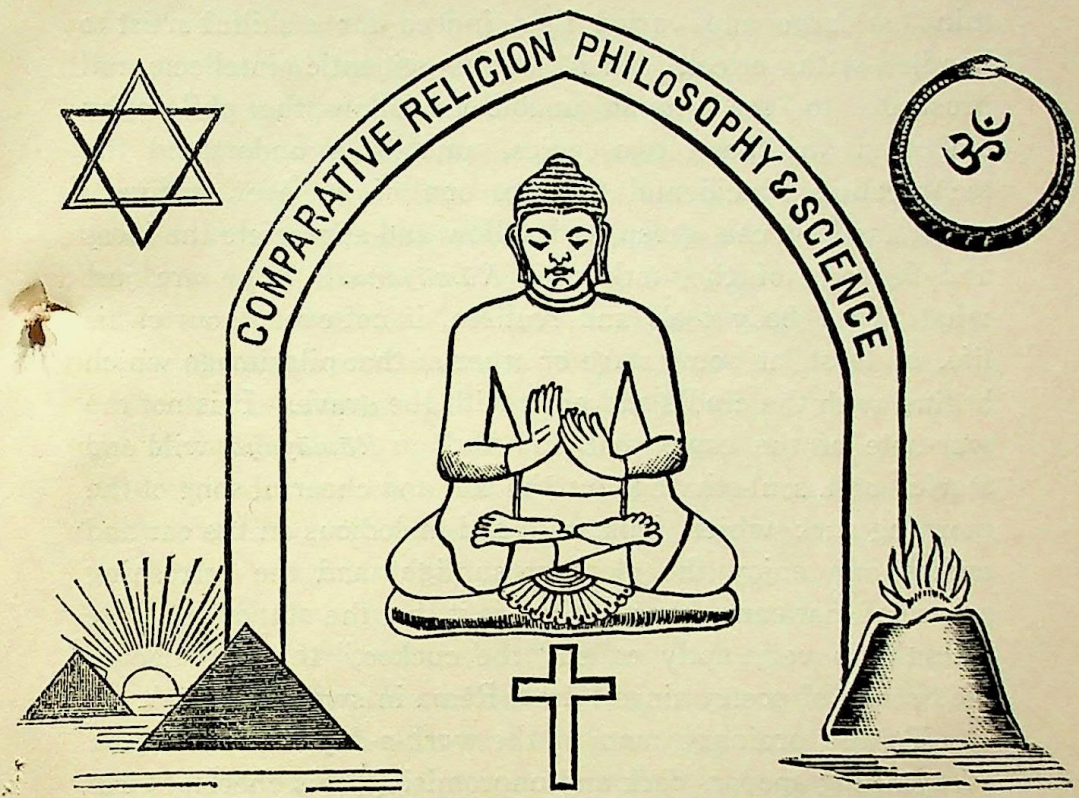
R. J. Roberts

. . . we have to settle for ourselves which is the right way for our own feet . . .

ANNIE BESANT

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THOUGHTS ON RĀMĀYAṆA

By G. VASUDEVA RAO

Rāmāyaṇa is one of the greatest Hinḍū Epics. It is composed by the great sage Vālmīki at the Bidding of Brahmā. The whole book, six Kāṇdas or Chapters, deals with the birth of Shrīrāma and his adventures, the chief of them being his expedition against Laṅkā and the destruction of Rāvaṇa and his armies of Rākṣhasas.

While *Mahābhāraṭa* and *Bhāgavaṭa* chiefly deal with the highest and most abstruse philosophy into whose profound

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depths human intellect in vain struggles to pierce, *Rāmāyaṇa* concerns itself with the passions and emotions of the human mind—a large and varied field indeed for a skilful artist to handle with effect. Thus, while gigantic intellects fall prostrate to the ground unable to follow the philosophy embodied in those two epics, unable to understand the technicalities incidental thereto, one of an even ordinary understanding can grasp and follow and appreciate the ideas and feelings of the author of *Rāmāyaṇa*. They are just what every body feels and realises, if not every hour of his life, at least, at some stage or other of that pilgrimage which begins with the cradle and ends with the grave. It is not the war-note of the eagle that one finds in *Rāmāyaṇa*, wild and fearful and soul-stirring but the soft and cheerful song of the morning lark which falls mild and melodious on the ear and makes one enjoy the pleasant sunlight and the refreshing breeze of that early hour. Thus is it that the author and sage Vālmīki is very aptly called "the cuckoo," that, "seated on the branch of poetry sings Rāma, Rāma in sweet melody".

To the ordinary man of the work-a-day world to whom every thing appears dark and unpromising, this cheerful bird-song carries hope and joy and inspiration by showing, in a way more practical than any system of philosophy, that the burdens and sorrows which sit so heavily on his back, are just the things which are ultimately destined in the divine scheme, to purge him of his grosser nature and brutal instincts and bring him out all the better and wiser and happier and nearer also to the seat of God.

This object is gained by the author, not by means of any abstruse reasoning from which the ordinary mind recoils with dismay, nor by bringing in the theory of evolution and the necessity of karma to aid that grand cosmic process, nor yet again by entering into the imperious and rigid law of causation fructifying after long, long ages, whose duration

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again passes the comprehension of the ordinary human mind; but by bringing on to the stage a few personages of a far higher development and making them enact scenes wherein one cannot but recognise the close similitude to the scenes and surroundings he is himself placed in.

How are they made to appear under their burdens? They are shown to accept the situations not only with fortitude but with a degree of cheerfulness, thus showing to their weaker brethren that the good and the bad things are equally inseparable incidents of life and that discontent and envy, murmurs and complaints not only avail very little but serve as so many hindrances in the way of the man who wishes to get on well on the path of evolution. The human mind and its moods are shown at their best and worst, but whether at best or worst, misery and prosperity are shown to befall after their own irregular and apparently accidental way, without the least reference to man or to mind or to any known rule or law. Thus Ḍasharaṭha, the most just and virtuous of kings, had no issue for thousands of years of married life. Rāma was exiled just on the eve of his coming installation to the throne and Sīṭā, to whom there was none second in virtue, was snatched away from her lord although undergoing at the time the horrors and difficulties of a forest life. Did they repine at their hard fate? Were they found weeping or wanting in duty to themselves or to others? Ḍasharaṭha rules and directs the affairs of his State with precision and punctuality, and never once allowing his sorrows to interfere with his Royal duties, always ready to promote the welfare of his State and subjects. And how do Rāma, his wife and brother fare in their exile? Look at the brave young trio moving farther and farther, into the howling wilderness of Ḍandaka, every step lengthening the distance between them and a home endeared to them by many ties of affection and association, no consideration could dim that high sense of duty which impelled them

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onwards. To the two brothers there was nothing higher, nothing more sacred, than a father's plighted word, nothing more imperious than the duty of punishing the wicked and protecting the innocent and the virtuous. To the fair and chaste Sīṭā, there was but one duty—the duty of following the footsteps of her lord for weal or woe, to share his joys and sorrows, to exult in his glory and triumph.

Looking at the other side of the picture, what do we find? Vice and *chicanerie*, lust, pride and ambition, growing and flourishing like mushrooms on a dung hill, knowing no check or hindrance, proof against the inclemencies of weather and seasons and holding up their heads in the midst of wind and storm. Rāvaṇa, the embodiment of every thing evil, is one of this description. We find him in the height of his pride and power, overtowering and overshadowing all, conquering every foe, overcoming every obstacle, gratifying every wish and whim, and recognising no rival in the universe. This is how we find him when he first appears on the stage of this drama. But there is a crisis we are told, in every man's affairs and Rāvaṇa too, had his own crisis—the abduction of Sīṭā. From that time onwards, his power and glory become less and less at each successive stage till, at last, when the curtain falls on the closing scene of the drama, lo and behold! Where and how Rāvaṇa lies—he who was once the terror and the scourge of three worlds? He lies with lacklustre eye in the cold embrace of death, his body wallowing in the mire and miasma of the battle-field amid the groans and cries of the dying and the shouts and cheers of the victorious survivors—a veritable pandemonium—fitting epilogue of a wild and ruthless career!

Thus, nature or providence or karma—call it what you like—has adjusted the account; strictly paid everyman his due and, vindicated its claims to impartial justice.

In all this, there is nothing of philosophy or, at least, that sort of transcendental philosophy in whose labyrinthian mazes

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the greatest of intellects finds itself hopelessly entangled and mystified, ever hoping to find out the clue but never realising that hope: the truth, like the mirage in the African desert, which ever recedes from him, eluding him whenever he thinks it is just within his grasp. Whether God and Jīva are one or distinct entities; whether Prakṛṭi is co-existent with God or is only his creature; whether salvation is the becoming one with God or attaining the highest bliss—these, and many others, are problems, subjects of many hard-fought controversies but they remain unsolved to this day. These, again, are subjects which, except to the learned few, must necessarily appear dry or, at best, serve only to puzzle the masses and lead them hopelessly astray. Because "A little knowledge is a dangerous thing".

But Vālmīki intended his book for all, the masses as well as the learned. But he saw also that, to reach the masses, he must appeal to the heart, the mysterious seat of feelings, emotions, and yearnings and to move these in the right direction is to lay the foundation of virtue and morality. To appeal to one's undeveloped intellect, to be good and virtuous is useless since intellect is made up of will, memory and reason and since goodness and virtue arise from the feelings and emotions of the heart. Feeling and intellect being two distinct departments of human nature with properties and functions entirely distinct, it is no wonder that the moralist and the philosopher fail if they set out to work, ignoring this fact. To one who lives solely in his intellect and is a stranger to the impulses of the heart, what others suffer or enjoy is a matter of perfect indifference to him, since, himself insusceptible to those feelings, he cannot enter into or realise those of others. Kings, Statesmen and Politicians for instance belong to this class, on a somewhat near proximity; but vivisectors, absolutely and entirely so. Such men cannot be philanthropists or benefactors and the good they sometimes do proceeds not from feelings but

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from certain principles or lines of policy. A benefactor or a philanthropist must himself be highly susceptible to the promptings of the heart so that his own joys or sorrows may serve him as object-lessons and prepare him for the service of humanity. It was said of a sea-captain that having been kept imprisoned for a long time by the enemy, into whose hands he had fallen, and having, on regaining liberty, witnessed a large number of birds kept in cages in the house of a poulterer, he at once, purchased the whole lot and let them off one by one to the great surprise of the dealer and the passers-by. When asked for an explanation of his strange conduct he said: "Because I have myself experienced the sorrows of bondage, I know what that means to these poor birds." It is, in fact, to prevent the evil that must necessarily arise from a cultivation of the intellect to the utter exclusion of feeling that married life is made a necessary condition precedent to one who aspires to take up an ascetic life.

From what has been said, it will clearly be seen that when a man cultivates his intellect alone in the first instance he will find it almost impossible later to develop his nature on the plane of feelings. But a reverse process is quite possible, for a man to rise from the plane of feeling to that of intellect because the very desire of serving himself and humanity in general will necessarily develop the intellect on the lines requisite for the purpose. This process is just what we realise every day of our life. To serve ourselves and those dependent upon us we task our intellect to devise means and therefore we learn trades, science, and the arts; to exercise tact and skill in our dealings and prudence and foresight in husbanding our resources.

Thus for the healthy growth of man's nature, as a whole, one should begin with the development of the emotional side, the growth of the intellectual nature follows as a necessary consequence. The two grow in close fellowship,

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assisting each other. This perfect union of intellect and feeling is what we may call the humanisation of the Divine and the deification of the human. Our feelings and emotions are raised and ennobled while the intellect begins to realise the bliss of exerting itself to help and counsel those in need of its services and thus of extending its sphere of usefulness. Its purposes are no longer grovelling and earthly, no longer diverted towards the narrow circle of the family or friends, no longer selfish or exclusive but broad and comprehensive as "the gentle rain from heaven," pleasing and refreshing to all, blessing the saint and the sinner alike.

The heart guided by the intellect loses much of its wild fervour and that extreme tension of feeling which ultimately lands it in dotage, imbecility or fanaticism. The intellect guided by promptings of the heart loses much of its cold calculation and that selfish ambition which ends in the complete wreckage of man's moral nature and makes him a veritable Rākṣhasa. When feeling and intellect grow, each by the help of the other, then ceases that conflict between reason and passion, between will and impulse, between the eternal and the transient. In a nature so perfected is real peace and happiness to be found; no clashing interests and jarring notes or opposing currents disturb the calm serenity of such a nature.

Taking it, therefore, for granted, that man's reformation should begin with feelings and emotions, the next question is how to do it. The answer to it is to be found in the plan adopted by the author of *Rāmāyaṇa*.

All of us know how strong are human passions, what potent factors they are in the economy of social and political life. The stormy winds and waves of the sea are but playthings compared to the wild surgings of the human heart. But just as an expert sailor, by a due adjustment of his sails, turns the very fury of the winds to good account so also should

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the moralist try to turn these stormy forces of the heart to good account not by altogether suppressing them—because that will be a vain effort—nor by reducing their volume or intensity but by changing their course into the right direction. The river which floods the country, carrying destruction with it, may, if its water is diverted by channels, prove to be the salvation of that very country, spreading plenty for miles and miles around.

There is nothing absolutely evil in God's creation. Even the scorpion and adder may have their uses in the scheme of creation but only if we know how to use them. It is our ignorance, and impiety the result of such ignorance, that make things appear to us as good or evil, because, our finite judgment cannot go beyond the immediate experiences of our five senses. Thus, the child, who foolishly holds its hand to the lamp and badly burns its fingers, calls the lamp a naughty thing. But we, older people, know better and therefore smile at the child's prattle and no more care to extinguish the lamp than to punish the child for its interference.

Feelings therefore are not to be suppressed. They are *forces*, and all force or energy is useful, if it can be utilised for proper purposes, on proper occasions. The wild surgings of anger, may for instance, be turned into righteous indignation when a helpless person is injured by one of superior strength. So also can other feelings be pressed into service so that what, formerly, was a vice will acquire the quality of a virtue.

Thus the forces are there ready to hand, to be used for good or evil, like the clay in the potter's hand, to take any shape or size that the worker pleases to give it. We are told that the alchemist turns baser metals into gold, but, we have yet to learn from *Rāmāyaṇa* that a spiritual alchemist can achieve greater wonders and turn the wild, untrained, emotional nature of man to perfection and render it responsive to every thrill of pain and suffering that rings the heart and bedims

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the eye. Vālmīki does not sing and act to an audience of angels, but to everybody who has an ear to hear or a heart to feel. He knows the frailties of the ordinary run of mortals whom he is called upon to reform and reclaim. He accepts the situation, quietly takes charge of the baby egos entrusted to his care and begins his course of instruction. He has already worked out a plan of teaching. He asks the sage Nāraḍa, who the ideal man was and was told, it was Rāma, the perfect man, "Well" thinks Vālmīki, "if Rāma is the ideal man, I shall hold out that ideal to be admired. Imitation follows close on the heels of admiration. A sufficiently long course of imitation crystallises into habit; habit moulds the character which, in its turn, fixes the destiny of man." Herein, then, lies the secret of swaying the mind of man, awakening in him a sense of what is just and noble, sublime and beautiful. When once the heart is opened to these finer feelings and purged of all those wild and fitful ebullitions which constitute the beast in man, then the soul, no longer clogged and bound down to earth, rises heaven-ward and intellect throws open the doors of the prison-house and discloses to its (soul's) enraptured gaze, the beauty and majesty of Nature and of its Creator. As mystery after mystery thus unfolds itself, the soul rises higher and higher towards the lotus-feet of its Maker, led on by the light of intellect and the music of the heart. But let me once more repeat, that so long as the heart is bound to the earth, it is vain that the intellect should unfold to the enchained soul, the splendours of the outer universe, or, the mysteries of its creator. Perhaps Ṭrishaṅku, of Hinḍū mythology, is the type of the soul who *knows* the Heaven-ward way but cannot fly thither being weighed down by material desires and low passions.

The object, then, of Vālmīki was to show by a few concrete examples rather than by theoretical dissertations,

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that material desires and low passions are not, after all, desirable possessions, but things that we must learn to part company with at the earliest opportunity. It was then, as it is now too, the rule that what cannot be mended must be ended—a rule as true on the moral as on the physical plane. When individuals, families and nations go wrong, Nature, as a kind parent, gently warns them, in the first instance, but when her repeated warnings are set at naught, then, she, as an inexorable judge, condemns and destroys them in order to make room for a better set of people, just in the same way as the gardener removes the weeds so that more useful plants may grow and flourish. Nature, though a kind parent, is, at the same time, an economical housewife and she cannot afford to waste her resources in bringing up useless vermin to the prejudice of more useful creatures. Thus, too, when gross materialism threatens to retard the upward evolution, Nature steps in with her remedial measures and a Shrī Rāma or a Shrī Kṛṣhṇa is born to punish the tyrant and the wrong-doer and to protect the virtuous and the innocent—to, once more, establish Ḍharma, to, once more, restore the lost equilibrium.

The author is in no sort of hurry nor are his characters; because that is not the way to impress and educate dull intellects. The whole story grows and develops by easy stages as veil after veil is lifted up and scene after scene is presented to the reader, following one another as naturally and imperceptibly as day follows the morning twilight. Vice and virtue travel slowly, work up their way to their destined goals and the exhaustive delineation of scenes and characters is purposely meant to allow the reader ample opportunity to closely watch and weigh the conduct which influenced the destinies of the various actors and thus to lead the reader to imitate what influenced them to their weal or to avoid that which led them to ruin.

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Now, having briefly surveyed the ground-plan of this author's work, I shall dwell on the use of some of the ideals held out therein, as, naturally, the question would arise : Of what use are these ideals to people who are plodding in the lowest levels of development in this Kali age, in this age of keen, unhealthy competition, when the man who shows the least compunction in his aims and methods lags behind in the race and is crushed ? In the changed conditions of the world, there must necessarily be a change also in our aims and aspirations, habits and methods of work as the well-known saying goes, " The old order changeth, yielding place to new." It is therefore sheer madness to live up to those ancient ideals in the present-day world. I must certainly admit the correctness of this position—but only from a purely materialistic point of view—the view of men who hold happiness, comforts, joys and pleasures of this life, itself a mere drop in the ocean of eternity, the *summum bonum* of existence, not knowing or even caring to know that there is such a thing as an after-life, such a thing as a never ending succession of births and deaths. The people who live thoughtless lives are very like children, self-satisfied and self-complacent, basking in the sunshine of the fleeting hour. This type is described at greater length by Lord Shrī Kṛshṇa in the sixteenth Chapter of *Gīṭā*, to which I refer you all. Nor does Vālmīki sing to such people but only to him who has an ear to hear and a heart to feel.

This man, with such an ear and heart, may also be, perhaps, on the lowest rung of the ladder, but what does that matter if he only knows, for certainty, that the rung, he is standing on, is not the highest but that the top-most one is far, far higher up and that he must steadily work up to that height if he wants to escape from the plague-laden, mephitic atmosphere of the lower levels, if he wants to enjoy the clearer sunshine of those altitudes. He believes, at any rate, in the

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existence of God and an after-life, he believes that God governs the universe by spiritual, moral and physical laws. He has even lifted a corner of the veil and realised a few physical laws which are working for the good of the man who obeys and utilises them but for the destruction of him who rebels against them and works contrary to them. And from that analogy, he believes that, like physical laws, moral and spiritual laws also befriend and guide the philosopher, while the same laws bring ruin and suffering upon the fool and the knave; that both his safety and salvation lies in his thorough acquaintance with these laws and cheerful obedience to them.

But the means to achieve? Are they ready to hand? Not in the least. Physical nature being visible and tangible, our scientists have, after infinite labour, lifted what I should call an almost microscopic piece of the veil and unravelled a few of her wonderful mysteries—laws and properties of matter. But what about the moral and spiritual laws? They escape the dissecting knife, they defy the strongest microscope. They refuse to enter, coax them as much as you may, your crucible or test-tube, your distilling vessel or the electric connections. There is not even so much as a data for the scientist to work upon. The scientist and the philosopher stumble at every step and meet contradictions, puzzles and dilemmas at every turn and barely succeed in extricating themselves from this hopeless tangle. Take a very ordinary instance. "Do not lie" is a moral precept. But we find the one who, observing this law —always speaking truth—comes to grief while another who, never perhaps spoke a single truth in his life, grows rich and affluent, gains titles, medals and honours and all that the heart can desire or the hand can grasp—petted, *fêted*. "*Do not lie*!" "Is this, then, a moral law whose strict observance ruins one man and enriches and ennobles another?" asks the puzzled student. "Yes, certainly, it is still a moral law," says sage Vālmīki, in holding out the ideal of Ḍasharaṭha and

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Shrī Rāma in keeping their plighted word. The student again asks: "But as a result of their act, did not Ḍasharaṭha die of heart-break and Shrī Rāma go into exile on the eve of his coronation?" "Yes," replies the sage: "But what are your trials and tribulations in one short span of life in the scheme of the eternal evolution of the soul? Your mistake lies in looking into the credit and the debit side of one page of the huge account and going into hysterics on finding a large debit balance against you. That is not business at all. Take the progressive sum total, if you can, of the whole book and you will surely see a large credit balance to your account by your observance of this law. Do you think it possible, if otherwise, for every ordinary man to beget sons like Shrī Rāma and his brothers? Such a thing is possible only as the result of the merit acquired, by exercise of virtue, at whatever cost, through thousands, or, perhaps, millions of previous births." It is perhaps, this aspect of the nature and working of the moral and the spiritual laws that is persistently urged by our sages on the attention of the thoughtful student.[1]

Thus, moral and spiritual laws are, unlike physical laws, undefined, and, to all appearance, uncertain in their results. But, still, the man who doubts their existence, who shrinks to practise them, the man who chooses to travel on the line of least resistance, finds himself always moving, like the mill-horse, in the same narrow circle—the circle of births and deaths—but never gaining an inch of ground beyond that circle. "The man who doubts perishes," as Shrī Kṛṣhṇa says. "But, how, then, to ascertain the existence, the nature and working of these laws?" one may ask. It is exactly in answer to this question that we are called on to study and ponder over the various characters of *Rāmāyaṇa*, who, fully realising the utter insignificance, the mere hollowness of this

[1] Compare also, "The man who has done good karmas in the past gets more energy from the Lord to make better karmas in this life and thus rises higher."—An author's note on the Brahmasūṭras.

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short interlude we call life, toiled ever onward on the path of strict rectitude, never once swerving therefrom through stress and storm alike, always keeping in view the line of duty, the final goal to be attained, the conquest to be achieved. It is by the study of characters like Ḍasharaṭha, and his sons, Hanumān, Vibhīṣhana, Sīṭā, Sugrīva and Mandoḍarī that we are to learn what virtue each of these represents. It is the actual contact with a live artist that helps another to become an artist, and it is the study of the lives of ideal men and women that reclaims another back to the right path. Admiration leads to imitation. Constant imitation crystallises into habit, and habit moulds destiny. Herein lies the value and utility of ideals delineated by this great sage in such rich and warm colours and in such copious detail.

Some of you who have studied *Isis Unveiled* of Madame Blavatsky or the *Mahābhāraṭa* or *Rāmāyaṇa* of Dr. Annie Besant may very well guess to what I refer when I speak of "another influence" as the saving factor in the present day situation of India—I refer to Theosophy.

I hope, not only that its beneficient activities may grow in strength and intensity but that many more of such influences may spring up and grow to useful manhood and contribute, each its share of effort and endeavour, towards the spiritual uplift of the country and the Nation and restore both to its pristine culture and glory.

G. Vasudeva Rao

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ANOTHER OCCULT LAW CONFIRMED

By ALEXANDER HORNE, B.Sc.

(*Continued from p. 593*)

II. AXIAL ELEVATION

WE now come to this second phase of axial variation, namely, that of the gradual and continuous elevation of the earth's axis, as differentiated from the inversion we have already considered.

This elevation, as we have seen, would bring the axis up from a condition of maximum obliquity (when the equator is

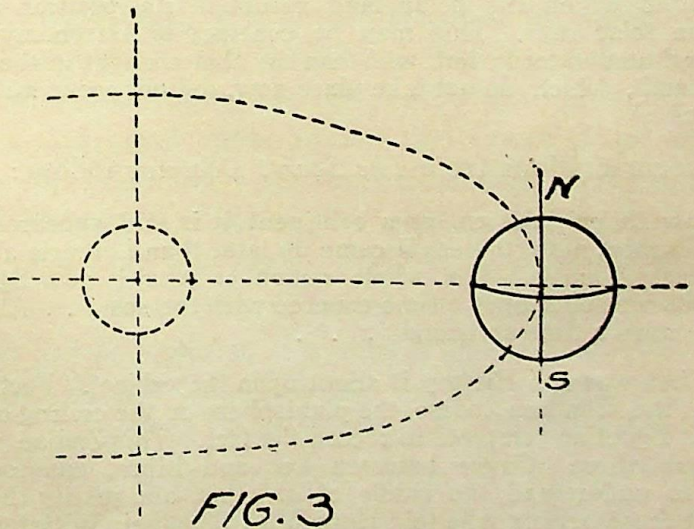


FIG. 3

perpendicular to the ecliptic) Fig. 2[1] to that of zero obliquity,

[1] THE THEOSOPHIST, p. 591.

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as in Fig. 3, when the equator and ecliptic coincide, the axis of the Earth perpendicular to both.

Some such condition as that depicted in Fig. 2 must have existed in the past, for *The Secret Doctrine* gives us a Stanza which says:

> At the expiration of every forty (annual) Suns, at the end of every fortieth Day, the double ones become four . . .

The "double ones" refer to the hermaphrodite, and the rest of the phrase has to do with the mysteries of anthropogenesis, with which we are not here concerned. But the first part of the phrase interests us, for it has reference to a time when "day" and "year" did not have the same significance as now, since the earth's motion was different.

Says H. P. B.:

> This is clear, since every "Sun" meant a whole year, the latter being composed of one Day then, as in the Arctic Circle it is now composed of six months. According to the old teaching, the axis of the Earth gradually changes its inclination to the ecliptic, and at the period referred to, this inclination was such that a polar Day lasted during the whole period of the Earth's revolution about the Sun, when a kind of twilight of very short duration intervened; after which the polar land resumed its position directly under the solar rays. This may be contrary to Astronomy as now taught and understood; but who can say that changes in the motion of the Earth, which do not take place now, did not occur millions of years back? [2]

Other quotations from *The Secret Doctrine* follow:

> Now though Africa, as a continent, it is said, appeared before that of Europe, nevertheless it came up later than Lemuria and even the earliest Atlantis. The whole region of what is now Egypt and the deserts was once upon a time covered with the sea . . . Abyssinia was once upon a time an island . . .

> When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, to record the fact. This Zodiac, with its mysterious three Virgos between Leo and Libra, has found its Œdipus to understand the riddle of its signs, and justify the truthfulness of those priests who told Herodotus, that their Initiates taught (*a*) that the poles of the Earth and the Ecliptic had formerly coincided,

[2] *The Secret Doctrine*, II, p. 305.

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and (*b*) that even since their first Zodiacal records were commenced, the poles have been three times within the plane of the Ecliptic.[1]

This is corroborated by Mackey, who lived in the first quarter of the last century, and who says :

> And in that which shows the poles [polar axes] at right angles, there are marks which show, that it was not the last time they were in that position ; *but the first* [—after the Zodiacs had been traced]. Capricorn is, therein, represented at the North Pole ; and Cancer is divided, near its middle, at the South Pole ; which is a confirmation that, originally, they had their winter when the Sun was in Cancer.[2]

So much for the occult records and their testimony.

III. DILLMAN'S DEMONSTRATION

The objective proof of the variability of the earth's axis lies in a very ingenious application of the gyroscope. Now, a gyroscope is a little mathematical instrument so constructed that it is free to exhibit motion in all three dimensions. Looking at Fig. 4, we see, on the right side of the illustration, that, while the semicircle A is fixed and immovable, the circle B is so arranged as to be free to revolve around an imaginary verticle axis (joining the two bearings on which the circle rests). Again, in the middle of this circle B is another—a kind of equatorial circle C—which also rests in gymbals and is therefore free to revolve around an imaginary horizontal axis. At right angles to this axis is a spindle X, carrying a disc D which can be made to spin around, the plane of its motion being of course perpendicular to that of cirle C.

Thus, the gyroscope as a whole can be so tilted (by a change in the positions of circles B and C) that the disc D can be made to spin around in any desired position of the axis X. The gyroscope, in other words, behaves like a freely moving body, like a sphere (our earth, for instance) suspended in space and capable of spinning around any position of its axis.

[1] *The Secret Doctrine*, II, p. 385.

[2] *Ibid.*, II p. 450.

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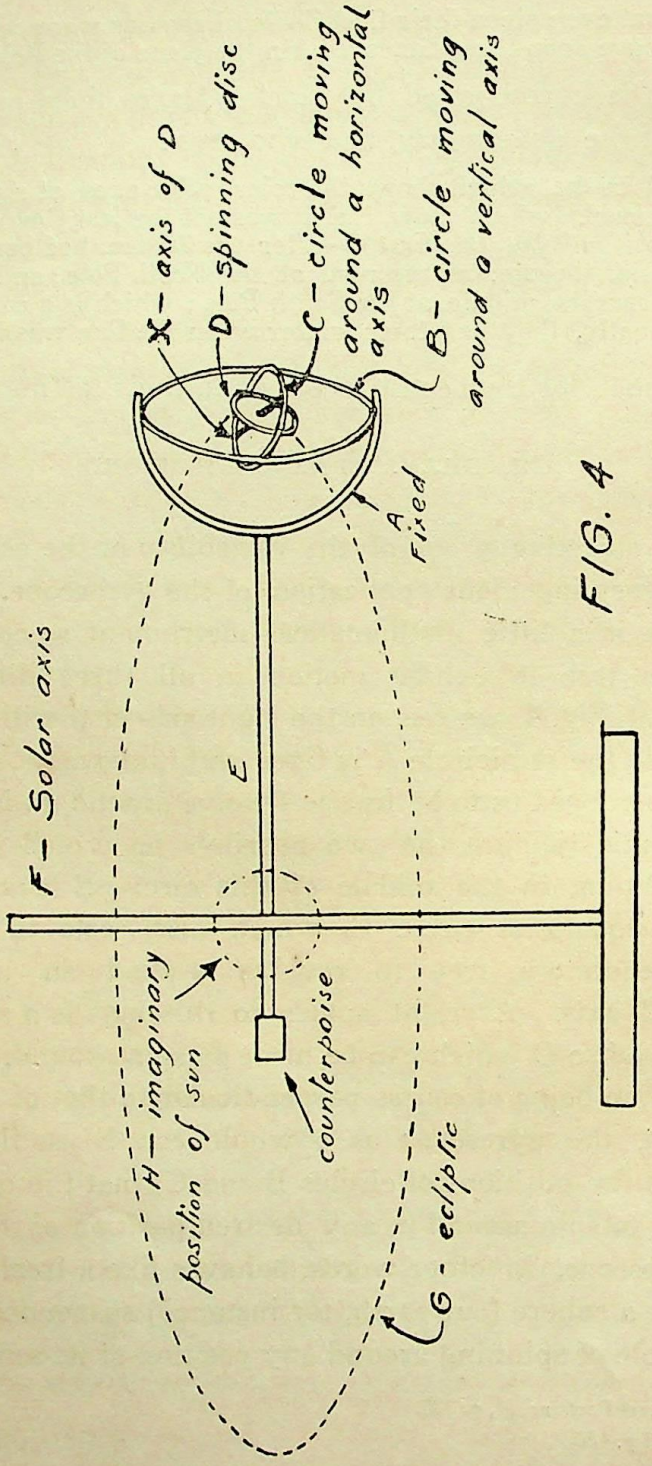


FIG. 4

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To make the analogy more complete, the gyroscope is fixed at the end of an arm E, attached to a verticle axis F, around which it is free to move, describing a circle G, which thus becomes analogous to the ecliptic, or the path of the earth around the sun. The sun we can imagine occupying the position H, and by arranging the positions of circles B and C, we can set the disc D spinning with "forward rotation,"[1] in such a position that its axis X (analogous to the axis of the earth) assumes an angle of 23°27′ with respect to the plane of the ecliptic. We, in this way, have before our eyes an astronomical model of the earth's motion around the sun, a motion which has two components: *rotation* about its own axis, and *revolution* around the solar centre.

Now, as soon as we have set the disc rotating, and the gyroscope revolving in the above manner, a curious thing happens. The axis X no longer maintains its fixed angle of 23°27′ to the ecliptic. *It, on the contrary, begins to rise, and is soon seen to occupy a perfectly vertical position, perpendicular to the ecliptic.* This astronomical model of our earth, in other words, does just what "exact science"[2] says it *cannot* do, and which occult science says it *does* do!

To add to our surprise, we are enabled to witness, through this astronomical model, an inversion of the earth's axis. For while we have so far been turning the gyroscope with "forward rotation," we can just as easily give it "retrograde rotation" by swinging the gyroscope in the opposite direction, rotation and revolution now being in opposite directions with respect to each other.

As soon as this is done, *the axis begins to invert.* From a position perpendicular to the ecliptic, it becomes less and less perpendicular, till the axis is *in the plane of the Ecliptic*;

[1] That is, with rotation and revolution both in the same direction with respect to each other, just as we have it in terrestrial motion to-day.

[2] Exact, chiefly, in finding itself inexact every leap year.—H.P.B.

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then continues its motion till the axis has elevated itself to a position perpendicular to the ecliptic again, but with "forward rotation" instead of "retrograde". The conclusion becomes irresistible that "retrograde rotation" is not a condition of equilibrium, and that "forward rotation" is; consequently whenever some agency alters one of the factors in this combination, a new law of motion at once comes into play to make the necessary adjustment and change retrograde rotation into forward. The inversion of the axis is what enables a state of equilibrium to be once again brought about.

From the above phenomenon, Dillman deduces the following law of motion, hitherto unknown to official science:

Revolution with retrograde rotation produces an inversion of the axis of rotation, and a subsequent erection of that axis to a position perpendicular to the orbital plane, with forward rotation.

Dillman has calculated the rate at which this erection takes place. The rate is constantly changing, being a maximum when the axis was in the ecliptic, and becoming gradually slower as time goes on. When in the ecliptic, the rate of erection was 2,751 years per degree, while the average rate in our present era is 6,780 years per degree. In A.D. 600,620, Dillman calculates, the axis will be within 30′ of perpendicularity. Perfect perpendicularity will take an infinite length of time. At the date mentioned, or thereabouts, perpetual sunshine will be experienced at both poles simultaneously. Days and nights will be of equal length all over the globe; the seasons will come to an end, for the sun will continually be in the same position overhead. Such are some of the corollaries of Dillman's demonstration, a demonstration which the discoverer realises "controverts some classical lore". But then, Dillman says, he "sees nothing sacred about alleged classics"—a sentiment in which most Theosophists will heartily concur.

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What is remarkable about it all is that by means of his gyroscopic model we see the earth and the sun in miniature, the one moving around the other under precisely the same conditions that obtain in our solar system (as far as the demonstration of this law is concerned); while, by changing the initial conditions, we can actually see what must surely have happened during the past history of the globe. This demonstration at last satisfies the geologists, who have been begging for some such evidence. It explains, in a reasonable manner, the violent climatic changes that took place during the Ice Age.

Let us close our eyes for a moment and see if we can picture this great occurrence in the world-drama. Picture the globe in the position shown in Fig. 3, revolving around the sun with forward rotation. Suddenly a great cosmic hand appears on the scene, lays hold of the globe, and turns it back in the opposite direction. The rest follows as a matter of course. The earth begins to invert its axis, in order to regain mechanical equilibrium; the "ends of the earth get loose". The position shown in Fig. 2 is, in time, assumed; we enter the Ice Age, and subsequently come out of it again, as the axis slowly erects itself to the position it now occupies.

This inversion and subsequent erection, as far as Dillman's knowledge goes, need have taken place only once. The occult records, as we have already seen, tell us it has actually taken place several times, preluding, on each occasion, the appearance of a new race on earth.

What was that mysterious hand that could have brought about such a violent cataclysm? Scientists will not admit any such apparently miraculous phenomenon, and insist for the most part on "uniformity" throughout geological history.

But if they cannot see just what could have altered the direction of revolution of the earth, let us remember *that they do not even know the cause of the earth's diurnal rotation*, a

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phenomenon so commonplace to us now that the above statement comes to us with something of a shock. Yet Shields assures us of this[1] and refers us also to an article appearing in *The Melbourne Argus,* where the conclusion of "an eminent British astronomer" is given, to the effect that:

> There is no physical cause or force impelling and maintaining the diurnal rotary movement.

To this Shields adds:

> It may here be stated that the above determination is the universal belief of all physicists and astronomers.

He also refers to Newton who, in one of his letters to Bentley, said:

> The diurnal rotation of the planets could not be derived from gravity, but required a divine arm to impress them.

With such confessed ignorance on the part of science, respecting a well-known physical phenomenon, we need not be dismayed that it cannot admit the possibility of such a force as would be needed to turn the earth's motion in the opposite direction, which force H. P. B. calls:

> The intelligent hand of the Kārmic Law, which alone can reasonably explain these sudden changes and their accompanying results.[2]

Some scientists, accepting (as has previously been shown) these sudden changes, have

> tried to account for them by various, and more or less fantastic, speculations; one of which, as de Boucheporn imagined, would be the sudden collision of our earth with a comet, thus causing all the geological revolutions. But we prefer holding to our esoteric explanation, since Fohat is as good as any comet, and, in addition, has universal Intelligence to guide him.[3]

With such an objective demonstration of a fundamental law of motion as the gyroscope furnishes us with, one would naturally imagine that Dillman has been taken up with

[1] *The Cause of the rotation of the Earth.*

[2] *The Secret Doctrine*, Vol. II, p. 344.

[3] *Ibid.*

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acclaim by the scientists of the day—those men so eager in their search for Truth. As a matter of fact, the opposite of this is true. Dillman's is a voice crying in the wilderness, and few seem to be interested enough to the point of investigation. Now that this discovery is shown to bear out the occult records, it is hoped that Theosophists, the world over, will take up the problem, study it, and promote its further study by the scientists of their respective lands. In this way will they be aiding in the world's accumulation of scientific knowledge, helping at the same time to disseminate an interest in the occult teachings, in this particular instance so remarkably substantiated by means of this wonderful experiment.

The construction of a gyroscopic model should not present any difficulties, provided a well-made gyroscope is secured, and accurately balanced by means of the counterpoise. Its construction will easily repay any effort and expense involved, for the antics performed and the axial disturbances witnessed will prove a source of unending fascination. That this discovery so clearly bears out *The Secret Doctrine* should be a matter of joy to every student of the occult teachings.

H. P. B. commented on this very subject of scientific corroboration:

> We write for the future. New discoveries in this direction will vindicate the claim of the Asiatic Philosophers, that sciences—Geology, Ethnology, and History included—were pursued by the antediluvian nations who lived untold ages ago. Future "finds" will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilisations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians, are the result of preceding civilisations lasting "*myriads* of centuries".[1]

One of such "finds" is here presented for the consideration both of students of occult lore and of physical science.

Alexander Horne

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1 *The Secret Doctrine*, Vol. II, p. 349.

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THE AWAKENING

I SAT alone, and held a little form,
Dearer, by far, than Life itself, to me—
Now claimed and won, by that which we call Death—
It was the hour of my Gethsemane!!

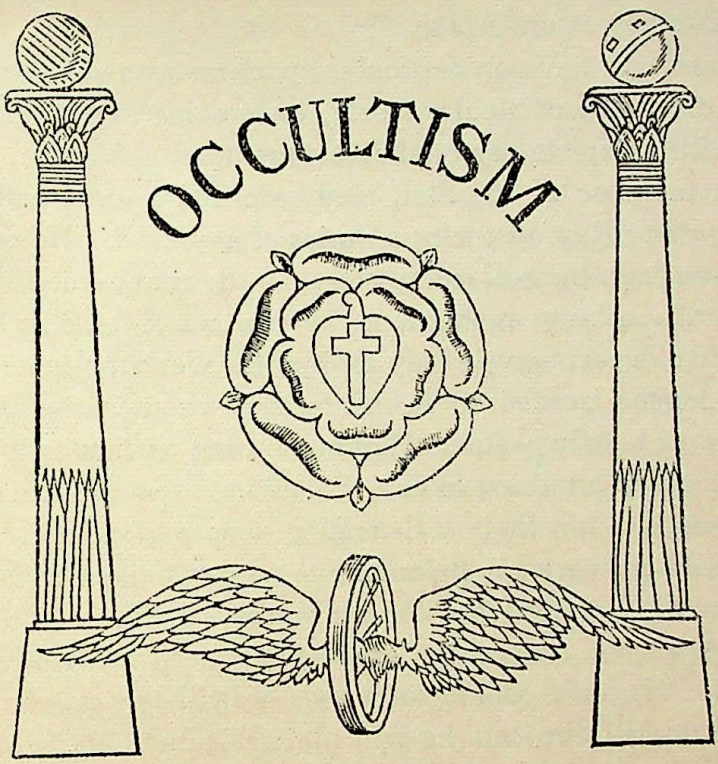
"O God!" I cried, "I ask not back my babe,
Tho' Time for me can hold no worse a Hell!
I only ask a sign, O God of Love—
A sign from Thee, to know that all is well?"

Closed were my eyes in wordless agony!
Alone I seemed, in deep unfathomed space!
When lo! The sign was given—I beheld,
With new-found inner sight—my Master's face.

"T. H. S."—D.

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THE WORK OF A MEMBER OF THE STAFF

By An Apprentice on that Line

I am obviously not competent to make any general statements regarding the duties of those who belong to that department of the world's service known as "The Staff". An apprentice in that department, I can only describe the nature of my own training as I at present receive it. There seem to be three cardinal qualities:

First, to be comparatively facile at almost any kind of work so as to be able to take work temporarily in any department;

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Second, to be continually holding work in this, that or the other department until the individual to whom it properly belongs is ready to undertake it ;

Third, to have no particular attachment to any particular work or to any particular world, to combine eager strenuousness with complete personal detachment.

A member of the Staff may be called upon to undertake work on any Ray, to perform duties of any kind. He must be able to adapt himself completely to the requirements of the moment, working as hard as he can while on duty in any particular department, ready to drop his work the moment he is no longer needed in it, no matter whether the work be finished or hardly begun. Having nothing particular to do he may be given anything to do. Belonging to no particular Ray he belongs to all Rays. Belonging to no particular world he belongs to all worlds. Belonging to no particular Guru he belongs to all Gurus. He is the servant of Them all.

He is not concerned with sowing seed or with reaping harvests. If he be told to sow seeds he will sow them. If he be told to till the soil he will till it. If he be told to reap a harvest he will reap it. The Plan as a whole only concerns him indirectly. He has to work to it. But his special concern is so to work that the little piece of the Plan given to him to look after temporarily fits in harmoniously with the rest of the Plan. To-day he may be doing some Second Ray work. To-morrow he may be given some First Ray work to do. And so on. He has to be trained so that without difficulty he can be more or less efficient on any Ray, though of course less efficient than one who belongs to a particular Ray.

His life will be very varied in nature, now working on such and such a line, now engaged on work entirely different. He will have much travelling and little continuity of duty. He will be always filling a gap and making room for some one

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else. He will never be able to settle down to anything for very long, for as fast as the right kind of workers are ready for their specialised duties he will be moved out of the way to enable them to take their rightful places. He will be a jack of all trades and a master of only one, the trade of going anywhere and doing anything that may happen to be required at the moment. As the training proceeds he will gradually become conversant, in the process of becoming a master of the trade I have mentioned, with as many planes of nature as may, at this particular stage of evolution, be open to him. He must be at home on any plane, just as he has to be at home on any Ray, or in any work. Later on he must learn to be at home in any of the worlds composing our Solar system, for while in the earlier stages of training nations and faiths and continents may be his worlds, as he advances in the grades appropriate to the Staff he must become able to pass from one world to another with the same facility as at an earlier stage he passes from one country to another within a particular world. In the beginning, countries will be his worlds. Later, worlds will be his countries.

He must learn to know the various worlds as in the earlier stages he knows countries. He must be able to take up work in any world, just as at an earlier stage he knows how to take up any work in a particular world. For this reason after a certain amount of training on the physical plane he ceases to take physical incarnation, so that he may be "free" of all worlds in his subtler bodies. As training proceeds, he begins to depend more and more upon the central Source of Life, our Lord the Sun, and less upon intermediate sources. He enters a world, adapts himself to the existing conditions, and places himself at the disposal of those who are the appointed agents of the Plan for that particular world. If he has to teach he will teach according to their directions. If he has to organise, he will organise according to their directions.

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But his allegiance is to his Lord the Sun, and he is His messenger. Unless he be specifically otherwise ordered, he is not concerned with the way in which the Plan is being carried out. That is the business of those in charge. He finds out what they want and tries to co-operate with them whole-heartedly. He fits in.

He finds out the nature of the scheme and throws himself into it as if he were realising his fondest hopes and accomplishing his supreme ambitions, yet in fact being ready to drop the work as happily as he took it up. I hope I shall not be misunderstood if I say that a member of the Staff has no will of his own. No member of any department has any separate will of his own. The Will of the Supreme Ruler is his will. But a member of the Staff in one sense has less a will of his own, for while members of other departments will probably have a certain definite expression of the Will of the Supreme Ruler to carry out in a specialised manner, as, for example, the work of the Manu or of the Jagaṭ Guru, a member of the Staff has no such specialised activity and must be supremely adaptable to the infinite number of expressions of the Divine Will in the infinite number of modes of its manifestations.

He must be as much at home in one aspect of the manifestation of this Will as in any other. He must be as much at home in the Ḍeva kingdom as in the human kingdom, as much at home in the animal kingdom as in the vegetable or mineral kingdoms, as much at home among the brothers of the Shadow as among the Brothers of the Light. He must be as much at home on one plane as on another, in one world as in another. What do these variations on the One Central Theme matter to him? His life is in the Sun and his work is to shine as Our Lord the Sun may direct him. What matters it how he shines or where he shines, so that he shines with the Light of the Sun?

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A member of the Staff has finished with the limitations of creed, of nationality, of race, of birth. He no longer needs them for his own growth. This is, of course, equally true of members of other departments who belong to the same grade. But members of the Staff are even more detached, for it can only temporarily be part of their duty to remain with those among whom they have grown hitherto. A Manu-to-be or a Jagaṭ-Guru-to-be is probably concerned with evolution in this particular world, even though He may only formally assume office in some other world. The peoples of the world are His material, material which it is His duty to fashion, or at earlier stages to learn to fashion, to the appointed end. But a member of the Staff ceases to have concern with any particular world or any particular evolution. He is a ray of Our Lord the Sun which He directs now here, now there, according to His Will and Pleasure.

A member of the Staff is not particularly interested in anything, for he has to learn to be generally interested in all things, so that his general interest may become particularised according to changing circumstances. A member of the Staff is above all things a Sun worshipper, for he is above all else a servant of the Sun, and he seems to know the Sun as he knows naught else. It would seem as if membership of the Staff involves a special consecration, like official membership of any other department. A Manu-to-be or a Jagaṭ-Guru-to-be is, on official appointment to office, no matter how far distant be the time when the office will be assumed, consecrated in a special manner so that he becomes in a wonderful way one with his glorious Line, ascending to the One Source through that Line, so that there lies open an ever-deepening channel uniting him with his mighty Elders and through Them with the great aspect of the Logos which They represent. This would seem to be true of all departments. In the case of a member of the Staff, that is of one who is officially

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approved for appointment to this department, the consecration is in the nature of the beginning of the blending of his consciousness with the Universal Consciousness. Through the Supreme Representative of Our Lord the Sun in this world his consciousness is in some special way attached to the Sun. A direct channel is opened, at first only as a line of light, between him and Our Lord the Sun, for members of the Staff are officially members of the Staff of the Logos Himself. That is to say they are apprentices, only after long ages becoming His Ministers and Ambassadors, His Messengers and Agents. The effect of this consecration is to make such an apprentice perceive Our Lord the Sun in all things. He sees the Sun reflected in all things. He sees all things as microcosmic suns in the process of becoming macrocosmic Suns. To him all life is Sunshine, all forms of life modes of Sunlight. Types of consciousness, temperaments, worlds, nations, faiths, races, are to him but modes of Sunlight. At best they are but forms and shadows of that Real which he is learning to serve. Ceremonies, beliefs, opinions, philosophies, creeds, dogmas, doctrines—yes, he will limit himself within them as need arises, for he can be where Our Lord the Sun chooses to abide, and where does He not? Yet he is freer outside all forms, for he is learning to know Our Lord the Sun in Essence as he is learning to work for Him in the midst of forms. All ceremonies, all forms, must therefore cramp, even though for the sake of the work he must enter them and become imprisoned; but this is only that they may have their rightful day and cease to be. He must have all forms, all ceremonies, at his command, for he never knows when he may be called upon to use them to an end. All kingdoms must recognise him as a citizen, for he must be able to function in them all at will. Rulers in each kingdom must be able to use him. In one he must be able to express one mode of life, in another kingdom he must be able to express another mode. He must

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be able to be a little of a philosopher, a little of an artist, a little of a teacher, a little of a statesman. He must be so colourless that he can be supremely colourful at any moment. He must be so negative that he can become supremely positive along any line, or if not supremely positive—that is, perhaps, a condition reserved for those who belong to the line—at least comparatively positive. It is fundamentally, of course, a matter of vibration. A member of the Staff must be able to vibrate at any rate, and to vibrate at the required rate at any time.

To-day he is here. To-morrow he is elsewhere. To-day he dwells upon the earth. To-morrow he may be sent to some other planet. Where the need is that cannot be met in the ordinary course of government, there is sent a member of the Staff, if available. But if a member of the Staff be not available then a member of one line may be required temporarily to assume other duties in addition to his own, as has happened in recent times. Ordinarily, a member of the Staff works on planes other than the physical, for the sake of greater freedom and greater adaptability. But his general education must take place on the physical plane, and only when this is finished, as marked by the taking of the Arhaṭ Initiation, can work on the physical plane be dropped. Even if it be dropped, physical incarnation may take place for special purposes. The Arhaṭ Initiation must be reached before choice can be made of this department, and the glories of the other lines open to the gaze of the young Arhaṭ before the final choice is made, so that he may choose with knowledge.

A peculiarity of the work of a member of the Staff lies in the fact that while he has occasion to draw people to himself from time to time so as to inspire them to more effective service, and to awaken in them qualities which in this way can best be aroused, very rarely have such people any definite link with himself. He is once more but an intermediary, helping for

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the time being, and passing people on to their rightful elders as he passes the work on to its rightful custodians. For a few years such a member of the Staff may be the centre of a little band of people, while the work needs this particular arrangement. And then the band disperses to sort itself out among those elders to whom the various members properly belong. He is no longer concerned with them except to wish them Godspeed on their way. Members of the Staff have thus to reconcile themselves to such comings and goings. Their affection, like all true affection, must be affection that pours itself out upon the recipients, giving all it can and desiring nothing in return, satisfying itself completely with the act of giving. This makes the path a little more difficult to tread, perhaps, than it would otherwise be. A member of the Staff must take for granted the fact that those for whom he may have the greatest affection, to whom he may feel most intimately united, are in all probability veritable comrades of other brethren, and he must learn to be happy in watching his friends turn to other friends, even apparently away from him. He must give his service with the utmost impersonality, finding his satisfaction in the giving of the service, indifferent to the reaction the service may produce.

An Apprentice on that Line

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THE COLOUR LANGUAGE OF THE ANGELS

By GEOFFREY HODSON

(Continued from p. 619)

THE GOTHIC ARCH

THE angel begins his next lesson by an invocation addressed through an archangel teacher to the teaching aspect of the Deity. As he began, his whole aura turned pure white. Every colour, both in the interior and at the surface disappeared, and he shone with a brilliant white glow. He held his hands up above his head and turned his gaze towards the heavens. From the centre of his head there rose an inverted cone—a form which he often uses—the base of which rose higher and higher into the air. At first it, too, was white. Then it became coloured with a delicate shade of sky blue, gradually changing to a deep sapphire, through which the white was visible in places. The cone was hollow and slowly "grew" into the shape of a beautifully formed cup, a chalice formed by his prayers. There was an air of deep solemnity about him and his manner was reverent and serious.

The answer to his prayer is clearly visible as it descends in a vivid stream of light, golden and blue, into the cup, which it fills to the brim. It gradually permeates the whole of his aura, changing it into its own colours. He experiences an expansion of consciousness, and a direct contact, at the higher levels with the great One Whom he invoked.

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He now turns and stretches out his arms towards us. Thus exalted, he is truly a glorious, radiant and beautiful figure. The descending power is concentrated in his heart. As he stretches forth his hands towards us, the answer to his prayer and the blessing of His Master pours forth upon us until our auras are suffused with its glowing light and colour. We share with him a measure of his upliftment. The natural colours of his aura gradually reappear, but a rosy, lavender-coloured glow is added to them, shining all about him and giving him an even more delicate and ethereal beauty than he naturally displays. It is, I think, partly the result of the down-poured blessing and partly an expression of the happines and affection, which he feels in teaching us.

He translates his prayer as follows: "Hail! Seraph of knowledge and of wisdom. Hail! (Then follows a name which he does not translate.) Accept the love and worship which we offer, humbly praying that it may add its minute measure to the splendour of Thy glory and Thy light. We live to do Thy will.

We long for the joy of serving Thee.

We invoke Thy blessing on our labours.

Bear our adoration to the throne of Light.

Pour forth the wisdom of the mighty One Who sits thereon, which is enshrined in Thee.

Our love, our service, and our adoration are centred utterly in Thee, Thy life is ours, as ours is Thine. Inspire us, mighty One, to do Thy will with a measure of Thy wisdom and power, that the Supreme Will may be obeyed."

No mere collection of words can possibly express the full beauty and potency of the invocation, but the above at least suggests the main ideas which were contained within it, and the spirit of dedication in which all the angel's work is done.

Again he calls the blue angel who helped us in our first lesson. His arrival was most interesting to watch. He

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comes through the air from a south-easterly direction, and appears to have travelled a great distance. He covered the last hundred miles or so at high speed, descending from a great height. As he reached the orchard he stopped quite suddenly, but his aura appeared to rush forward as if continuing the flight, until it enveloped and embraced the teaching angel. He is full of exuberant good spirits, of the greatest good-will and affection for his brother and for ourselves. Their two auras remain united and mingled for some minutes in a joyous and loving embrace. The central forms are at least twenty yards apart.

The new arrival turns to us, bows, and greets us in the eastern fashion with joined palms. They then begin to converse. In the upper portion of the blue angel's aura a number of small glowing spheres appear, arranged in three successive semi-circles over his head. Each sphere is encircled by a broad white band, and all are spinning. Their axes are all inclined, like that of the earth.

Now the number of spheres increases. A golden glow rises from his heart and suffuses the upper portion of his aura, without changing the colour of the spheres which is deep rose and pale yellow, the upper hemisphere being rose and the lower yellow. The brilliance of the golden glow gradually increases until it is almost blinding and the angel's form is hidden by it, as are the original spheres, which are now replaced by white ones arranged in lines to form various geometrical designs.

The most permanent design is that of two wing-shaped figures which come to a point behind the angel's shoulders where conventional wings would be attached to a body. Now there are four blades, or separate wings, to each figure, all at right angles to each other, like the feathers of a dart. This, again, is replaced by a large five pointed star, perfectly formed, which, in its turn, changes to a circle round which

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the points of the star are arranged as radiations. The number of these points increases, and the whole figure now resembles a conventional drawing of the sun.

The teaching angel remains standing as a passive spectator for the time being, though his face is irradiated with a wonderful smile.

The symbols now begin to change with a rapidity quite beyond my power to grasp or record.

Suddenly a further and marked change occurs. The deva's head and shoulders are once more revealed surrounded by a clear and beautiful sapphire blue—his own natural colour. A number of small silver balls appear dancing and quivering like a glorious living head-dress of pearls. The teaching angel now begins a similar display, and the spinning spheres, each the size of a tennis ball, begin to pass backwards and forwards between them with great rapidity and in large numbers. They make lines of light as they travel, which remain to mark their track. The two angels are now linked by a system of connected geometrical forms of increasing complexity produced by the projection and withdrawal of the spheres. They faintly resemble tennis players playing with a hundred balls, and keeping all in the air at the same time.

There is, however, a definite system in the arrangement of the figures and in the position of the spheres. Suddenly all the balls rush towards the centre and turn directly upwards in a stream. This movement ceases, and they, and the lines of force which marked their movement, are united to form a beautifully proportioned gothic pillar. It is a silvery pearl-grey, like some polished stone or marble on the outside, and a rich deep blue fills the vault within. Silver balls take the place of gargoyles and other gothic ornamentations, while numbers of these also dance in the air.

This pillar slowly rises. Streams of coloured force flow from the heads of each of the two angels to a point mid-way

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between, and some ten feet above, their heads. They meet directly under the base of the pillar, which they join as if to support it. These streams are slightly curved into a perfect gothic arch, the angels' bodies providing the uprights on which it rests.

The angels themselves now rise slowly into the air, bearing the pillar and maintaining the perfect proportion and shape of the form which they have built. They rise to such a height that they appear like two glowing stars, connected and crowned by a third, which is the pillar. They are singing, and other voices reach me as they chant a hymn to the Deity to Whose altar on high they bear the votive offering which they have constructed after the classic gothic design.

It is evident that there is a deep spiritual significance in the gothic style of architecture, something of which we may hope to discover when the angel explains to-day's lesson.

I subsequently learnt that the fundamental idea of the angel's communication was to display, and discourse upon, the relationship of the Logos and His system. This appears to be a favourite subject of meditation and discourse among the members of the higher levels of the angelic ranks. Such conversations frequently include a dramatic and symbolical enactment of the subject under discussion by one or more members of the gathering. The deep seriousness with which the angels approach such subjects is tempered by a certain light-hearted joyousness.

The blue angel began by representing himself as the Logos surrounded by His planets, within whose aura they were supported; the colour blue suggested the early or virginal stages of manifestation, as also did the fact that the globes were stationary, though spinning.

The angel then sank into a condition of meditation, in which he endeavoured to unify himself with the divine Mind, so closely, that the further symbolic expression of the subject

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would be ordered by It, rather than himself. Success in this endeavour produced the change of colour and his aura became flooded with golden yellow, which completely veiled his face and shoulders. This symbolised the fact that he, as an individual actor, had temporarily disappeared. Under the influence of the power which he had contacted, the spheres representing the globes of the system began to move and their colour to change to a silvery, pearl-like hue. The Logos proceeded to play with His heavenly toys, forming them into numberless patterns, each one a symbol of a fundamental verity, and evolving naturally from its predecessor.

As the logoic morn passed on towards mid-day, the sun itself appeared as the central glory of the universe. The globes arranged themselves as the rays which emanate from its effulgent glory. Doubtless each triangle represented a scheme or chain of globes.

At this point the teaching angel joined in the discourse, agreeing to all that had been enacted by rapidly reproducing it within his own aura. He, however, played the part of the female aspect of the Logos, the negative principle in Nature. The process of balancing these two principles in Nature was enacted, as the spheres began to pass between the two actors, as in some celestial game of tennis. Many symbols were formed by the passage of the spheres and the lines of force along which they travelled, each representing a stage in the evolution of the solar system.

Gradually all the spheres were in motion, held within the play of the positive and negative aspect of God, till at last, perfect equipoise was attained. As that culmination was reached the spheres gradually came to rest between the two, and the play of force between them gradually outlined the shape of a further symbol of deep significance, that of the gothic pillar. This was evidently intended as a representation, in all its wonderful variety of decoration and embellishment, of

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the perfect product of the interplay of these two aspects of the divine life. The pillar rose, like the tower and steeple of some mediæval church, supported, as it had been formed, by the combined life of the two angel representatives of the Logos. Finally, the two angels, standing perfectly still and upright, with their arms by their sides, represented the walls upon which roof, tower, and steeple were supported. They took the shape of a section cut through a gothic church.

They then bore this beautiful form aloft, to offer it on some angel altar far beyond my ken.

* * * * *

The angel congratulates me on my grasp of the above interpretation which he put into my mind. He says that the gothic style does express many fundamental truths, for it was inspired from the angel kingdom, with which many mediæval artists and architects were in direct contact. Despite the unreality of the paintings of angels of that and other periods, they represented the best of which the artists of the day were capable. Their inspiration was real, in spite of their apparent lack of craftsmanship. Their visions were subjective, rather than objective, for few of them would lead the life which would make the latter possible. In translating them they lost the sense of freedom, vividness and ethereal beauty of the angels, as well as of their nonhuman characteristics. Angels played an important part in human affairs at the period of the Renaissance, and did much to stimulate the progress of learning and the growth of art.

"That cycle is re-opening," he says, "and many of those who accompanied it are reincarnating now, and once more the angels seek to illumine their hearts and minds, and to inspire them to make the present and the future more glorious than the past." And he added a warning: "Remember that the colours and the symbols which you see are but the accompaniments of the angel's thought, and not its primary

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expression. That occurs in the formless worlds, and therefore produces no forms recognisable as such down here. There, communication is free and instantaneous. All that you have described, for example, being grasped, assimilated, and answered in a flash of time, as also seen in a flash of light. The formless angels make no forms, but we who still remain in the denser fields of manifested life are governed by the laws and underlying principles of those worlds. Thus, thought for us, as for you, produces forms. Each form is a perfect expression of the thought by which it was created; each colour and each symbol is the natural and appropriate expression of the thought. There are certain fundamental forms which always accompany a certain type of thought. Pure and selfless love, for example, always takes the shape and colour of the rose. You may with truth regard the rose which blossoms upon your earth as a symbol of the love of God to man. The thought of mutual co-operation between angles makes a triangle, a tetrad or pyramid, the base of which represents a common field of action, and the apex the divine source of energy, by the aid of which, alone, such action may be performed."

The angel now illustrates this with the help of his brother who has joined him. A triangle of light has appeared with its basic angles resting in their hearts and the apex rising up between them. A stream of rose and gold flows from the heart of the teaching angel, fills his angle of the triangle, and gradually spreads towards the centre. Deep blue and silver similarly emanate from his brother. These two streams meet and gradually fill the triangle. Both now throw back their heads and gaze upwards to the sky, as if to invoke a blessing on their undertaking. The response appears as a glowing halo over the apex of the triangle and over each of their heads.

They now turn towards us and from the heart of each angel a stream of force is projected into each of our

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hearts. Realising this, I make an effort to complete the square by sending another line towards my wife to join the one which the blue angel has projected. As soon as the square is completed, the original triangle becomes a pyramid. Force begins to flash and plays between the four of us, the atmosphere becomes solemn and power vibrates all about us. The golden glow appears in our auras, and the whole geometrical figure is bathed in a golden glory.

The characteristic colours of our rays are added to those of the angels' without conscious effort on our part and the pyramid is filled with colour and light, causing its outline to quiver slightly, as if it were a living, growing thing.

The angels have now separated the pyramid from us and have drawn it towards themselves and are moving slowly down towards the Star shrine, some eighty yards away. This is a stone structure, built in the shape of a pentagon, and the jewels of the seven rays, magnetised by the head of the Order of the Star himself, are buried beneath it. It is consequently a very powerful magnetic centre, which Star members constantly visit in order to meditate and pray. The pyramid is almost exactly the same size as the shrine, and the angels place it on the ground inside the building. They have maintained the link with us, and we with each other, so that an elongated oblong figure is formed by the connecting lines of force. Our instinctive response to their graceful act causes our auras to light up, and the energy resulting flows along the lines of connection into the angels' hearts, where it is added to their own, and a symbolic representation of co-operation between the angel and human hierarchies is offered to Him Who is the teacher both of angels and of men.

A sense of great happiness arises within me as this dedication is accomplished, partly because of the act itself, and partly because of the revelation of the beauty and graciousness of character which our two angel teachers have

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displayed. They have left the symbol in the shrine, where it will remain until the force which formed it is exhausted. They return towards us with glowing, radiant faces, and give us a sense of intimate companionship, close friendship, and a mutual understanding, such as is rare in the experience of man, however common it may be among the angels. This time they salute us together, and disappear.

Geoffrey Hodson

(To be continued)

AS we learn to work side by side we learn Concord;
When we have learnt Concord we know something of Harmony;
As we learn Harmony we begin to understand;
Understanding is the foundation of a Brotherhood of Nations.
With an understanding Heart we shall learn to know each other;
To know and to understand is to love.
Love alone will bring that Peace which passeth Understanding.

W.

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AN IDLER AT CAMP

I

WE sat in the round ceilinged room listening to the reading from the unprinted poems of Krishnaji, while he rested upstairs recovering from a heavy cold. No sound was heard in nature and the tapestry reflected in the great mirror was as the view from the huge windows looking out upon the equally silent wood and stream flowing in the meadow. All seemed lost under the spell of his unconfined vision of Unity and Love—the great cosmic impersonal Love which is Liberation. In so being and loving I felt how it was that naught could mar our happiness and the freedom that comes with such a knowledge, such a vision, once seen! His Spirit and Love brooded over us surely . . . The reading ceased . . . Then agreeable buzz of happy quiet voices and slowly moving figures broke the spell. Some slipped silently away to dream out the dream for themselves. Some sat unmindful that the words had ceased, or ever even had existed.

Longing for the woods I stole out with bowed head, feeling that if I could retain the spirit I had imbibed I should "see the Wood-God seated in his place," but light and shade on the mossy ground beneath the great trees revealed nothing of him to me. I could not find my Beloved. It must be that one could not find Him specifically anywhere until one discovered Him in all things everywhere. Else such a longing and faith to see *my* Beloved, as Krishnaji saw

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his, could not go ungranted. Was I asking for a miracle with miracles all around me? I smiled and leaning against a huge beech abandoned myself to the enjoyment of the stillness of the forest, and in that unheeding, desireless moment I felt myself sink into that noble tree even as Krishnaji's tears joined the waters of the pond and found no difference. In the very frankness of its being its bark became soft as a green gray violet cloud, and it embraced me to itself so naturally! I felt the Spirit of the tree was, in that short moment, as my own. It took me into its gentle, strong flow of life and I became as it was, in root, in sap, in bark, in fibre. Like Daphne at the touch of her lover the great tree had taken me unto itself. It seemed to say to me: "I wander not about seeking to do service, yet feel my life, my love, my freedom!"

At the thought and simile the oneness vanished. I was gently pushed out, as it were, and at the same time I realised the tree was not conscious of its branches, roots, and waving leaves, which now seemed to me to send out such a radiance; not conscious of the sky, the clouds, the birds upon its branches. The great reason of its being and its goal was just to be itself, selfishly itself, so unmindful was it of its own value in the world about it; and as I longed to retain the simplicity, the strength, and frankness of its being, I realised I must be as it had been, ready to embrace and enfold a longing passer-by, and share with him unconsciously the Unity that unites all things. In being frankly myself, unconscious of my use to the world about me, flowing with the sap of life, many might find comfort in my shade and happy dancing leaves. Daphne loved not less, but loved more freely in her bondage of the oak tree. Its very being was liberation. It was Apollo who longed to bind and hold, who lost his love. And a deeper meaning lay in the legend for me. The love which lasts is

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impersonal. The strength which helps is unconscious of its helpfulness. The spirit of things is liberation itself. Unity, strength, and peace surround us on every side despite the seeming differences. Would more could find as the tree had taught me, joy and freedom in their bondage. We share all life together, surely there is no difference, all are one and oneness is liberation. Unity must be taken for granted. In seeking it and making comparisons we are pushed out, or push ourselves out, and create a separateness that is foreign to the divine spirit of unity.

As I recall the spirit of that tree, strong in its own fulfilment, I realise I must, being a moving creature, go where the gods bid me go, yet remain as that tree, rooted to the earth beneath and the heavens above and draw God's mighty power into perfect Unity with all things. Rooted to the spot, it asked not for more diverting fields of action. Enough for it that it fulfilled the nature of its being and strove in peace for its own goal, unmindful of its shade, its sheltering branches and dancing leaves and quivering top stretching upward to the blue skies. The same in rain or sunshine, amid others of its kind or alone in the simple grandeur of its own silent fulfilment. So, for a moment I had lifted the veil and glimpsed for myself a fraction of Krishnaji's vision, interpreted according to my special need.

Castle Eerde
24-6-1927

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A REPLY TO ENQUIRERS

The first number of *The Theosophist* was published on October 1st, 1879, at Bombay. The Title-page is as follows:

THE THEOSOPHIST

A

MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

CONDUCTED BY

H. P. BLAVATSKY

under the auspices of the Theosophical Society

In the notice to subscribers it is stated that the twelve numbers for the year will consist of not less than forty columns royal 4to each, of reading matter, or 480 columns in all.

The first number opens with the following notice:

"For the convenience of future reference, it may as well be stated here that the committee, sent to India by The Theosophical Society, sailed from New York, December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way."

The first volume of *Lucifer* was published on September 15th, 1887, in London.

The Title-page is:

LUCIFER

A THEOSOPHICAL MAGAZINE
DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS"

EDITED BY

H. P. BLAVATSKY AND MABEL COLLINS

THE LIGHT-BEARER IS THE MORNING STAR OR LUCIFER, AND "LUCIFER IS NO PROFANE OR SATANIC TITLE. IT IS THE LATIN LUCIFERUS. THE LIGHT-BRINGER, THE MORNING STAR, EQUIVALENT TO THE GREEK φωσφόρος . . . THE NAME OF THE PURE PALE HERALD OF DAYLIGHT".—YONGE.

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THE BAGH CAVES

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BAGH CAVES, MALWA

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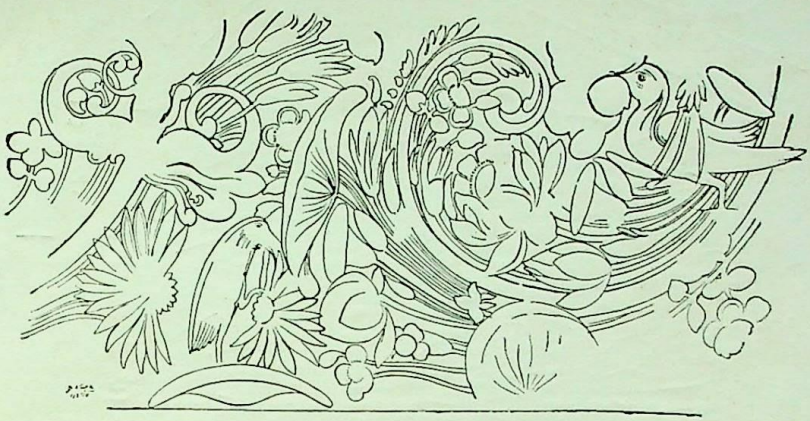
THE LIGHT-BEARER, [illegible]

AND "LUCIFER IS NO [illegible] IT IS THE LATIN LUCIFERUS. [illegible] STAR, EQUIVALENT TO THE [illegible] NAME OF THE PURE PALE [illegible]

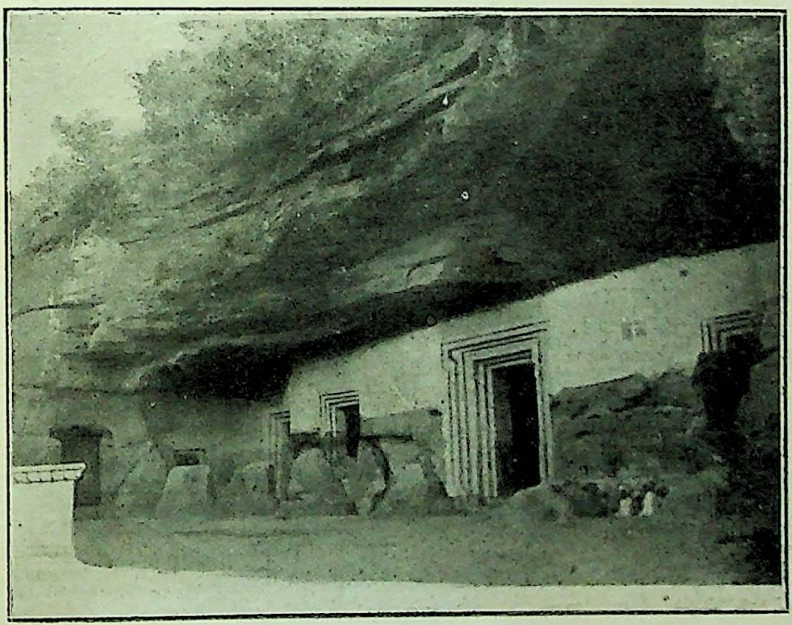
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BAGH CAVES: VERANDAH

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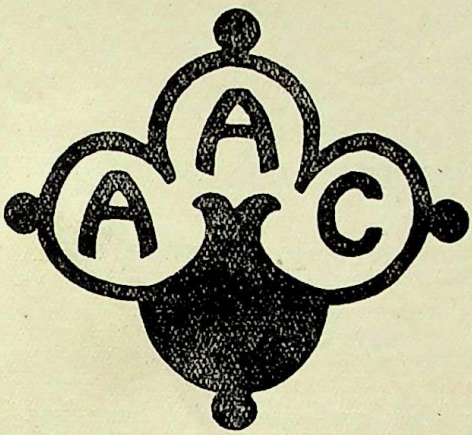
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"THE BAGH CAVES IN THE GWALIOR STATE"[1]

THE world of Culture owes to these authorities a debt of gratitude for not only putting these art-treasures within reach of all, but what is still more important, perpetuating these remnants of unsurpassed art for the future. For even in the last half century much of these, and other precious records, have vanished.

The book contains eighteen Plates of Drawings and Photographs, of which we give three reproductions and nine Plates in colour, reproducing the paintings as they are, exactly, and as this work of copying has been executed by such prominent artists as Mr. A. K. Haldar, Mr. S. N. Kar and others, the colour, and not only the line-work, has been secured.

The text is in the hands of equally authoritative specialists, and is pleasant reading as well as informative, one very pleasant feature being that the book is a full guidebook as well, for those who may have the good fortune to get off the beaten tracks and see something of the real India. May the India Society bring out many such books of beauty and cultural value.

A. F. K.

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[1] The India Society, London, S.W. 1, in Co-operation with the Department of Archæology, Gwalior. Price 40s.

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OUR TOUR IN THE UNITED STATES

AUGUST TO NOVEMBER, 1927

By G. S. ARUNDALE

SINCE the year 1924 my wife and I have had some interesting travelling experiences. In that year we toured practically the whole of Europe and contacted Nations and movements of absorbing interest. In 1925 we continued our European tour, returning to India for the Jubilee Convention at Adyar. In 1926 came the memorable visit to Australia, where we received the most wonderful hospitality from Bishop Leadbeater and his Manor family and from Theosophist brethren throughout the continent. In April of that year I was elected General Secretary of the Australian Section, being re-elected in 1927. What happy times we had during that period! What whole-hearted support! And I venture to say that no Section in any part of the world does more for Theosophy than the 1,700 members who constitute the Australian Section. They are not wealthy, yet they run two magazines, *The Australian Theosophist* and *Advance! Australia*, both, of course, at a loss, and the Theosophical Broadcasting Station, 2GB, one of the most powerful Theosophising activities in the world, and costing about fifty pounds per week to run. All this in addition to the meeting of local demands of varying kinds. I expect that the 1,700 members pay into headquarters for Sectional activities not less than one hundred pounds every week. Just think of it, and remember that this is not done just by one or two well-to-do members, but by half-crowns collected from all and sundry.

GOD BLESS AUSTRALIA

Let it be also said that Australia headquarters, so far as the activity side of it is concerned, is mainly run by young people, including a fine young Acting General Secretary, Harold Morton, about 23 years old, in whom the Section delights, for he is a live wire and a very efficient and courteous wire at that. The elderly General Secretary, myself, has made room for him, giving place to a better man, one who will carry to great heights the Section of which he is so proud. He is Australian, too, which is a great advantage. God bless him and Australia.

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At Home in America

I had to write all this, for my heart is so much in Australia. But what about America? I had, when reaching New York, no thoughts one way or the other about America. I had, of course, heard much about God's own country, and Dr. Besant had told me that we should receive there the most kindly hospitality imaginable and a very remarkable brotherliness. But we had already experienced that in Australia, so I did not feel I was going to encounter anything particularly new. But the moment we set foot on American land and breathed American air—it was about midnight—I realised that I was in touch with something different from anything I had so far experienced. *America is different!* That was my impression, and that has been my slogan throughout the tour. I do not say *better*. I say *different*. Of course, from some points of view each country is different from every other, but America is specially different, different in an outstanding way.

I wonder whether I have lived in America before. There is a curious sense of familiarity, not about places but about the whole spirit of the country. I feel as if I have had something to do with America in a past incarnation, that in a small way I have helped her, have contributed to her growth. I felt from the very start entirely at home in the United States, and could not get out of my head the idea that I was a United States citizen and that I was part and parcel of the National Consciousness. Of course, I feel at home everywhere, but I felt at home *at once* in America.

America's President

Of the kindliness of our American brethren I will not write. The most generous hospitality was showered upon us everywhere, and we piled up debts we shall never be able to repay, and do not want to. The first talk we gave was to our New York brethren just before leaving for Chicago for the Annual Convention. The meeting was held in the beautiful premises of the Service Lodge of that city, and we thoroughly enjoyed ourselves. Then the journey to Chicago in the unsurpassed trains of the Chicago, St. Paul and Milwaukee Railroad—trains that glide as do no other trains, except those of the Santa Fé Line, so far as our experience goes. At Chicago we were met by the President of the American Section, Mr. L. W. Rogers, and by the Secretary-Treasurer, Mrs. Campbell. Mr. Rogers is a great man, and his name will long be honoured in American Theosophical circles for his business capacity, for his insatiability for work and for his very unusual powers of presenting the Science of Theosophy to the public. He is honoured and loved throughout the Section, and is as modest as he is efficient. Just before we left America to return home to India we received a letter from him in the course of which he said: "There is wonderful scope for Theosophical work here, and we shall be delighted to give you any of it from the position of chief executive to that of perpetual lecturer." I think the

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Section would have something to say to his willingness to have me put in his place. Long may he reign!

"Comrades from Long Ago"

As for the Chicago Convention, it is enough to say that it reminded me of the Australian Convention of 1927—the high water-mark of delightful Conventions, in my judgment, though a higher water-mark will be reached in April, 1928, in Sydney. Dear me, how happy we were. I shall never forget the memorable Convention week. It was strenuous, of course; but we did not know it was strenuous, we were so happy. I wonder whether I shall have the happiness of attending the next American Convention in August, 1928. But one cannot expect such unusual karma to go on indefinitely. A particularly happy feature of the Chicago Convention was the renewing of old ties with so many, many friends—friends whom we had not met before in this incarnation, but whom we at once recognised as comrades from long ago, exactly as we had done in Australia.

The U. S. Itinerary

Then came the 10,000 miles tour which comprised visits to the following places: Spokane, Seattle, Tacoma, Vancouver (British Columbia), Portland, Oakland, San Francisco, Ojai, Hollywood, Pasadena, Los Angeles, Salt Lake City, Denver, Omaha, Minneapolis, St. Paul, Milwaukee, Chicago again, Kansas City, Oklahahama City, Dallas, Houston, New Orleans, Atlanta, Birmingham, St. Louis, Lansing, Detroit, Cleveland, Colombus, Pittsburg, Buffalo, Rochester, Boston, New York again, Richmond, Washington, Baltimore, Philadelphia, and New York once more. And I should have added Chicago again, between St. Louis and Lansing, also Grand Rapids before Lansing, and then, I think, the roll is complete. Everywhere I lectured on America: Her Power and Purpose, and everywhere we were received with open arms, even though I sometimes think that in America the visits of lecturers to the various Lodges are somewhat too frequent. A Lodge has hardly time to recover from one visit when another is imposed upon it, which it does not like to refuse. American Lodges are hospitable bodies and courteous.

Mr. Warrington as Cicerone

Our family party for the tour consisted of my wife, Mr. Warrington and myself, and we were a most happy circle. As for Mr. Warrington, words entirely fail me to describe his delightful comradeship. What we should have done without him I do not know. Though no longer young in body—he is round about sixty years of age—he is as young as the youngest and made arrangements for the party as if he had been its youngest member. He has had the privilege of travelling through America twice with our beloved President herself, so he knows the ropes, and he has also sponsored in the same way Krishnaji and dear Nitya. So we may describe him as the official Theosophical courier for the United States. It was a wrench to part from

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him in New York, but we shall soon meet again. Rukmini had to stay in the Ojai valley for part of the tour, as there was work for her to do in that wonderful spot, but she was only away a fortnight, and rejoined me after that, to my great relief, as it makes all the difference to travel together.

"Mother India"

Everywhere our audiences were quite enthusiastic, especially, of course, those addressed by Rukmini. She has spoken of India in almost every city, and has done much to counteract the evil caused by Miss Mayo's disgraceful book entitled: *Mother India*. Miss Mayo is mainly concerned with sensationalism, and she may have the satisfaction of having achieved it at the expense of deeply wounding the feelings of a great Nation. I hope she enjoys her success. Were I of similar nature, I could write "Mother America," and do just the same kind of mischief. Rukmini's addresses have made a great difference to public opinion everywhere she has spoken. She has been a veritable ambassador of her Motherland, and India needs ambassadors throughout the world. I wish the National Congress would appoint some unofficial ambassadors men or women of dignity and restraint, but of enthusiastic patriotism, who would more truly represent India than can or do the official representatives of the British Empire.

My Lecture

My own lecture, in a nutshell, was as follows: (1) America is a Nation set apart from the very beginning as a chosen people, dedicated to a specific mission; will she rise to her great opportunity? (2) The outstanding men and women, Pilgrims, Quakers, and others, who formed the nucleus of the American people; (3) the Declaration of Independence and its authors, with special stress on the supreme objective, as declared in that wonderful document—"the pursuit of happiness"; (4) The Constitution and its unique features; (5) Some of its great authors—Washington, Franklin, Maddison, Jefferson, Hamilton, etc., archetypes of the National Consciousness to be and great trustees of the mighty traditions established by the fathers of the American people—Abraham Lincoln (America's greatest citizen), General Robert Lee of Virginia, Booker Washington, Theodore Roosevelt, President Wilson. (6) American qualities: Brotherliness, a spirit of Practical Idealism, a growing capacity to harmonise business power and material prosperity with goodwill and with a realisation on the part of the well-to-do that they have an imperative duty to the community as a whole. This is in the nature of an experiment on the part of Providence, since in the past luxury and ease have almost always heralded corruption and eventual disintegration. Can America win through? For the moment lawlessness has the upper hand . . . and yet . . . (7) The amendments to the Constitution—Prohibition, Women Suffrage, and an Arundale amendment to get rid of the horrible stockyards . . . Be it ordained that every individual who desires to eat meat shall be required to kill the

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animals himself; (8) America's mission twofold: To maintain a brotherly prosperity at home, to spread it abroad and with her wealth to FORBID WAR. To stand beside the Christ as He returns to His world, to be on His left hand as India, the Motherland of the world, will be on His right hand.

AMERICA NEEDS LEADERS

This is, of course, only the briefest summary, but it seems to be an effective lecture from the press reports I have received. I have the very greatest confidence in America's future provided she soon has born to her leaders, real leaders, who will raise her from the lawlessness and to a certain extent crudity in which she lives to-day. She has a marvellous past. Her Constitution is one of the real wonders of the world. I wish I had space to dilate on it. She has had as citizens some of the greatest men and women who have ever lived. She has fine, very fine qualities. But she must bestir herself, or rather the youth of America must bestir themselves, for they are outstanding in their frankness, in the intention to find out truth for themselves, in their refusal to be bound by the prejudices, superstitions and conventions of their elders. I generally appeal to the young everywhere I go, for the future lies with them. I believe in the youth of America just as I believe in the youth of India. Therefore I believe in America as I believe in India. America needs leaders. America needs law and order. I always say to my audiences: Believe or not in Prohibition, just as you please, but believe in respect for law and for order. If you oppose Prohibition, oppose it honourably and break the law as respectfully as you can, not as the cowardly bootlegger or as the cowardly rich man who boasts that he can put a bottle of wine on his table whenever he pleases. Such men I would outlaw as unworthy of the honour of American citizenship.

INDELIBLE MEMORIES

Any outstanding features of the tour? Surely. First and foremost, Ojai the glorious, the home of the Lord Vaivasvata Manu in the outer world, the cradle of the next sub-race. We spent an unforgettable three days there, the most wonderful time we have had for some years. Then California generally, the India of the West, and in some ways the most American part of America, though I know opinions will differ on this point. Then the great shrines of America, the Lincoln Memorial in Washington, where we worshipped with our whole hearts. I know of no place in the United States more full of the soul of America than this great monument to America's noblest son. I must, however, not forget the Washington Memorial in the same city, and, in the Congressional Library, the original Declaration of Independence and Constitution. Before these two we stood in reverence. Washington is indeed a notable city, and came next in interest to Ojai. In this connection I must not omit to mention Richmond and Philadelphia, the former rich with memories of the gallant South, of Stonewall Jackson, of Lee, and of other great Confederates; the latter the setting for the historic meetings which

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brought forth the Declaration of Independence and the Constitution. Philadelphia—the abode of brotherly love, as its name signifies; what a privilege it was to move in the very Hall in which these two great Charters of American Liberty saw the light of day! Yet I could not help thinking of what might have come to the world had America and England remained together within one Commonwealth, inevitable though the separation may have been. The English people had no quarrel with their brethren across the sea, nor had the English in America cause of discord with the English in England. But the short-sighted in England were without vision, so for the time being the hope of a united people perished.

American Youth, Arise!

Once more, thank God, the opportunity for close comradeship will return, and there must be no thwarting at the hands of unworthy persons in positions of power. A great Commonwealth shall arise in which America, Great Britain, Australia, New Zealand, Canada, South Africa, India, Austria and Germany shall be united for the service of the world—a mighty Commonwealth greater and nobler than any Empire the world has so far seen, for in it East and West shall live in mutual respect and equal freedom, in it shall exist a guarantee for world peace no country shall dare challenge. The British Empire itself might before this have attained such purpose, had it been possible for America and England to remain together in 1776; but ignorance and criminal folly decreed otherwise; and the world has had to wait and to suffer therefrom in a great world war. But America has moved on her appointed path, and signs are not wanting that if she can conquer the lack of self-control which is a natural concomitant of her youthful enthusiasm and energy she will lead the world swiftly to peace and to prosperity. Her physical constitution and that greatest of all Charters of Social Rectitude, her Constitution, her priceless inheritance from England, will, I believe, through the youth of America, see her through the dangers in which to-day she finds herself through greed and craft on the part of some, and through contempt of law on the part of far too many. Let American youth rise to the standards set them by the great Founders of the American Nation, and by some of their successors, and all will be well.

The Wheaton Headquarters

Another place we much enjoyed was Wheaton, the new Headquarters of the American Section near Chicago, a fine monument to President Rogers and to his colleagues. The building of the Headquarters has been, of course, a heavy financial burden, but any one who goes to Wheaton will agree that the result is well worth any sacrifice. The Headquarters staff will be able to render there far better service than has been possible in the previous quarters in the middle of the city. Furthermore, accommodation is now possible for visiting members and for groups for study, as well as for the expansion of offices and library. The decoration has been most tastefully accomplished, thanks in large measure to Mrs. Campbell,

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the Secretary-Treasurer of the Section; and when we stayed there in October last we found ourselves among a very happy band of workers, of whom the Section may well be proud. I should like to mention the name of the late head of the travelling department and of the Purchasing Service Bureau, of which probably my readers will have read in the American *Messenger*, Dr. Ernest Stone. He has been one of the Section's finest workers, full of enthusiasm and devotion, and he steered us through our 10,000 mile journey with practically no hitch. We are grateful to him for his organising ability. I must also add that we liked Chicago, despite the terrible stockyards, of which an otherwise great city has every reason to be heartily ashamed. Perhaps we like Chicago specially on account of the many friends we found there, and on account of the happy times of the Convention; particularly too on account of the delightful home of Bishop, Mrs. and Miss Beckwith. But I think we like Chicago for some other reasons. Apart from the vile and ugly Loop, wherein circle trains, Chicago is a beautiful city, with incomparable lines and towering buildings, and with a situation on the lakeside uniquely attractive. Chicago may ere long become the heart of America. At any rate, she thus aspires, and for our own part we like Chicago and hope to return there.

Salt Lake City

I was much interested in Salt Lake City, the home of the Church of the Latter Day Saints, or Mormons, as they are sometimes called. I had the pleasure of conversation with Mormon friends, and have been reading their literature. There is much in it with which I can be in hearty accord, especially the teaching of a constant state of progression to perfection, the progress after this life on the physical plane taking place in non-physical regions. I was much impressed by the Church, which is not, however, open to non-members, being in the nature of a Masonic Temple, and by the Tabernacle, the largest hall "in the world" without pillars, so I was told. But I came across so many things "largest in the world" that I am a little bewildered, and wonder whether my American friends might have been imposing on my credulity, or whether their own imaginations had not possibly become over-stretched! In any case, Salt Lake City is well worth seeing, and we have there a little group of earnest members of our Society.

The Revolt of Youth

I had some delightful meetings with the youth of schools and colleges, speaking here and there to audiences entirely composed of young people, in some cases over a thousand. I was delighted with them, and can only wish I gave them just a tithe of the satisfaction they gave me. I agree with every word written by Judge Lindsey in his remarkable book, *The Revolt of Modern Youth*, and only wish the average elder could be more of an understanding comrade and less of a critic and a judge towards his young people. Read the book and you will understand what I mean. I must, however, venture to say

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"right now," as the parlance is in America, that Theosophists in America must bestir themselves much more than they are at present doing to bring young people into our movement. The youth material in America is magnificent, equal to that in India, and there ought to be, if I may trespass into foreign Theosophical politics, a great Youth Section of the Theosophical Society in America in which the young people, as in India, do just what they please, and interpret Theosophy as they like. May I beg my American brethren to plan to this end during the time that elapses from now until the next Convention, so that at that Convention there may be a large gathering of young people and a Youth Section formed, or some similar organisation, in which the young people can go ahead practically on their own, with all possible help and least possible guidance from their elders. It has worked in India. There is no reason why it should not work in America. The material is more or less the same, though perhaps Indian youth is more accustomed to responsibility. I met many fine young Theosophists in America, and under their leadership Theosophy might make great strides among the young. The only defect at the American Convention was the unfortunate lack of young people, and the absence of suitable provision for their meetings. Wake up, young Theosophists; and do not wait for your elders to do things for you. *Do them for yourselves.*

Friends Everywhere

I find as I write this record that there are very many places I wish to mention. Each place we visited had its own interest and its own stalwart workers, outposts and pioneers for our Theosophical Commonwealth. It is a wonderful privilege to be able to travel practically everywhere throughout the world and find in every land brotherly greetings and help from fellow-members. At every station throughout our tour in America, there was some kind friend to meet us and to look after us. But as space is limited I cannot write all I would about the many homes we found on our 10,000 mile tour north, south, east and west in the United States. But we have made many, many old-new friends, whose addresses occupy a considerable portion of my address book, and when we returned to New York to embark on November 18th on board the White Star s.s. *Olympic*, the vessel which had brought us to America, we found awaiting us a very tangible expression of brotherhood in a perfect deluge of letters and telegrams from all over the country urging us to prolong our stay. As we had received no instructions to this end, we had to proceed on our way, but we sent the following letter to the kind friends who from all parts of the United States had written or telegraphed to us that they would like to have more of us:

Theosophical Society,

Adyar, Madras.

s.s. *Olympic*, New York

Dear Friend:

We are indeed grateful to you for your appreciation of our stay among you and for your warm and brotherly invitation to us to remain for some time longer in America.

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We can assure you that this visit has been to us of absorbing interest and of very great inspiration, and the more we have contacted the American people the more we have realised the wonderful destiny in store for your great country if she will seize her opportunity. In particular stand out, as you will, of course, agree, our visit to glorious Ojai, to Wheaton, your noble headquarters, and to Washington, where are so many great memorials of the past, above them all towering the shrine to your greatest citizen—Abraham Lincoln.

We long to return to contact yet more intimately the soul of the American people, but for the time being we must be home once more in India for the Annual International Convention, thence proceeding to visit our beloved brethren in Australia, so wonderful in their sacrifices in the cause of Theosophy. After the Australian Convention in April, at which one of us hands over his office to a more worthy successor, plans for the future have to be made in consultation with our elder brethren, Dr. Besant and Bishop Leadbeater; for we must go where we can be most useful in the common work.

We both most earnestly hope, however, that good karma and the needs of the work may before very long bring us back to you. We want to come back, though we think the need for us is not quite as great as, in your generosity, you suggest. You have many fine workers, a devoted band at Headquarters, and a President in Mr. Rogers whose devotion and quite outstanding ability place him in the front rank of Theosophical workers throughout the world. Nevertheless, it would give us the greatest happiness to join them in helping to Theosophise America, for we have found here a real home and have cherished memories of visits to many centres throughout the land.

Your gracious wish that we should remain will, we most earnestly hope, bring us soon back again. In the meantime we thank you from our hearts for all you have done for us and for all you have been to us.

Au Revoir,

Affectionately and fraternally,

RUKMINI ARUNDALE.

GEORGE S. ARUNDALE.

THE THEOSOPHIC MOVEMENT

I had many opportunities of noticing the energy with which some of our brethren pursue movements subsidiary to the all-embracing Theosophical movement itself. The Round Table is, of course, outstanding—the best Round Table in the world probably. Then the Liberal Catholic Church is making excellent progress, and I had the privilege of celebrating in the immediate presence of the four Bishops of the Church in America: in Chicago in that of the Regionary Bishop, Bishop Cooper, and of the Diocesan Bishop, Bishop Beckwith; in Seattle in that of Bishop Ray Wardall; and in Los Angeles in the beautiful church of Bishop Tettemer. Elsewhere, too, I had the privilege of celebrating; and wherever there was a mission of our Church I found enthusiastic adherents, as indeed should be the case with regard to a Church Our Lord Himself deigned to desire to be established. I had no opportunity of attending meetings of the Co-Masonic Order, my time was too fully occupied; but in Boston I had the pleasure of meeting Very Illustrious Brother Goaziou, the Representative of the Supreme Council in America and we talked over the work. The Order of the Star I found flourishing, but here again I had little time for meetings, my attention being concentrated on my lecture on America and on business connected therewith.

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But during the course of each lecture on America I referred to the Advent of the Lord and to America's part therein. The Theosophical Order of Service will receive much strengthening at the hands of Captain Wardall and I specially recommend to members the very great importance of Vegetarian propaganda. A young friend of mine, Mr. Harold Driscoll of California, has begun admirable work along this line, and if he has the time he ought to be put in charge of it. He is a fiery enthusiast, and if anyone can vegetarianise America it will be he. I may add that a very little will accomplish this end, America is steadily becoming vegetarian, and the meat-packers are growing despondent and desperate. Upton Sinclair's book *The Jungle* has helped much, for in this book are horribly described the horrors of the stockyards, and people are beginning to think. My remark at every lecture that eating meat is eating pain, and that meat-eating is the burying of diseased corpses in one's stomach, has made an impression. At one place I was exhorted not to say much about all this or I should not get reported in the newspapers, the packers having the whip-hand of the press. This only made me the more emphatic, of course.

Wanted a Clean Press!

What America needs above all things, it is pertinent to observe here, is a clean press. I do not think I have anywhere in the world come across a press less reliable, more ultra-sensational. There is hardly anything worth reading in the average American newspaper, the whole of the important space being occupied by the lurid, the sensational, the extravagant. And this influence upon public opinion is to the last degree evil. I hardly opened a newpaper the whole time I was in the States unless I was unable to get the *Christian Science Monitor* or *The New York Times*. On the other hand, the magazines are admirable in every way, as good as the newspapers are bad and most poorly edited. A serious American magazine is the best of its kind in the world, and the rest of the world has much to learn from America as regards advertising both in the press and on hoardings. American advertisements are the most beautiful in the world.

America's Crisis

Before leaving America I addressed, with the permission of Headquarters, a letter to representative Lodges in every State asking them to discuss:

1. The power and purpose of their State in the American Commonwealth—the problems, qualities and weaknesses of their State, the contribution in every field of activity their State might be expected to make to the commonweal:

2. The general power and purpose of America, National and International.

I have already received from Dallas, Texas, a most interesting report, and I expect I shall have most valuable material when all the

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reports come in. Theosophy and the Theosophical Society are intimately concerned with America and her Power and Purpose, and every American Theosophist must become an active citizen of his great country in one or another of the many departments of her National life, active in the outer world where possible, but always active in the inner world, "thinking" and "feeling" America into rectitude—in touch with all that is going on, stimulating the good and transmuting the retrograde. The American Theosophist has a tremendous responsibility, for America is in a crisis, and he can do much to ensure that she shall triumph. For what else, so far as America is concerned, was the Theosophical Society founded in America in 1875? On that very point I addressed the New York Federation on the occasion of the celebration of the anniversary of our Society's foundation—an address which has been published. I was very happy to be in New York on so auspicious a celebration.

Here follows a copy of a letter addressed to an interested friend in California.

* * * * *

An American Renaissance

On board the s.s. *Olympic*, November 25th, 1927

My dear Friend,

If I were to sum up the results of my impressions of our wonderful American tour, I think I would say in a sentence that the most urgent need for the United States is a body of young men and women preparing themselves most seriously for the work of active leadership of their country in the immediate future, or at least in the not remote future. Politics at present, as in most countries, is the plaything of the many, an exploitation by the few, and a spiritual vocation on the part of just one or two. America needs political leaders of the calibre of those who a century and a half ago laid mightily the foundations of the American Nation. At present she lacks them, lacks them woefully, and the present tendency to dishonour law and order is the dangerous result.

The elder citizens must do what they can to remedy this evil, and in all patriotic movements, movements which stand for Brotherhood and for a great America, as, for example, does the American Section of the Theosophical Society, groups of students should be formed to understand the Power and Purpose of the American Nation and to lead the way to a great American Renaissance for which the time is now ripe. Such leadership must be based upon knowledge, upon a careful study of problems, upon due weight having been given, without fear or favour and without bias or prejudice, to various interests and to various needs, and upon an entirely selfless enthusiasm for America and a realisation of the great destiny that awaits her.

The elders can do much at once to give America somewhat of the leadership she lacks. But my concern is for the young, for Young America in whom I have a great confidence, righteously impatient as

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they are of the fetters imprisoning the older generation in so many departments of life. I believe in Young America, and I ask some of them to follow the magnificent example of many of their young brethren in India who have consecrated themselves so nobly to the uplift of their mighty Motherland. If India is well on the road to the renewal of her ancient freedom and splendour, it is in no small measure due to some of the younger generation who have been inspired by the sacrifices and patriotism of some of their elders. We need urgently in America a band of young men and women who will from now devote most of their leisure, and may, perhaps later on if opportunity offers, give the whole of their time, first and foremost to a study of the Whence, How and Whither of the American people, and as they find their civic feet, to a splendid exhortation to their fellow-citizens, strongly fortified by noble example, to restore to America that wonderful spirit which animated the Fathers of the American race and which has entered into the lives of a few of their successors, supremely, of course, in Abraham Lincoln.

I strongly feel that those of us who wholeheartedly love America, and I beg leave to count myself among them, have the urgent duty of helping some among the younger generation to achieve this high purpose; and I am very anxious that we should concert ways and means to this end. I have a vision for the future of a great Academy of Civil Service, of which the professors will be men and women who have deserved well of their country and of which the students will be young men and women who desire to give some at least of their time to a wise, to a scientific, service of their fellow-men. The course would be in civics—the science, and the application in the laboratory of the outer world. But we cannot yet come to this point. Leading up to it, however, there must be a gathering of the necessary material and a small beginning, a little seed which some day shall grow into a mighty tree.

To start with, why not the nucleus of a really fine library of works dealing with the growth of man into a social creature? We should naturally draw on all parts of the world for this, dealing with social and National growth everywhere, and we should make a very special feature of the contributions made to the advancement of Brotherhood by the world's great men and women. In fact, a substantial part of the library will be works on really great men and women, works autobiographical and biographical. The history of the growth of Freedom, of Law and Order, of Government, especially in America, should find many representative volumes, and the library must be up-to-date with current authoritative and representative literature on modern problems. Furthermore, we should embellish our library with facsimiles of the Great Documents of history, with portraits of the builders of civilisation, no matter to what race, faith or nation they belong, and with pictures of scenes and places of historic interest, both National and International.

Let us make a beginning, and let us consider ways and means of calling, as soon as the necessary arrangements can be made, a few

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young people together during a vacation for the study and discussion of citizenship and leadership—a kind of summer school, to which possibly we might be able to attract some men and women in the outer world who have experiences to relate to us, and uplifting enthusiasm to communicate to us.

To start with, let us have a list of books which *must* be in such a library. Will friends kindly send us lists, American and foreign, dealing with matters coming within the scope above outlined—lists of books which count? Will friends send us contributions wherewith to purchase such books? Will friends send us constructive suggestions to help us on our way? Will friends get us publicity for our project and put us into touch with those who will be of assistance to the project, with correspondents throughout America and abroad? Will friends form local groups take up the work we have outlined, and enter upon a study of America in all departments of her life? Will friends put us into touch with movements either having objects similar to the above or concerned with a special problem with regard to which they could furnish us with valuable information?

Could branches of the movements, as we have thus roughly conceived it be established in the larger centres of American civic life?

The whole object of this idea is to draft into the life of America, leaders who have been trained to lead, trained through study, trained through service, trained through contact with greatness, with noble idealism, with examples of consecration and dedication; fired by the fire of ideals and by the fire of those who have embodied ideals. Members of the older generation will, of course, be welcomed to studentship, provided that they have capacity to offer; but the main objective is YOUTH, for in Youth lies the hope of the future.

Who will help?

George S. Arundale

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IMPRESSIONS OF THE STAR CAMP AT BENARES

FEBRUARY 1—6, 1928

EVER since the arrival of Krishnaji and his party, the eyes of workers have been turned more and more anxiously to the skies, where lowering clouds gather more and more sullenly. Rain comes, and heavily, so we hope it is now over, and the weather will clear for the camping days. Shamianas and tents are briskly put up, despite ominous signs that the clouds are again gathering; but faith is this time not rewarded, and the Camp is opened indoors, while the rain falls in torrents outside, and the Shamiana weakly collapses on the heads of a few devoted campers sitting under it for meditation. But are we down-hearted? Emphatically no! The weather's churlishness draws us closer together (very literally, in the crowded Hall of the Section Headquarters), and Krishnaji and the President are in our midst, so who cares for the rain? So persistently is it disregarded by happy crowds of campers, that it relents properly at last, and gives us real sunshine and heat for the final day.

Meanwhile, the earlier trials have tested and tried the quality of our young volunteers, and they have proved true gold. Indefatigable and resourceful, they have been ever ready to pull down yesterday's laboured erection of platforms and seats, and built them up afresh on drier land; the refreshment tents not proving watertight, the girls' school hall proves a welcome refuge, and boys and girls vie with each other in rendering help to all, even to washing the table cloths, and spreading them in class-rooms to dry.

But the hearts of all are with Krishnaji, and his golden presence is in itself a rich happiness. Playing with the children, answering questions with inimitable directness and grace, reading us his poems, chanting to Agni as he lights the Camp fire, he reveals to us the beauty of life, and opens fresh and wider vistas. As it was in Benares, long ago, that the Wheel of the Law was set in motion, so perhaps, in days to come, Indians will speak of the Fire of the Hidden Perfection having been kindled here for the first time on Indian soil.

At the last Camp Fire, at the close of a perfect day, we watch the flames dart upwards, throwing great streams of sparks into the dark sky, and as we listen to the resonant voice calling us to cast into the fire of purification all the lumber that impedes us, all the prejudices, all the petty jealousies and sense of injury, to purge

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ourselves of the poison of separateness, and like the liberated flames rise from our lower selves into union with the Beloved, by the Way of Love, it sounds so easy and natural, best of all, so compellingly attractive! Irresistibly some of the phrases used in the Gospel story occur to the mind with startling appropriateness, for it seems that again "The Word was made flesh, and dwelt among us, and we behold His glory . . . full of grace and truth."

Among other meetings that stand out conspicuously is the morning lecture of the President, who took advantage of Krishnaji's absence to tell us many interesting things about his youth and long preparation. It seemed as if all were spell-bound, and she went on talking and we listening, far beyond the allotted hour.

Then a very pleasant afternoon was spent in Community singing, led by a sweet girl singer of the College, who sang each line alone, and then was copied by all who wished to join in, with wonderful success. Also, one beautiful morning an open-air meeting for questions and answers was remarkably fruitful. Nothing was evaded though some questions could not be satisfactorily answered, since they dealt with the deeper mysteries of consciousness. But through all answers shone the clear white light of Truth, and a radiance of love and longing to share with all this royal secret of Happiness.

HELEN VEALE

THERE is always light at the back of the cloud,
And peace at the heart of the storm;
There is always the One in the midst of the crowd,
And the Spirit behind the form.

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REPORT OF THE WORLD PEACE UNION[1]

"NATION SHALL SPEAK PEACE UNTO NATION"

THIS is the first section of the 1927 report of the work of the World Peace Union.

This met with a most wonderful response. Many countries forming groups to do all they could to establish the two minutes Silence, and to use that time of World stillness towards thoughts of peace.

Several countries, that had not held the Great Silence, did it in as large numbers as possible so as to join with us in the work.

The following are some reports which have reached me by December 11th, 1927.

The American public was influenced in millions by a special broadcast asking people to unite in Peace thoughts during the Great Silence, and to say "O Almighty Spirit fill our hearts with eternal love and peace".

The British National Council for the Prevention of War, with Dr. Norwood as its President and a British member of Parliament as its Directing Secretary asked us to be affiliated to it. This has been done, and they published a notice in the Autumn *News Bulletin* about our work.

Dr. Annie Besant, President of the Theosophical Society, felt the idea so good, that she wrote a special leaflet and sent it direct to every General Secretary of that Society. In this she asked the co-operation of every possible person in their respective countries, to utilise that supreme moment of stillness by, "creating a chain of thoughts of World Peace encircling the globe". This was especially pleasing as she has for years written and spoken of the power of thought as a very real creative faculty.

Representatives of Government and Ministers in Poland, have promised their full support in starting the Great Silence next year. November 11th has been made a State Festival only recently and called "Freedom's Festival".

The Archdeacon of the Anglican Church in Cairo, Egypt, undertook to communicate with his junior workers. The Y.M.C.A. and clergy of other denominations also supported the work. The Greek

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orthodox Patriarch, the Scotch Presbyterian Church and the Chief Rabbi also helped us.

Forty-two cables were sent from America to National Representatives of the Order of the Star, asking the co-operation of the newspapers in their respective countries, to announce to the World two minutes Silence for Prayer for Peace.

The Editor of *The New Thoughts Review* sent out leaflets—and gave valuable help—from which many enquires have resulted.

A fine lead was given to the British Nation on November 11th when the first Empire Broadcast was spoken by the Prince of Wales at the Albert Hall Remembrance Festival. He urged the note of Peace, that we should *think* Peace.

Beneath the record of this in *The Radio Times* the leading wireless paper of Britain, comes this significant sentence: "The motto beneath the crest of the B.B.C. reads: Nation shall speak Peace unto Nation." One felt that no words more eloquent could have been spoken for Peace than the broadcasts which the empire heard on November 11th.

Quite a number of English newspapers wrote about Peace and urged disarmament, which showed a marked desire on the part of the nation for less militarism, a noticeable change in tone towards Peace. Thirty-thousand leaflets were widely distributed to clergy, newspapers, schools, etc. A meditation was held for Peace in Mortimer Hall, London, on November 11th, 6.30 p.m. well organised by Mrs. Cather who is to be congratulated.

America.—Through the able management of Captain Max Wardall and others, millions of people thought of Peace during the Two Minutes Silence. Men's Clubs, Women's Clubs, Public Officials, Three Department Stores, Fraternal Bodies and Churches. There was a public proclamation by the Governor of Massachusetts and the Mayor of Boston for their Chamber of Commerce to take it up.

The Women's International League for Peace sent telegrams to all their secretaries to observe it.

The Greater Boston Federation of Churches in Boston urges the newspapers there to take up the idea.

A patriotic Society called the Order of Washington, passed a resolution, which was sent to every member of the Executive Council, etc., causing the Two Minutes Silence to be observed and the Prayer for Peace to be said. A further report is still to come to me.

Argentine.—"Great Silence" leaflets were published in *The Standard* newspaper, Buenos Ayres. Fifty-thousand leaflets on International Peace were sent to all libraries, clubs, etc., to Parliamentary Deputies and the President of the Republic.

South Africa had an extensive propaganda among the Bishops of the Provinces, the administration of each Province, heads of big

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public bodies and newspapers. Three Dutch newspapers were so enthusiastic that a number of further articles was the result. The Governor-General received a copy of the leaflet.

Austria spread the idea over a wide circle. Dr. Besant's leaflet was printed in *The Vienna Times*, and was commented on very sympathetically. A big factory, with its staff held the Great Silence with us, and 380 people registered.

Bulgaria informed the principal newspapers.

Chile only heard about our work a few days before November 11th, but nothing daunted it sent numerous telegrams throughout the country, and issued a circular to all T. S. Lodges. This propaganda had very good results.

France distributed 20,000 leaflets in Paris, Rouen, Havre, Lyon, Grenoble, Montpellier, Marseille, Toulon. Seven-thousand leaflets in Strasburg, 3,000 sent with S. P. A. magazine. Sixteen thousand leaflets in Nantes.

Seven newspapers printed articles.

All schools in Nantes were visited by permission of "Inspecteur de LV Academie," and all but one therefore joined with us.

The President of La Ligue de la Paix stopped his lecture exactly at 11 o'clock so that his audience of 700 could keep the Silence.

The French were much interested and constantly asked in the streets for more leaflets as they were distributed. Most of them had not before heard of the Great Silence and World Peace Thought. Much more work is hoped to be done the next year.

Germany did splendid work. People in all classes were interested; physicians, railway stations, schools, hospitals, sanitoriums, factories, magazines, etc.

Private people printed leaflets on the Great Silence and Peace thought. Several famous writers asked for information of our Union and promised their support. The Evangelical Church was especially responsive and it is hoped to get their official support next year. Thirty-two groups did private Peace meditations and each group consisted of about 50 persons. Also 75 separate people reported doing the same work.

A miner in the Rhur district printed at his own expense and personal self-sacrifice 10,000 small and 1,500 larger leaflets about the Great Silence, which is not yet official in Germany. These he caused to be distributed all over the country. Another also printed — several thousand double postcards; one side containing the appeal, and the other addressed for report of work. This met with marked success as each recipient promised to post ten cards to friends.

About 25,000 people individually, and probably many more, joined in the Great Silence effort. There was eager response amongst the general public.

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Egypt had articles written by Mrs. Duckworth and others in many newspapers, urging that the Power of Thought should be used constructively for World Peace. It had a wonderful result. The Churches, Y.M.C.A.—Y.W.C.A., the Girls International Club, the Head of the American Mission and the Stock Exchange, were keen to co-operate. Many of these bodies invited Mrs. Duckworth to lecture on the Power of Thought, and the Power of War; also to lecture on the Thoughts we think. Mr. Pérèz helped with the Press. Nine, possibly more, newspapers printed the articles.

Italy.—Propaganda in all quarters, which it was hoped would lead to official recognition. Several hundreds kept the Great Silence. In Italy the Armistice Day celebrations are kept on November 4th but already good work is progressing towards a union of the days to working towards World Peace. But this is difficult, and the organisers are to be specially congratulated on what is already accomplished.

Russia (outside). Sent notices to all groups and centres of the T.S. and it was printed in their national magazine.

Switzerland has done big work, but only Geneva has yet reported; there Madame Kamensky was invited to lecture. She spoke on "The Basis of World Peace" in Les Chaux-de-Fonds. Newspapers and schools favourable. Several public lectures.

Sweden.—There was an article about the Great Silence (not yet officially held in Sweden) and the Prayer for Peace, in the October number of their T. S. magazine. Leaflets were printed and put up in advertising boxes in Stockholm and distributed in a book shop and at public lectures.

Yugo-Slavia did much work especially among the Youth of that country, and was very enthusiastic.

Thousands of people all over the world are saying the daily prayer for Peace, but the numbers of this are not yet reported.

As International Secretary for the World Peace Union, I wish to thank all the workers for the splendid results which have been accomplished. It has been noble work nobly done. All who took part in this 9th anniversary of the Great World Silence could not but be impressed with the wonder of the depth upon depth of stillness that seemed literally to surround the world—a great uniting at-one-ment.

Truly "Blessed are the Peace Makers, for they shall be called the Children of God".

(SIGNED) M. B. SANDERS,
International Peace Secretary,
World Peace Union.

83 King Henry's Road
London, N.W. 3

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SEEDS OF INTERNATIONALITY

SIR OLIVER LODGE said in an address at Leeds: "Some people seem to be depressed to find that they are related to the animals. We are here to wipe out the ape and the tiger.

The doctrine of evolution is the opposite of stagnation. If we were already perfect there would be nothing to look forward to.

Our bodies came from dust, but the body is not the whole of man. The dust will go back to the earth, but the spirit is another matter—there is no going back for that. We have not only an animal ancestry—we have also a Divine ancestry.

Look at what we went through from 1914 to 1918. Those things occur from time to time because of our imperfection.

But do not be depressed by these things. Just see in them a stage to something higher.

As scientists, we are out for more light whatever the consequences. We must have the truth, that is, the faith of science.

We are in touch with the spiritual world; there is a vast reality beyond; we are guided much more than we know from beyond."

* * * * *

We read in the report of the League Health Organisation that there is no continent and practically no country of importance from the point of view of public health that does not take part in the work of the League Health Organisation.

Liaisons with National Health Administrations are made by interchange of medical officers of health by the League. There were several interchanges in Europe during 1926 and 1927. The year 1928 has opened with an interchange in India. To quote the report: "this is one of the most important instances of direct contact between the League and India."[1]

A World-Conference of Anti-Rabies Institutes was held in 1927 at the Pasteur Institute in Paris. Enquiries are to be made into the various methods of treating rabies in men and animals.

[1] Since arrived in India.—ED.

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Friends of animals should look out for the report of these enquiries and those who have studied the question should send in reports of treating rabies other than by virus.

The Heath Organisation is also taking up: Education in Public Health, Public Health Service and Health Insurance.

* * * * *

Opening the Pan-American Conference, General Machado, President of Cuba, defined Pan-Americanism as "constructing work not implying antagonism but on the contrary, co-operation for universal peace and better understanding among all peoples for the spiritual and moral unity of the nations of the world."

* * * * *

A Biological Research Institute has been opened at Tihany on the shores of Lake Balaton, Hungary. The programme is the biological investigation of Lake Balaton and other Hungarian waters, and research in general biology and physiology for which its resources are adapted. Educational courses will be conducted at certain times and it is particularly hoped that foreign workers will avail themselves of the facilities offered.

* * * * *

BROTHERS ALL

The other day I found myself for two hours in a fiery furnace of masculine idealism and enthusiasm. Its name is rather long. It is called the "Post-War Brotherhood Federation". It is only five years old, but it has already spread all over Hampshire, and it may spread all over England. It may even spread all over the world.

Its birthplace was Portsmouth. It is also powerful in Southampton. There are now nearly thirty branches, with a membership of 15,000 men. It is a movement of masculine comradeship and fellowship, with no political, religious, or social limitations.

It is absolutely democratic and unsectarian. Its membership is exclusively male. It is a men's movement. Its pivot is the Sunday afternoon meeting, at which men of eminence speak on their own special subjects and answer written questions.

Its list of speakers is astonishing, for they represent every imaginable shade of political and religious opinion, as well as every profession and occupation . . .

I know no other male movement based on these broad and tolerant foundations, with no political or sectarian axe to grind. Its main ideal is the promotion of the spiritual view of life . . .

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The brotherhood emphasises the responsibilities of the individual to the community . . . It endeavours to illuminate and educate the mind by the free interplay of thought.

The driving power of the movement is the thoughtful working man. These men who meet together to think out the problems of our life are, it seems to me, a new phenomenon. They are thinking for themselves. They are critical. They are eager to come into contact with the best minds of our day . . .

I see no reason why every city and town should not have a clearing house of thought and social service on the broad brotherhood lines[1] . . .

JAMES DOUGLAS, in *The Sunday Express.*

J.

FEDERATION OF NATIONAL SOCIETIES IN EUROPE

THE General Secretary of the Federation and the General Secretary of the Theosophical Society in Belgium have decided to put before Dr. A. Besant 28—31 July as a date for the meeting of the Belgian Convention and the Federation Congress. Dr. Besant has been asked to be President of the Congress. Further details will be given as soon as Dr. Besant's decision is known. Members wishing to attend are asked to send in their names.

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[1] This surely should include women.—ED.

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REPORT OF CONVENTION COMMITTEES OF T.S. CONVENTION, 1927

AT the close of Convention, the Convention Committees met under the Chairmanship of the Vice-President to report. The general conclusions of the Committees are as follows, and they are published for the guidance of future Committees, in order that the organisation of Convention might be made more efficient.

1. The principal difficulty arose from the fact that, as has happened before, members did not register in time, and so it was impossible to calculate how many would come. Calculating from the names registered and allowing for late comers, the Committees arranged for a Convention of fifteen hundred. But two thousand four hundred were actually present, thus causing a tremendous strain on the accommodation. Two general huts had been erected in Rajapuram for those Indian delegates who had not asked for special huts. These two huts were inadequate, and very bad overcrowding took place in them, owing to the sudden descent of delegates who had not registered.

Also, it was found that there was no control whatsoever as to who registered as delegates. Any person, claiming to be a T.S. member and paying Rs. 2 as delegation fee, received a delegate's badge, which entitled him to two free meals a day for four days at the Bhojanasāla. It was reported that persons, who were not T.S. members, had taken advantage of the free meals and accommodation by merely paying the delegation fee.

The Committees therefore recommend that, at future Conventions, some arrangement should be made, so that registration does not take place at the place of Convention, but *beforehand* through Federation Secretaries. Every member desiring to attend Convention must register his name with his Federation Secretary, in sufficient time for him to receive a card of authorisation, to present to the Enquiry Office at Convention. The Federation Secretary will, of course, issue a card only to those members who are in good standing, that is, have paid their dues up-to-date. This will enable the Housing Committee to know definitely how many authorised people will be delegates. Ample previous notification must necessarily be sent to all members, that those who suddenly descend on Convention and clamour for accommodation will not be received.

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2. The Committees recommend discontinuing the custom of giving two free meals a day for four days, when Convention meets at Adyar. The free meals have been supplied by a private fund of Indian Theosophists, who have desired to make Adyar a place of pilgrimage. Many delegates have intimated that they would prefer paying for their meals, and having somewhat better accommodation than the usual huts provided for them.

3. The Committees think that the Rs. 2 delegation fee does not cover expenses. At the Convention of 1926 there was a deficit, and this year a deficit of Rs. 1,725.

4. The Committees recommend that there should not be two separate rates, one for food and one for rent of room or hut. This has made unnecessary difficulties for the organisation, and hence it is desirable that in future there should be one "flat rate" for both lodging and food. The Committees suggest that, where a member stays for 8 or 10 days during the time of Convention, the charges should be reduced *pro rata*, and similarly where the stay extends to three weeks.

5. Much confusion occurred in Bhojanasāla owing to lack of control of the delegates who came for meals. It is recommended that special cards be issued to the delegates at the beginning of each day for the several sittings of the meals, and that none be allowed to take his meal out of turn. If white, blue and red cards be issued for the three sittings, a rule should be made that up to ten minutes of the serving only white tickets will be admitted to the first sitting, but that, if there are any vacant places during the last ten minutes, the holders of blue tickets will be admitted.

6. More general sheds should be provided. Hitherto delegates, who have not booked special accommodation, have been sent to the general huts. But no method has been observed with regard to how many are to go into the general huts. The Committees recommend that a definite number be allocated to each general hut, and that each individual member registering be given his number and that of the hut to which he is allotted. This will prevent overcrowding.

7. At least two or three types of badges are necessary, one for T. S. and Star members, and one for others who are registered, but as relations of delegates, who are allowed to attend Convention.

8. The Committees think that, as at the Star Camp at Ommen, there should be a "Pre-Convention," consisting of specially selected volunteers and workers, who gathered together at least two weeks before the date of receiving delegates.

9. Considerable difficulty was caused this year owing to the fact that, though Convention began on the 24th, many delegates came as early as the 15th. The Committees recommend that, in future, delegates be not received more than three to four days before Convention.

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10. The Committees recommend that no concerts be given in future in the large Hall of the T. S., as the Hall cannot contain at the utmost more than 1,000, and the delegates are more than double the number. There is the greatest difficulty in distributing tickets. This year, in distributing tickets, there was a very unpleasant scramble for them among the delegates, which might have resulted in an accident. Concerts must, therefore, always henceforth be in the open air. This limitation practically prevents concerts of western music with violin and piano. But owing to the size of the Convention, it is impossible to have concerts of western music in the T. S. Hall.

11. The Building Committees are advised to supervise more carefully the ventilation in the huts. Complaint was made that there was little air in the huts, when the door was closed.

12. The Committees note that there was an insufficiency of water in Rajapuram in the morning. It was evident that the quantity of water required was miscalculated, and especially the amount that would flow through pipes. Therefore, before another large Convention, the present pipes will have to be replaced by larger pipes, and special arrangements made for pumping from more wells.

13. When the lectures were held under the Banyan, there was an unpleasant disturbance from the motor cars, which brought visitors. The Committees approve of the attempt to control all vehicles within the compound by stopping them at the Vasanta Press, and directing all motor cars to the Banyan Tree and Chambers to pass by Elliot's Beach Road. The attempt, however, was not systematically carried out, and better control should be exercised in future during Convention.

14. Regarding chairs reserved for the general public during public lectures, greater care should be exercised to see that the chairs for which tickets have been allotted are not occupied by the delegates.

15. The Committees note that the organisation of games for children met with success, and if children are allowed to be brought at future Conventions, a similar arrangement should be made for games for them, so that they may not be brought to lectures.

16. Complaint was made that the volunteers were not sufficiently trained in their duties, though they were willing to carry out whatever was told them. Not only should there be a larger band of volunteers, but they should be trained several days beforehand in their duties. There should be also relays of volunteers in their several duties. Complaint was also made that the elders in charge of volunteers were often remiss in their duties, and often the volunteer had no guidance, as the elder was absent.

17. Volunteers should be specially instructed to supervise the children who may be brought to lectures, and to instruct mothers to see that the children commit no nuisance.

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18. The Committees recommend that, during Convention, Adyar Post Office be asked to receive telegrams on Sundays at the usual rates, not at the double rate prevailing on Sundays.

19. The Committees recommend for the convenience of delegates that a baker be authorised to sell bread to delegates.

20. The Committees note that this year the Refreshment Stall put up by the masters and the boys of the National Theosophical School was a success, but that in future, when a refreshment hut is built, arrangements should be made for better ventilation.

21. The Committees note that there were not enough volunteers to look after possible fires.

22. For the public lectures it is recommended that there be a special enclosure for delegates, and that there be roped passages in the audience, so that people can get in and get out more readily.

23. The Committees do not know whether it will not be a good plan in the future to make a slight charge for entertainments. They think also that possibly a particular entertainment programme might be repeated twice, if there is a demand for repetition.

24. The Enquiry Office Staff complain that sudden changes made and notified at public meetings at the Banyan Tree were not notified to the Enquiry Office. This left the Enquiry Office under serious handicap and when questions were asked of them, they could not answer.

25. The Committees warmly approve of the dimming of all electric lights at 6.30 p.m. as a time signal. (This has been made permanent now at Adyar.)

To summarise all the above recommendations:

The principal recommendations about Convention in general are as follows:

1. To commence the organisation of departments of Convention far earlier than has been so far the case.

2. To arrange for a "Pre-Convention" of volunteers to take charge of Convention arrangements.

3. To be more strict with regard to registration and to see that only members in good standing use the privileges of Convention, and to charge a higher delegate fee. The Indian Section has passed a rule on this matter, so that with their co-operation henceforth only members in good standing will be admitted.

4. Finally, to push up generally the whole standard of Convention and insist from the members greater punctuality, method and co-operation.

C. JINARĀJADĀSA,

Vice-President.

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CORRESPONDENCE

THE USE OF THE INITIALS OF OUR LEADERS

MAY I through the medium of your magazine draw the attention of the members of the Theosophical Society to a matter which I think may be worthy of attention? I allude to the frequent use made by our members of the initials of our leaders instead of referring to them by name.

I know of course that our leaders are held in very real respect and affection by the members but I have known people outside the Society who have thought our use of initials in this manner somewhat familiar. Even in our more private gatherings or publications it does not seem quite in accordance with true dignity and respect to use initials so constantly and universally that they become practically nicknames.

It seems obvious to me that the Theosophical Society and allied movements are coming more and more into prominence before the public and therefore it is of very great importance that we should be able to see ourselves as others see us. It would be a pity to handicap the glorious message we have to give to the world by lack of attention to details.

Another point one would like to raise, especially to those who are members of the Order of the Star, is in regard to our method of referring to Mr. Krishnamurti. Many people outside India do not understand the meaning of the suffix "ji" and think that the use of "Krishnaji" is as familiar as calling someone "Robinson" without the prefix "Mr." May I therefore suggest that in all public references it would be better to call him Mr. Krishnamurti.

20 Whitmore Road
Harrow-on-the-Hill, England

NEVIN DRINKWATER

KEEP YOUR EYES OPEN

WILL you allow me to draw the attention of all Theosophists, through means of your periodical, to the urgent need of studying with close attention all publications issued by the Secretariat of the League of Nations at Geneva?

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Besides the regular reports of all the sessions, pamphlets are available dealing with various aspects of League work, such as: constitution and organisation of the League, the Permanent court of International Justice, financial organisation, disarmament, intellectual co-operation, humanitarian activities, etc.

Reading the pamphlet: "The Health organisation of the League of Nations" one can but admire the work which has been done and which is being done, our gratitude should go to those who give of their best for the improvement of human welfare. But, we see how necessary it is that Theosophists should turn their thoughts in that direction and be active, when statements like the following are found:

"Thanks to the progress achieved in immunisation against infection by microbes, the use of sera is becoming one of the most important weapons at the service of science for combating infectious diseases . . . doctors in countries that do not produce sera must use imported products of very varying origin. In spite of the indications on the serum tubes the doctor has no way of ascertaining exactly the potency of the product he is using, since the units for measuring a serum may vary in different countries. The result is that information as to the efficacy of some serum is often contradictory . . ."

And again "In the interest of patients themselves it is essential that remedies whose efficacy and toxicity cannot be determined by chemical products, including such precious products as digitalis . . . or insulin . . . should be administered in accurately measured doses. Some of these products are chemically unstable and their therapeutic properties bear no constant relation to their chemical composition. It is therefore generally necessary to standardise such preparations physiologically—that is, by the effect on A PARTICULAR ANIMAL[1] . . . a number of such products are on the market although they are practically useless from a medicinal point of view . . . From the first it was obvious that variations occurred in the toxicity of salvarsan . . . which no chemical method could detect and which could be revealed only by a biological test."

Compare this with the following:

> "In conformity with the decision of Fundaberg Borough Council to immunise children from diphtheria, the medical officers inoculated a batch with serum stated to have been obtained from the Commonwealth Health Department. Eleven of the batch have since died and six are in a very critical condition. The district is panic-stricken. Medical assistance is being hurried from Brisbane."

The Netherlands' Government has, on the recommendation of a medical committee introduced into Parliament a provisional enactment rendering the law of obligatory vaccination temporary inactive;

1 Italics mine.—J. v. I.

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it was found that several deaths occurred after vaccination, besides illness, so that no certainty could be given as to the after-effects of vaccination and further enquiries are to be made before the law is to be enforced again.

Is there not a wide field of activity open to the scientifically inclined among us to study all these questions from the Theosophical standpoint, if it can thus be expressed, and to try and meet those who approach these questions from another angle ?

Do we know how to apply water treatment in cases of dyphteria and hydrophobia as recommended in some vegetarian publications ? Have sufficient enquiries been made as to the efficacy of this method of treatment ?

Last year a World-Conference was held at Paris by the Health Organisation of the League at the request of a number of Institutes to discuss the various methods of treating rabies in men and animals. The League Health organisation is to collect and publish statistics of the results of anti-rabies treatment in the different anti-rabies Institutes of the world.

What do we, as members of the Theosophical Society, contribute to this ? Can we give statistics as to successful treatment other than serum treatment, which is obtained at the cost of animal suffering ?

Do we know what the Pasteur treatment inflicts on animals and are we trying to find a better treatment and to spread the knowledge of it ?

Vegetarian Societies must have gathered a great deal of information on these subjects, do we make use of them and give them our whole-hearted support ?

Adyar.

J. VAN ISSELMUDEN

IN the last paragraph of her article on "The Brotherhood of Man,"[1] Mrs. Bayly says: "Practical details of the outworking of that natural law of land which I have already indicated are summarised in the declaration of principles made by the Commonwealth Land Party, taken from Henry George's *Progress and Poverty*."

Would you kindly permit me to request Mrs. Bayly through your pages, to be good enough to describe them in a supplementary article, in THE THEOSOPHIST, for the benefit of its readers, saying also whether any actual experiment, on those lines, has been or is being made in any country, and if so with what success ?

Communistic cultivation of the lands of a village, by its population, under the direction of the village *Panchayat*, seems to have been practised in various parts of India, in the past. Some

[1] THE THEOSOPHIST, January, 1928.

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cases, of Southern India, are described, if I remember rightly, in Dr. Annie Besant's *Lectures on Political Science*, by quotations from old official publications. I understand that it is still done in some hilly tracts, at the foot of the Himālayas. It would be useful to compare the methods now suggested in and for the modern West, with those of the simple villages.

Chunar, U.P.
28-1-1928

BHAGAVAN DAS

LIBERATION AND CEREMONIAL

THE question brought up by Lady Lutyens in her article "Whither Goest Thou"[1] is one that has troubled many of us.

The T.S. most directly embodying the Work of the Masters, spreading out all the more her field of activities gave birth directly or indirectly to other great movements, such as the Order of the Star, the Co-Masonry and the L. C. C.

Now the Teacher is here, the Lord Who is alike the Teacher of Angels and of men. A new phase in the evolution process is reached, and we—what are we going to do? Whither goest thou? Many have prepared themselves with their best efforts to be ready for the Teacher when He comes and they will follow Him. Does this mean that they should give up the great movements through which they found expression before, and which are established and working for the benefit of humanity? This is the point in consideration, and every answer will be a personal one.

The article by Lady Emily Lutyens has been given because she thought that her solution may help to clarify the minds of others. Let us examine then what it does for me as a whole-hearted Liberal Catholic and for those who share my point of view.

First of all I fully agree with the suggestion that we are dissipating our energies and our resources by undertaking too many things and rightly I think she asks:

> "Would it not be wiser to choose the way which accords best with our particular temperament and the goal which we have set before ourselves, and throw all our energies into the organisation which best furthers that goal rather than become bankrupt, financially, mentally and physically, by attempting to support too many activities?"

Indeed when we see people running around from one lecture to another, from one meeting to another, from one lodge to another, we often wonder how they are able to do it, and wonder also how much

[1] See Vol. XLVIII, September, 1927, p. 679, and Vol. XLIX, October, 1927, p. 9.

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they are able to achieve, not only for their own progress but for the benefit of the whole. A few leaders far ahead of the rest of us, yes, but what of the majority of followers? For most of us certainly it is not possible to give great support if we do not give ourselves entirely, undividedly, whole-heartedly.

So far we agree, but, now let us see what is said in connection with the L.C.C., and we read:

> ". . . it is preached from its pulpits and its sacraments are intended to aid its members to be worthy to serve Him when He comes."

I may say that I have visited the L. C. C. in many countries, but have never heard stress laid in this direction, nor will you find articles or sermons to this effect in our L. C. church Magazine, and as a matter of fact the belief in the second coming—as Lady Emily Lutyens in the same sentence also admitted—is not incorporated in its principles. Another statement concerning the L. C. C. with which many must disagree is the remark, that—

> "the Sacrament of the altar is primarily a commemoration of the past".

Many of us understand this wonderful Sacrament absolutely differently, but the statement is not finished here. The sentence goes on:

> "a commemoration of the past to be performed by Christians, as stated in the Communion Service of the Church of England, 'until His coming again'."

But—the L. C. C. is not the Church of England. The conclusion that:

> "Therefore now that He is here, in His living presence, there seems to me to be no longer a need to look backwards,"

is therefore out of place, and gives an outlook upon Liberal Catholicism which is bound to find opposition from those, who see in it a religion of the future, based upon the Sacraments given by the Christ to the world to release His Power, Love and Life for the benefit of the world, and where His Presence is revealed regardless of His temporary use of a physical body.

The article goes on, thus:

> "I wish to make it clearly understood that in stating my own position I do not intend the slightest criticism of the L.C.C. or of Masonry. I recognize to the full the excellence and value of both but so far as I am personally concerned I have but one goal in life henceforth, which is to serve my Teacher, and I therefore place all my time, money, intelligence and energy at the service of Krishnaji. My highest ambition is to co-operate with him in bringing happiness and liberation to the world."

Now you see we too wish to serve "my," "our," no, *the* Teacher; we too want to co-operate; we too have but one goal, which

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is the same for all: Liberation, Unity, and we also seek to bring happiness and liberation. Is, might some ask, our work, our path to be considered less effective, of us who follow the path of the Church?

> "As Happiness and Liberation—the article goes on—are the goal for every human being, and not the exclusive property of any Society, Class, Church or Sect, so, having found Happiness for myself, I would share it with all those who are less fortunate, no matter where they may be found."

In connection with this one might point out the fact that unity gives strength, and better than from separate efforts may one expect results from the united efforts of groups; this is the way of the L.C.C. whose doors are open to all who desire to enter, no barriers are found at the entrance nor around the altar. We desire to share with all and to give out to the world that which is her rightful heritage.

At the close of the article we read:

> "Liberation can be won in any life, at any stage of the long path of evolution. But it is not in every life that the Teacher comes, and that the opportunity is given to us to become His disciples. There are thousands in the world who will continue to follow the old path, the old religions, the old customs; thousands who love ceremonial and who find in ceremony their closest touch with Truth. There are only a scattered few, perhaps, who are ready to follow the Teacher along the new path which leads to Happiness and Liberation. It is the chief desire of my life to be one of the few, if He will accept me as His servant and disciple."

What exactly is to be understood as "the new path," which leads to Happiness and Liberation. A clear outline of the new path would be appreciated by many if it is possible to give a definition at all. But we know this, that of His disciples several are to be found among our L. C. Priests. Actually to follow the Teacher on his journeys throughout the world is on the other hand only possible for those who are in the possession of material well being, regardless of the longing of the soul.

Mrs. Besant on behalf of the Teacher has at one of the Campfire evenings spoken in regard to the same questions, once more brought to the foreground in this article by Lady Emily Lutyens: "The questions—to quote Dr. Besant—arising in the hearts of many as to the relationship—if I May use that phrase—of His own great Message to the world, and other movements that have existed in the near past and will continue to exist." It must be stated that Dr. Besant spoke primarily in connection with her great work in the T. S. but her words reach further where she says: "Do you think I am going to throw away all the work of the past as though it had no message to the future (when one of the statements of the great Masters I serve with regard to the Society was, that it is the cornerstone of the religions of the future?)"

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And later this:

> "would you so narrow your power of reaching the millions who need the Message by throwing aside these greater and wider powers of the spiritual world which some of us have learned to wield for the helping of mankind."
>
> "To be liberated, is to gain new powers, to clear away the ignorance stifling our brothers. It may be done in many ways—".
>
> ". . . so to me there is no contradiction between the many paths. Did not Shrī Kṛshṇa say 'Mankind comes to me along many roads. On whatever road a man approaches me, on that road will I welcome him, for all roads are mine.'"
>
> ". . . if we often use methods that you have outgrown—I know not—and if we use symbols that many understand—although you no longer need to use these symbols—if we use often ceremonies—eaxctly as the scientist makes apparatus whereby the great powers of Nature can be so controlled and checked that they can be utilized, made to construct instead of to destroy—leave us to go our own way, knowing that we also are doing the Teacher's Work, meeting the varied needs of humanity at every grade of evolution."

So far the quotations from Dr. Besant.

We know all too well that the Bible can be quoted in *pro* and *contra* arguments, and the same will apply to the words of the Teacher to-day. In defence of leaving every other movement, Lady Emily quotes His words: "The simple union is the best." But He also said:

> "Rites, ceremonies, religious forms and observances, these are all fundamentally intended to tell man to go within."

Does this not indicate that they offer a valuable aid for many in their struggle upwards, where Liberation, Unity is the ultimate goal?

Some may feel the strength to go alone, others are but too glad to reach for the appointed aids given to humanity, and among the greatest many have accepted the way of the Church and the Sacraments, given by the Lord Himself to the world to release His Power and Love, unlimited by time and space. For the deeply religious person, the devotional type, nothing else is needed. For him this way is *the* way; for the Church thus understood, as giving birth to the Mystic and the Saint, contains all things.

In the Liberal Catholic Church we have a most wonderful institution, for does there exist one other Church where the administering of the Sacraments and freedom of individual development are blended in such a perfect harmony?

The Church with the song of bells of Angelus in the twilight smoothes our path along which most unobstructedly we may reach

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that wondrous feeling of Unity, when we realise that the distinctions which separate are but of the world of Māyā. The Church is the meeting ground for the occultist and the mystic, for she offers a way to serve the Lord in spreading His love abroad upon the worlds, and also a path which leads to a turning inwardly; for the deepest devotion, as well as the highest point in meditation, *is* this consciousness of Unity, which ultimately is the embodiment of the Will of God. And that which we start to realise inside the sanctuary of the temple, that it is which we have to carry with us in the world outside, radiating the illumination.

I said, for many a devotional type, the Church contains all things, not—is all things. The Church is a Path, one of the many ways which lead to the House of the Father; the path, not the goal. The end lays within ourselves, for are we not made in the image of God. We are divine, awakening to Realisation—until through many lives and strife and struggle, the God within once more will recognise the God without in endless Glory!

4532a Irving Street J. W. A. CROISET VAN UCHELEN
San Francisco, Calif., U.S.A.

AN APPEAL

I WISH to make an urgent call on Theosophical writers for literature on sex matters, especially along what lines to teach children and assist youth. C. W. Leadbeater's article in THE THEOSOPHIST (August) on "Holy Motherhood" appeals to all women.

One reads so much "Put it in the right way to the children". But what is the right way? Most of us have ideas and ideals and each case needs different handling, but will some one not compile these ideas and ideals in a simple form, which could serve as a guide. Most mothers and other interested women have not the time to seek through a large number of books for fragments of the "right way". What is needed is one volume or a series of volumes devoted entirely to this question.

In the mean time a suggested list of books dealing with this question will be greatly appreciated. So many young mothers have some vague idea of how to set about this all important question; but most are rather at sea, especially where fatherhood comes in. The series of books "What a young boy ought to know—What a young man ought to know—What a young husband ought to know, etc., and the same for girls are fine in some ways, but there are too many "don'ts" and too much suggestion which makes youth self-conscious. It is not repression but sublimation that is required. Will some one not bring out such a series on Theosophical lines to help mothers and the youth of the future?

A MOTHER

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REVIEWS

The Search, by J. Krishnamurti. (The Star Publishing Trust, Eerde, Ommen, Holland. Price 3s.)

Krishnaji here gives us another little book. It is a great book. For some it is a very important book indeed. A book is worth what you get out of it, and some can get LIFE in this little book.

The poetry of *The Search* is a proof of the magic in the English language, it flows, it ripples, music in every phrase, yet it is not rhyme. It teaches like the psalms of David through sheer beauty of phraseology, and at the same time it contains the diamond-truth of the Song Celestial, the convincing straightforwardness of the *Bhagavaḍ-Gīṭā* is its magic. One does not reckon the Anglo-Saxon, "of straight-flung words and few," among the musical tongues of men—but read it. The music is of nature, like the ripple of the palm-fronds in the evening breeze, yet also with the lure of Orpheus putting an unquenchable desire in the hearts of man and beast and tree, that the Search may go on. All the profound scriptures are short; so here the Urge of a solar system to grow, the Calling of a universe to its fruition, the Goal of man, is told, as if inadvertently in a few pages, which mocks the tomes of the learned into oblivion.

A. F. KNUDSEN

The Quest of the Golden Stairs. A Mystery of Kinghood in Faerie. By Arthur Edward Waite. (The Theosophical Publishing House, London. Price 10s.)

A book of singular charm and spiritual value. The shape, binding and type is in keeping with the style, which shows the gifted and erudite author at his best. The language, with its use of an occasional half-forgotten word, is the sort to keep one in touch with the subject; once you are into the book and its world, nothing short of a

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cataclysm will bring you back to this world, whose pass-word is interruption. Mr. Waite carries us, even bodily, into a realm of the real, the beautiful and the true.

The story is the Way of Initiation in a new and illuminating garb. The symbolism is perfect, while the allegory is as sweet and chaste a fairy tale as any that the world has ever heard. The perfection, the coherency, the wisdom of the whole book is its own voucher for its truth. It is as if the author had just returned from that Quest, inspired and successful, and tells us of it before even the first shadow of its marvel had begun to fade.

It is one of the most convincing proofs of the reality of the Unseen Worlds, that modern Mysticism, Occultism, or Theosophy has produced.

A. F. KNUDSEN

The Religion of Zarathushtra, by Irach Jehengir Sorabji Taraporewala, B.A., Ph.D. (The Theosophical Publishing House, Adyar. Price Re. 1, As. 12.)

This is a valuable book for all who want a clear outline of Zoroastrianism. It is short, concise, scholarly, and is written by a Pārsī who believes that a re-awakening to the truths proclaimed by Zarathushtra means a regeneration of Pārsī life and work.

> The Message of Zarathushtra, the Prophet of God, has to-day a new meaning to the Iranian. In it he sees the hope of his land, in it he sees the future of Iran. And the Persian Nation has begun to look to the Pārsīs of India to help them in this coming achievement of Iran's great destiny. They are inviting the Pārsīs back to the land of their great Fathers to help them to put her once again in her rightful place as one of the leaders of humanity.

The first seven out of its nine Chapters are devoted to a clear and learned exposition of the history of Zoroastrianism and the connection to be traced between the legends and myths of the Persian Avesta and the Hinḍū Veḍa. The language of both is so closely related:

> that a mere phonetic change (or, to put it popularly, a slight mispronunciation) often suffices to *translate* a passage from one to the other.

This is not to be wondered at, as old Hinḍūs and old Persians belonged to the same Āryan stock. The lapse of centuries has however brought a partial inversion of the meaning of certain words. For example: *Ahura*, the Supreme Lord Himself, is now in the Samskṛt form Asura, "a demon," although in the oldest portion of the *Ṛg-Veḍa* it meant the *One Eternal Life*.

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The last two Chapters tell of Zoroastrian ceremonies and customs. The end is full of hope:

> In Asia there have been three mighty centres of human achievement and culture—China, India and Iran. All these three are just waking up after their long sleep of close upon a thousand years and trying to get back into their own glorious heritage.

A. J. W.

Bulwer Lytton as Occultist, by C. Nelson Stewart. (The Theosophical Publishing House, London. Price 2s.)

This neatly got up small book with frontispiece, representing Lord Lytton in his study, should give much pleasure to many readers. The object of this essay is, as said in the introductory, "to show the serious occult student in him, and provide some background for the oft repeated statement that he was an 'occultist,' who differs from the mere student much as a devout priest differs from the occasional church goer". One would like to quote something from each of the five chapters as being of interest for the student of Theosophy, but we would rather recommend each to read for himself. Exception may be made for one of Bulwer's sayings: "Failure with me has always preceded resolution to succeed"; and for the following from an inscription in his house:

> Here be trust fast, opinion free,
> Knightly right hand, Christian knee,
> Worth in all, wit in some,
> Laughter open, slander dumb.

J.

A Syllabus of Esoteric Christianity, by Daisy E. Grove. The (Theosophical Publishing House, London. Price 1s.)

A neatly got up little book published on the 80th birthday of the President of the Theosophical Society in token of the author's gratitude for the Light which *Esoteric Christianity* brought to her. It will help many more to obtain the same by following the intelligent lines of study suggested therein. It will stimulate an active and enquiring interest in the readers to pursue the subject in an intensive form and thus to understand the larger issues that are implied in the original book of study.

S.

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BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

The Highways in Astrology, by Kumbha (Sveṭāraṇya Āshrama, Mylapore, Madras); *Religious Conversion: A Bio-Psychological Study*, by Sante de Sanctis (Kegan Paul, London); *My Heresy: The Autobiography of an Idea*, by William Montgomery Brown, D.D. (The John Day Co., New York); *The Sānkhya Philosophy of Kapila*, by Jag Mohan Lawl, M.B., Ch.B. (Edin.) (Orpheus Publishing House, Edinburgh); *Ḍasara in Mysore*, by James H. Cousins, D.Lit. (Wesleyan Mission Press, Mysore); *A Plea for Judaism*, by Leonard Bosman, Association of Hebrew Theosophists, Adyar, Madras); *Later Greek Religion*, by Edwyn Bevan, D.Lit.; *An Introduction to the Study of Blake*, by Max Plowman; *Brother John: A Tale of the First Franciscans*, by Vida D. Scudder (J. M. Dent, London); *Should Such a Faith Offend?* by Ernest William Barnes, Bishop of Birmingham (Hodder & Stoughton, London).

Our Exchanges

We acknowledge with many thanks the following:

The Servant of India (January), *El Loto Blanco* (December), *League of Nations* (December), *Theosophy in Ireland* (October, December), *Bulletin Théosophique* (January), *Bhāraṭa Ḍharma* (January), *The Australian Theosophist* (December, January), *Standard Bearer* (December), *Theosofie in Ned.-Indie* (January), *Yuga Pravesha* (December, January), *The Theosophical Review* (January), *The New Era* (January), *The World's Children* (January), *News and Notes* (January), *Theosophisches Streben* (September, December), *The Indian Review* (January), *Theosofisch Maandblad* (January), *The Canadian Theosophist* (December), *The Calcutta Review* (January), *Revista Teosofica Cubana* (October, November), *League of Nations, Health Organisation, Light* (January), *Modern Astrology* (January), *The Messenger* (January).

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We have also received with many thanks:

The Young Theosophist (November), *Pewarta Theosofie* (January), *Stajarruljas Teosofish Tedskrift* (July), *Peace* (January), *The Vedic Magazine* (December, January), *Koinónía* (January), *The American Co-Mason* (November, December), *The Islāmic Review* (January), *Norsk Teosofisk Tidsskrift* (October, December), *The Beacon* (December), *Bulletin of the Museum of Fine Arts* (December), *The Cherag* (January), *The British Buddhist* (December), *The Vedānta Kesari* (January), *Srī Rāmakrshna Math and Mission, Madras* (January), *De Ster* (January), *Theosophia Jaargang* (January), *De Theosofische Beweging* (January), *La Revue Théosophique* (December), *Lucifer* (November), *Theosophy in India* (January), *The Young Builder* (January), *The Journal of Oriental Research, Madras* (October), *Fiat Lux* (January), *Teosofia en Yucatan* (November, December), *The Jewish Theosophist* (December), *The Madras Christian College Magazine, The People* (February), *The British and Colonial Printer and Stationer* (December), *Teosofia* (December), *Prabuddha Bhārata* (February), *Rural India* (December).

NOTICE

URGENTLY WANTED FOR THE ARCHIVES

THE Vice-President would be very glad if members would supply him with the following:

THE THEOSOPHIST, February, 1907; March, April, June, July, 1922; May, 1923.

Letter of Upendra Nath Basu to Indian Branches, 1907. Mrs. Besant's Letter of February 6, 1907. Pamphlet *H. P. B. and the Present Crisis in the T.S.* Pamphlet *Common Sense View*, by B. Keightley. Pamphlet *The Vicissitudes of Theosophy*, by A. P. Sinnett.

The archives of the Society should be as complete as possible. Please address them to Miss Neff, Vice-President's Office, The Theosophical Society, Adyar, Madras, and kindly send speedily.

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SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for Dues from 11th January, to 10th February, 1928, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. J. Arnold, Shanghai, Dues per 1928, £1	13	4	0
„ Irving J. Davis, Philadelphia, £1-0-2	13	5	0
Perak Lodge, Perak, F.M.S., Entrance fee and dues of a new member, per 1928, 10s.	6	10	0
Mr. W. C. Bunnel, Manila, per 1928, £1	13	0	9
„ M. C. Acharya, Nairobi Lodge, per 1927, 5s. ...	3	5	0

DONATIONS

Major-General Kenneth Mackay, C.B.	300	0	0
Mr. V. K. Kamat, Bombay	5	0	0
	354	8	9

Adyar
10th February, 1928

J. R. ARIA,
Ag. Hon. Treasurer, T.S.

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OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1928, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. C. N. Subramania Aiyar, B.A., Adyar, for the wages of a weaving Instructor	35	0	0
Miss C. Holmstead, Ottawa, Canada	26	10	0
Mr. Ambulal Bulakhidas, Ahmedabad	25	0	0
	86	10	0

Adyar
10th February, 1928

J. R. ARIA,
Ag. Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Horsens, Denmark	... Horsens Lodge	... 18-11-1927
Aarhus, Denmark	... Sattwa „	... 8-1-1928

LODGE DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Kansas City	... Hermes Lodge	... 27-12-1927

Adyar
10th February, 1928

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THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilised world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasise the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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THE THEOSOPHIST

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U. S. and Canada: (Agents: Theosophical Press, 826 Oakdale Ave., Chicago, Ill.)

Dutch E. Indies., etc.: (Agents: Minerva Bookshop, Blavatskypark, Weltevreden, Java.)

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THE VERDICT OF THE PRESS

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U.S.A. *New York Tribune*: "A well-informed quarterly dealing with Oriental affairs."

FRANCE. *Les Dernieres Nouvelles* (Strasbourg): "La grande revue de Londres."

INDIA. *Bombay Daily Mail*: "Of special interest as affecting existing trade relations."

The following articles on India were published in the *Review* during 1927:

India at the Imperial Conference, by THE MAHARAJA OF BURDWAN.
The Indian Co-operative Movement, by SIR LALUBHAI SAMALDAS.
Rural India and the Royal Commission, by SIR PATRICK FOGAN.
*Post and Telegraph Work in India, by SIR GEOFFREY CLARKE.
*Indian Forest Administration, by W. F. PERREE.
*India's Cotton Problem, by H. A. F. LINDSAY.
*The Indian Navy, by P. R. CADELL.

* Lectures delivered before the East India Association

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THE PROCEEDINGS OF THE EAST INDIA ASSOCIATION

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SPECIAL NEW YEAR [JANUARY] NUMBER

THE INDIAN REVIEW

Contains also an account of the Congress and Conferences, and other Annual Gatherings

India and Internationalism. By the Hon. Sir C. P. Ramaswami Iyer.
The New Reserve Bank Bill. By "An Indian Publicist".
Behold the Mother: (A Poem). By Prof. T. L. Vaswani.
Madras 171 Years Ago. By Dr. Jivanji J. Modi.
The Influence of Christianity in England. By Dr. Henry Whitehead.
Hymns from Nrisimha Mehta. By Mr. U. K. Oza.
The Second Chamber. By the Hon'ble Sir Pheroze Sethna, Kt.
Yesterday: A Poem. By Leland J. Berry.
Prime Ministers and Political Principles. By the Hon. Mr. Justice G. H. B. Jackson.
The Challenge of Islam. By Sirdar Ikbal Ali Shah.
Revelations by Plants. By Mr. G. A. Vaidyaraman, B.A.
World Events. By Dr. A. J. Saunders, M.A.
A New Year's Wish: A Poem. By "C.D."
Hindu Muslim Unity.
The Ceylon National Congress. By Perry De Laneralle.
The World of Books.
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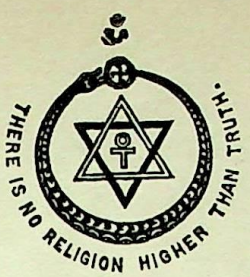
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VOL. XLIX No. 12

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

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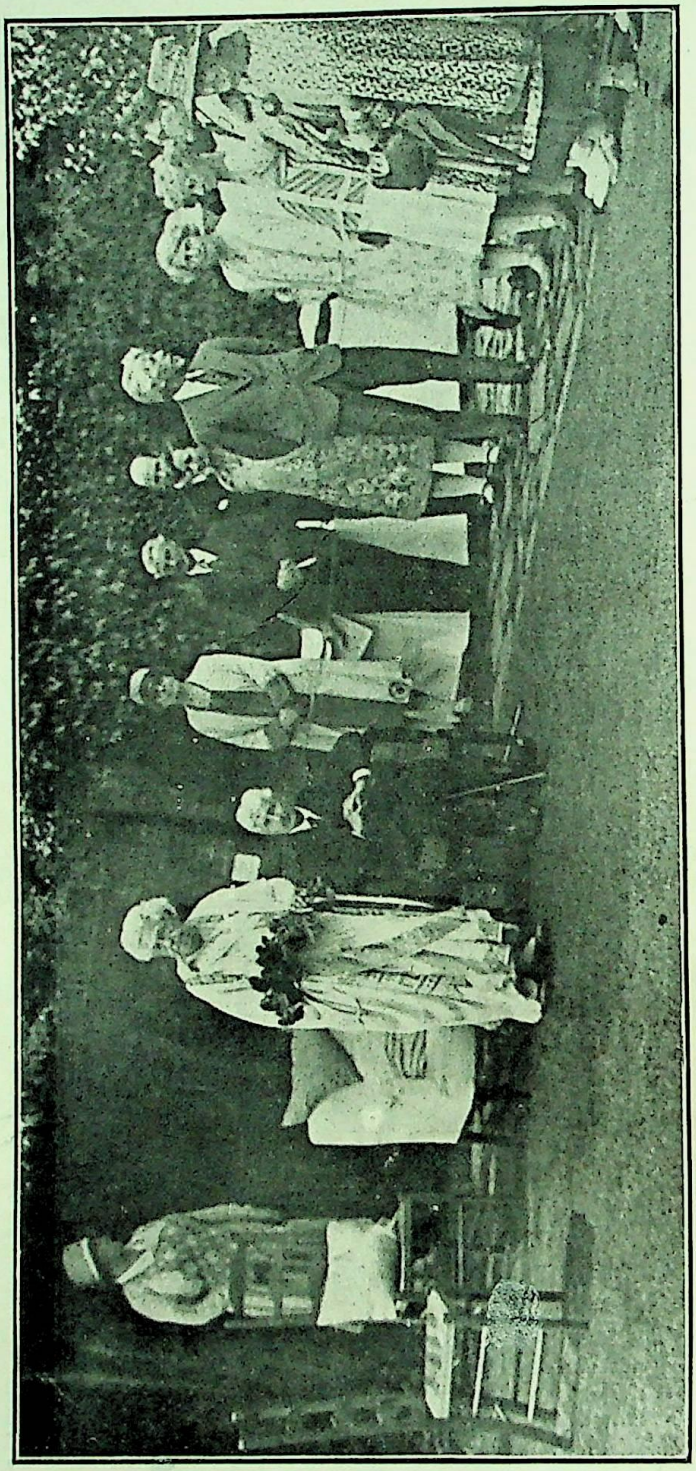
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Dr Besant opening a garden fete at Stamford House, Wimbledon, 7th July, 1928

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ON THE WATCH-TOWER

(By G. S. A.)

As most of our readers will already have been aware, the President has not been at all well in London and has been compelled to cancel all her public engagements including the last of the Queen's Hall lectures, at which her place was taken by the Vice-President's wife, Mrs. Dorothy Jinarājadāsa. The latest news is, however, most satisfactory, and although Dr. Arundale is quite right she is very much better, expecting to leave [illegible] for India in order to be in time to [illegible] important political meeting in Lucknow on August 25th. We may be sure there is no cause for the slightest anxiety, but the President is well on the road to restoration to her normal vigorous and extraordinary health.

* *

The following cable has been received from the President:

A faithful servant of the Masters, a loyal co-operator with me in all Their work, and, above all, has left us the poorer for his [illegible] from the physical plane. Our brother [illegible] to be very long I think ere he returns [illegible] another life of service. Happy are those [illegible] And happy are we, who work down here to [illegible] good service. There is no rising for us who abide in the Light.

* *

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***

The following comes for insertion from the President:

A faithful servant of the Masters, a loyal co-operator with me in all Their work, and a friend of all, has left us the poorer for his temporary absence from the physical plane. Our brother Aria is happy as he lives awhile in the presence of Those he served, and he will not be very long, I think, ere he revisits our mortal world for another life of service. Happy are those who pass on. And happy are we, who work down here in the same glad service. There is no losing for us who abide in the Eternal.

***

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A further pen-impression of the President in Western lands, this time, from Mrs. Whyte, one of her most faithful and devoted friends:

Dr. Besant was one of the speakers at the Central Hall, Westminster, at a Public Meeting arranged in connection with the Anglo-American Congress, July 5th, 6th and 7th.

She made a magnificent appeal to her hearers to outlaw war in their own hearts and find good points in every one, especially in those of another race and country, to banish passports and do away with barriers. Mr. Clynes speaking after her referred to what she had said, adding: "Dr. Besant, who is, I think, a little nearer to the Angels than the rest of us . . ."

It is beautiful to see the reverence she calls out from the other speakers on the same platform with her.

On July 7th Dr. Besant, before delivering a lecture to F. T. S. in the Friends Meeting House, London, at 8 p.m., spared more than two hours to open the Garden Fete arranged by the Wimbledon Lodge to raise money for its new premises, and held in the garden of Stamford House. Between 200 and 300 people gathered round the President as she spoke, as only she can speak, of the shining flame which in the Real World represents an active Lodge of the Theosophical Society.

Having struck the chord of inspiration the President then passed on to delight the hearts of the stall-holders, and especially pleased two young Round Table members who had an ingenious device by which the unwary were made to disburse many pennies in the hope of covering sixpence, which would then be returned to them. In triumph the youngster recorded at the end of the afternoon that not only Mr. Gardner—the ex-General Secretary of the T. S. in England—had been baffled in several attempts to capture the 6d., but that the President herself had expended a stream of pennies supplied by Captain Max Wardall, to the fabulous sum of 10d., in vain attempts to do the same thing!

The third of the series of Queen's Hall Lectures dealt largely with India's demand to make her own Constitution, and was brought to a close by a magnificent burst of oratory in which the challenge was thrown down to England to honor her pledges made by Lloyd George, her Prime Minister.

The feeling was tense, and whilst it acted on one emotional member of the audience to the extent of producing a slight disturbance —noted of course by the Press—the great and sympathetic response of the mass of the audience was proof of the eloquence of her appeal.

At the House of Commons to-day, (July 9th) by invitation of the "British Committee of Indian Affairs" and the "Commonwealth Labor Group," Dr. Besant met and conversed with several M.P.'s, and gave a short talk on the situation in India.

She explained the true meaning of the Bardoli affair, so much misrepresented here. She also gave an outline of the Boycott Movement from its start, explaining how no other form of opposition

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was possible for an unarmed country; exposed the truth of Sir John Simon's one public meeting, (packed by police orders) and pointed out the growing danger of a possible Mussalmān Alliance which might form an insuperable barrier between Britain's communications with India. Finally she reminded her listeners that if Britain tries to force upon India recommendations which are made as a result of the Commission, they would find no body of Indians prepared to carry them out—all parties being united (1) in favor of the boycott—a negative work, but (2) in the drawing up of a Constitution on Indian lines—the positive work of the "Boycott Movement".

***

Through the courtesy of some English friends we are able to reproduce in this issue some pictures of the President attending the Garden Fête in support of funds for the Wimbledon Lodge. The following extract is from the *Wimbledon Borough News*:

Mr. R. H. Spurrier, President of the Wimbledon Lodge, said that in October last Dr. Besant opened the new Lodge in Worple Road, and it was a great joy to them to welcome their President to open the garden fête which was being held on behalf of the Lodge Building Fund. The new building cost £3,000, and they had set themselves to raise the money. He was also pleased to say they had with them Mrs. Margaret Jackson, the General Secretary of the Theosophical Society, and on behalf of the members of the Lodge he offered a very warm welcome to the President and Mrs. Jackson (applause).

Dr. Besant said she did not know how she could be expected to open the fête when she saw so many present and making themselves very well at home (laughter). She recalled the opening of the new Lodge and said it was a great pleasure to her to be present that afternoon in order to try and help on the effort to raise funds. Wherever they had a Lodge they thought of it as a light—either fire or candle or electric as they preferred—but fundamentally a light. The Theosophical Society had been founded on a great motto, and she hoped the flames of the motto of the founders would spread and grow brighter and more radiant until the whole neighborhood was affected by the light they shed and that it would be endowed with real philosophy. It was their desire to bring peace, harmony and happiness wherever they went, and she hoped their Lodge in Wimbledon might become such a centre and every member such a light in the world. She hoped the garden fête would be a great success (applause).

There were a number of stalls arranged around the lawn for the sale of useful articles, home produce, sweets, flowers, fruit, books, cakes, etc., and sideshows, including hoop-la, bran tub, dramatic performances and concerts and palmistry by Professor Caultmar.

The identity of the magician will not be difficult to fathom if the science of syllabic transposition is at our fingers' ends.

***

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The South China *Morning Post* of July 11th records further splendid work on the part of our Chinese brother Theosophists. Considering the difficulties in which that great land finds itself to-day it is no small testimony to the real appreciation in which Theosophists are held that such work as this can go on uninterruptedly, heartily endorsed and supported by the Chinese themselves. The *Post* writes:

Two more Free Night Schools for Boys under the name of Tung Ying Free Schools were opened on Monday evening at 29 D'aguilat Street and 55 Hollywood Road by the Educational Department of the Chinese Lodge, the Theosophical Society. Those present at the inauguration ceremony were Mr. Wei Tat, B.A., President of the Chinese Lodge, T.S., and Principal of the Educational Department of the Lodge, Mr. Ng Tsan Kwan, Hon. Secretary of the Free Night Schools of the T.S. Lodge, Mr. Wong Man Keung, Vice-President, and Mr. Lee Tin Sik, Hon. Secretary of the Chinese Lodge, and Messrs. Fung Jackson, C. M. Lai, M. I. Wai and H. L. Lui.

Among the invited guests were Mr. M. Manuk, Presidential Agent, T.S. in China, Mrs. M. May and Mr. H. E. Lanepart, of the Hongkong Lodge, T.S., in the course of the addresses delivered, very hearty thanks were expressed to Sir Robert and Lady Ho Tung for their generosity in undertaking the permanent financial support of the two schools, and for the special donation from Lady Ho Tung. Reference was also made to the untiring efforts of the Hon. Secretary, Mr. Ng Tsan Kwan, in the organisation of the schools, and to the excellent results achieved at the recent half yearly examination by pupils of the Besant School at 62, Wellington Street, which is another free school maintained by the Chinese Lodge, T.S.

It was announced to the pupils of the Besant School that a number of prizes would soon be awarded to the first and second boys and to those who had had full attendance during the last term, and that special prizes would be awarded to the two boys who obtained the highest marks in ethics and psychology. All the three schools were visited in turn by the school commission and the guests were all much delighted with the results achieved and with the practical brotherhood work that was carried on by the members of the Chinese Lodge of the Theosophical Society.

We congratulate our Chinese fellow-members on their fine work and no less on the marvellous atmosphere in which their work is done, for although political conditions may be chaotic—though doubtless not nearly as chaotic as the Western press likes to make out—the spiritual and traditional

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atmosphere is unique in beauty, strength and exquisite grace. This must be a great inspiration to them all.

***

South Africa has evidently caught hold of a wonderfully energetic General Secretary in Mrs. Gowland, and we hope the Theosophical Society in South Africa is taking full advantage of her tireless enthusiasm. Here, for example, is her proposed itinerary for August, September, October and November :

August : Port Elizabeth, East London and Durban.

September : Maritzburg, Durban once more, Lourenco Marques, Beira.

October : Salisbury, Gwelo, Fort Victoria, Buluwayo, Pretoria, Johannesburg.

November : Bloemfontein, Kimberley and Cape Town.

The tour will include practically every Lodge and will cover Cape Province, Transvaal, Orange Free State and Natal, as also Portuguese East Africa. Touring is very hard work, however kindly the various hosts and hostesses may be, indeed always are. To be all things to all manner of different people, constantly to be adjusting oneself to differing temperaments and points of view, to widely varying interpretations of Theosophy, to be actively sympathetic all the time, to understand fully without diminishing that driving power which every lecturer should unstintedly use to spur his audiences to truer, more virile, more enthusiastic, activity, leaving them joyously discontented with themselves and determined to turn over several new leaves at once—all this taxes to the utmost the resources of wandering "fire-brands," using this word in its best sense and in no way suggesting unbalanced emotional excitement. Mrs. Gowland has already much experience of touring, and we shall hope to see as the result of the present gallant enterprise a Theosophical Society in South Africa more adequate than ever to discharge

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its magnificent opportunities and its weighty responsibilities to Those Who have honored its members with the duty of theosophising South Africa.

***

I have taken much time for intensive and inner brooding during the last few months while in residence at Adyar, and the net conclusion of it is a marvelling at the good fortune vouchsafed to us all. Whoever in 1875, or even a quarter of a century later, could have foreseen the magnificent flowering of the replanted Theosophical seed. When I think of the work accomplished by the Theosophical Society itself, the great Mother Movement, during the past half-century, when I think of the peace and inspiration our teachings have brought to thousands throughout the world, when I think of the active service in the cause of brotherhood rendered by members of all Nations and of all Faiths, when I think of the healing of quarrels, of the dispelling of ignorance, of the comfort in sorrow, of the hope in despair, which have come to the world through Theosophical truth, I thank God with all my heart for the Theosophical Society and wonder how little I am worthy of my cherished membership. When I think of the Order of the Star, I bow in reverence before Him Whose Messenger is in our midst, before our mighty Brethren —Annie Besant and Charles Leadbeater—who guarded the form into which so great a Life was soon to enter, knowing beforehand its splendid destiny, before the human tabernacle through which flows Truth so crystal and so splendid a challenge to thraldom of whatever kind. Once, I used to concern myself somewhat with the nature of the tabernacle, with somewhat meticulous analysis of the source of the mountain torrent which flowed therethrough. I know a little better now, for I have plunged into its waters and have been spiritually refreshed beyond the power of words to describe. From such personal experience I know of the

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Glory that is with us—a Glory which, in directness, in simplicity, in purity, in accessibility to all without exception, is such as the world has not experienced for many centuries. I thank God with all my heart for Krishnaji, for Krishnaji as he is, as I, through my brooding, have come to know him, as he must be to those who at all costs desire that which he has to give.

***

I bow in reverence before Those Who, not content with this perfect Gift from out Their Treasury, prepare for Their world yet another Gift—the unveiling in some measure of the Mystery of Motherhood by the Hand of the World-Mother Herself. Faintly and dimly, perchance inaccurately, I seem to glimpse something of this Mystery, of the Refuge, of the Power, of the Protection, that are part of it, how all Life partakes of it, how all Life is one because of it, how the unveiling in some degree of the Mystery of Motherhood shall help in wondrous ways to build a common brotherhood among Gods and Angels and among Men and all Living Things. I thank God with all my heart for this Gift that is coming to us, and for her through whom it has been foretold to come.

***

Let there be no quarrel as to the relative value to be placed upon the various Channels. We know the End is One, and we know the Path is One—the Path of Freedom. Living in worlds of forms, we are necessarily constrained to limit and define this Freedom, each one of us for himself; but let us never forget, ever realise, that only in formlessness is Freedom truly glorious, for only as it is formless is it the Master of form. I am a devotee of Our Lord the Sun. I am a member of the Co-Masonic Order. I am a Bishop of the Liberal Catholic Church. I believe in Reincarnation and in Karma. I have such and such political and other opinions. I am a member of the Order of the Star. And some may say: What a weight of forms under which to stagger through life; is it

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possible for the man to be free with such a load of forms? I hope so and I believe so. First, because I know, or think I know, Life apart from them all; and when I say Life I mean the *joie de vivre*, shall I say the ecstasy of living, an ecstasy which is power, which is peace, which as it were universalises me out of particularity? I find communion with Our Lord the Sun a source of tremendous uplift and I treasure this communion; but it is not indispensable to me. I find membership of the Co-Masonic Order a source of uplift and a means of helpfulness, but I am not wedded to my membership. So with my Bishopric, with my membership of the Order of the Star, of the Theosophical Society, with my beliefs and opinions. These and other tools I have in a case, and I use them sometimes to fashion something beautiful for my own contemplation and delight and sometimes for the helping of others. But I should not be in the least desolate if I lost my tool-box, or even any tool in it. If I want to fashion others I know the process, and I can be as happy without them, in some ways even happier for they must be out of the way whenever I desire to live "alone" in the Eternal, let time revolve around me as it will. So I hold these forms ever so lightly, though I honor them and treat them with the reverence which is their due. They, too, are Life, for all is Life.

***

And if people tell me they do not like my forms, that these are abhorrent to them, that they regard them as fetters to Freedom and not as its expressions, I reply that I well know these are but forms, yet I find them useful both as means for the incarnation of Freedom in these worlds of forms in which we live and as means whereby I may perchance help others to know Freedom. They are, I shall heartily agree, by no means helpful to all. They may, some of them may, be hindrances to many; yet to some they may be the keys to the doors of Freedom. I am more than happy if those

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to whom these forms are hindrances reject them absolutely, provided that such rejection sends them on to their own roads to Freedom, provided that such rejection makes them free. Does any one for a moment imagine that I feel hurt if some of my friends express their distaste for the Liberal Catholic Church and perhaps even regard me as disloyal to my beloved friend Krishnaji because I still remain a Bishop of that Church? If thus they imagine they do not know me. If thus they regard me I would venture to think they know neither Krishnaji nor myself. Perhaps it is as much slavery to abhor a form as to be wedded to it. Let us play with forms, divinely play with them, and having played with them awhile fling them away and go on playing—without them, playing no less divinely, perhaps more divinely. No form stands in the Light of Freedom when it is not permitted to stand in the Light of Freedom. No matter what form stands in the Light of Freedom when it is suffered to stand in the Light of Freedom.

***

Let us live, really live, and let live. Let us be ruthless with ourselves, but never with others, though helping others to be ruthless with themselves. Let us take the knife of Freedom in our hands and cut away those growths which close up the doors of forms so that the Freedom within lies imprisoned, cannot, as it should, pass easily, uninterruptedly, in and out. The operation may hurt. Let it hurt. The ease after the operation will amply repay that pain which is release. But each one of us must be his own surgeon. He will be wise not to attempt operations on others. He will have enough to do to diagnose his own ailments and to summon up the necessary courage to insert the knife. At the most, he can helpfully do that which Krishnaji does, he can lay down the general principles of the disease of slavery, draw attention to its symptoms, and say, perhaps: Look at me, how healthy

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I am. Well, I used the knife. Use the knife yourselves and regain your health.

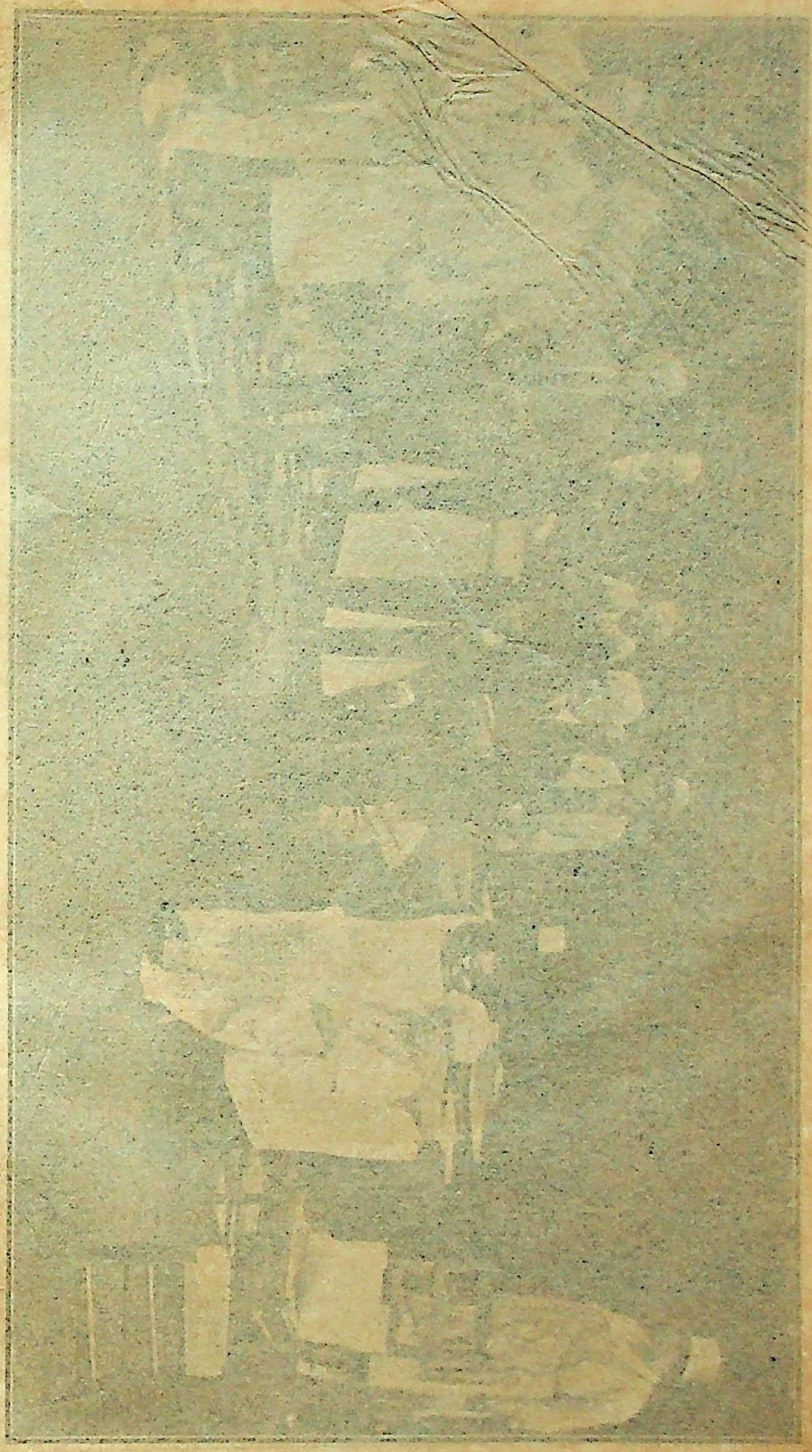
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Happy are those who know how to use the knife of Freedom so as to transform the prisons in which they live into mere resting-places wide-open to Truth, walls for the Well of Happiness. Happy are those who play with forms, who use them to noble ends, who parade them not proudly before others, who are in no wise vainglorious about them, who do not cringe before them or abase themselves before them, who are not dumb driven slaves, the creatures of the tyranny of forms, striving to drown the rattle of their fetters with the shout that they are free. Those who *know* Freedom can garb it in no form which shall deny it, however many forms they use. But those who know not Freedom will deny it save as they can recognise it, and indeed may think it to be where it is not. Let the Light of the Glories in the midst of which we live shine upon our thoughts, our feelings, our words, our actions. Let it disclose their ugliness, that we may cast the ugliness away. Let it disclose their beauty, that upon this we may build. Where we are slaves let us burst asunder the bonds and live in Freedom, at whatever cost. Where we are masters forms matter naught, for we may put them on and lay them aside as best shall suit the Purpose of the Real.

And when we rejoice with exceeding joy in the Light of Freedom which pours upon us so splendidly, let us remember those who prepared its way—Helena Petrovna Blavatsky, Henry Steele Olcott, Annie Besant, Charles Webster Leadbeater, and all who have stood shoulder to shoulder with these. Before them shall we not all bow in reverence, mighty pioneers of that Light of Freedom into which we now are entering?

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Dr. Baijnath performing opening ceremony, Mr. R. Spurrier addressing the gathering

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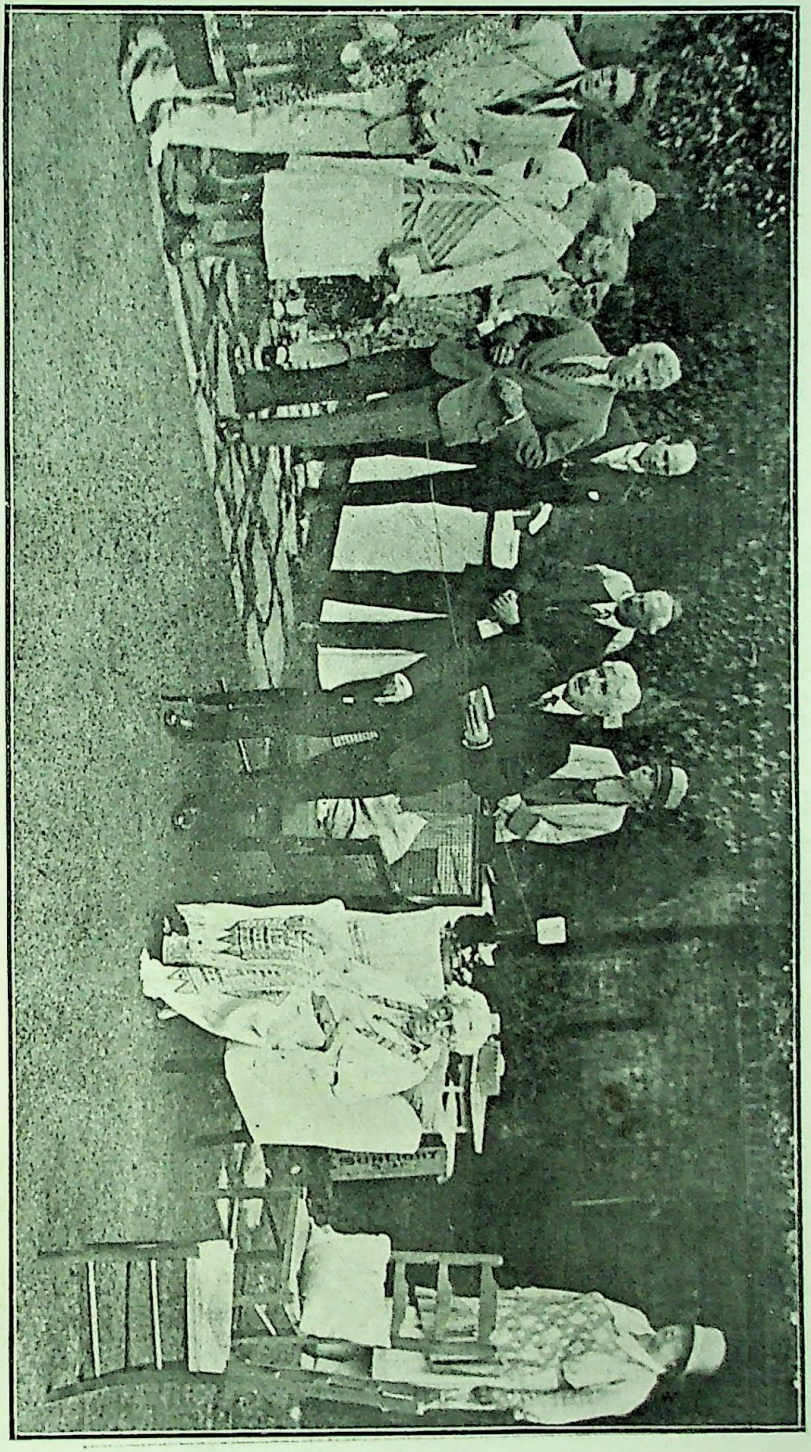
I am. Well, I used the [illegible] regain your health.

Happy are those who know how to use the knife of Freedom so as to cut away the [illegible] into mere resting-places [illegible] of Happiness. Happy are those who [illegible] use them to noble ends, who parade [illegible] others, who are in no wise vainglorious about them, who do not cringe before them or abase themselves before them, who are not dumb driven slaves, the creatures of the tyranny of forms, striving to drown the rattle of their fetters with the shout that they are free. Those who love Freedom can find it in no form which shall deny it, however many forms they use. But those who know not Freedom will deny it save in the form they can recognise it, and indeed may think it to be where it is not. Let the Light of the Glories in the midst of which we live shine upon our thoughts, our feelings, our words, our actions. Let it disclose their ugliness, that we may cast the ugliness away. Let it disclose their beauty, that upon this we may build. Where we are [illegible] bonds and live in Freedom, [illegible] masters forms matter naught, but we [illegible] them aside as best shall suit the [illegible]

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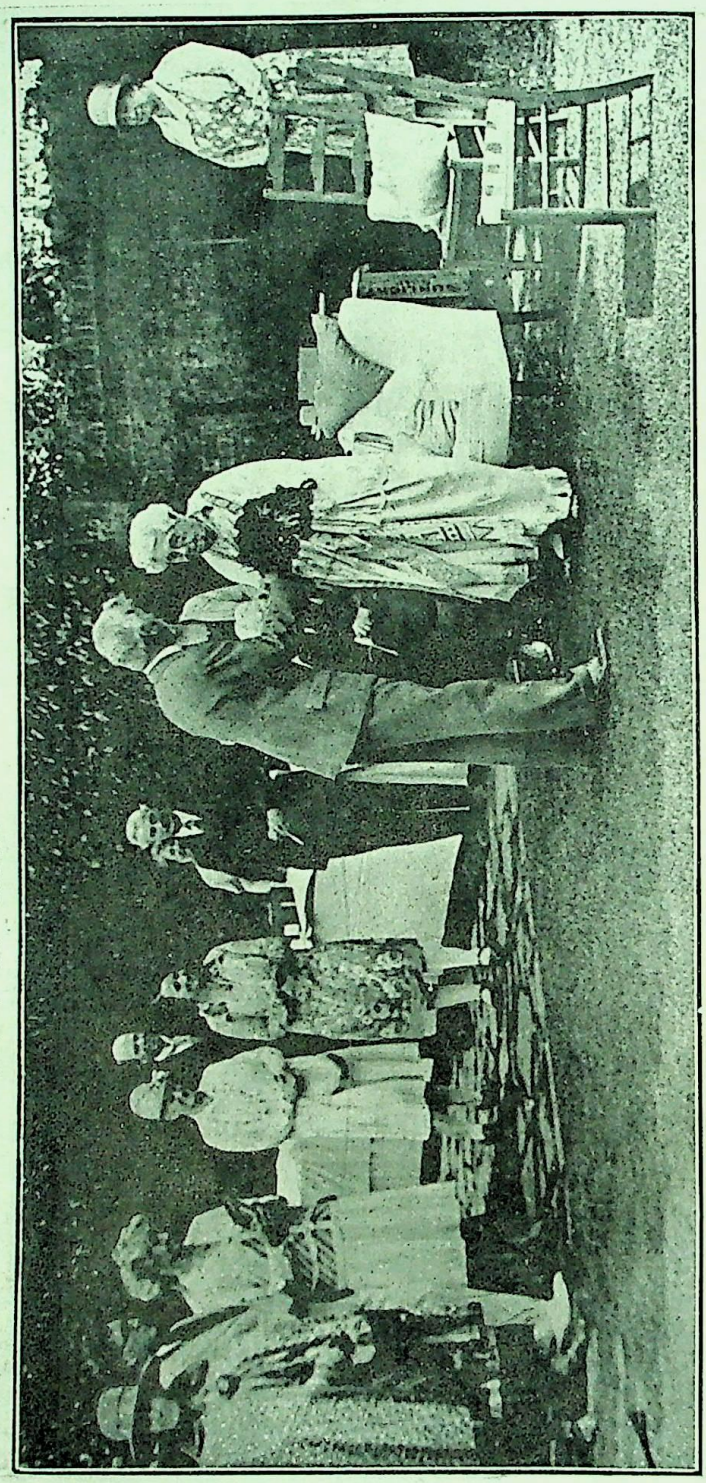
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Dr. Besant at opening ceremony. Mr. R. Spurrier addressing the gathering.

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Mr. E. L. Gardner offering roses to Dr. Besant

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RECONSTRUCTION: THE NEW ERA

By ANNIE BESANT

(Concluded from page 579)

WHEN we are dealing with the law of brotherhood there is another great section of society to which it ought to be applied as well as this same law of reincarnation—the criminal. Now, the criminal from the standpoint of most people is very disagreeable and is to be put out of sight as much as possible, to be locked up until you have manufactured your habitual criminal which is one of the desperate things in our civilisation. Now, crime to a very great extent is simply ignorance, not always; it may be distorted knowledge but ignorance will play a very large part indeed. If you take the clever criminal, the forger, who commits forgeries and is

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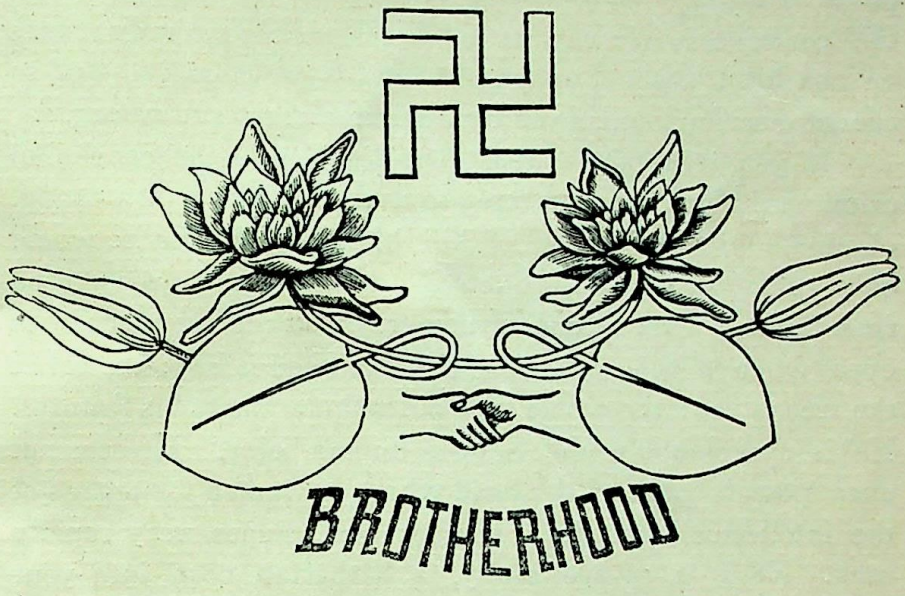
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Mr. L. C. Gardner offering flowers at the Samadhi

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clever enough to dupe his victims he is morally ignorant, and moral ignorance is as real a thing as intellectual ignorance. His conscience, we say, is not developed. That only means he has been short of experiences in his previous lives and so cannot discriminate, as you can, between right and wrong.

If you will take a most hopeless class, the congenital criminal. How are you going to deal with him? You cannot eliminate him. You cannot kill him. If you did he would only come back again. Such a criminal can be recognised from birth. That is one advantage. You can see what he is even when a baby; the shape of the head is bad; the set of the face is bad; the whole type of the man marks his features. He is a profoundly undeveloped human being. He does not even possess part of the head which is wanted for organs of the intellectual faculties. His forehead slopes very rapidly back. He is a savage really, a barbarian born into your civilised society and utterly out of place. The very qualities which make him dangerous to you would make him a very decent savage chief. He is out of place here. He belongs to a previous condition, not to the condition you are in, or ought to be in to-day, so you have to keep him more or less under restraint. Now, if you take him from the standpoint of reincarnation it simply means that he has had very few human lives, not enough to gather experiences, no wiser than you were at the beginning but perhaps better than you are had he had your experiences. He is only a half-developed human being, very little developed, ignorant as a baby about right and wrong, but unfortunately, with the strength of a man and so dangerous. Now, you cannot turn him loose on society. That is quite clear. You cannot have these people prowling about, preying on society as you do have. The one right thing is either to put him outside it altogether, an exile, leaving him free out of the society, or if you want him brought into the social order make proper provision. To put

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him outside means a difficulty to-day at the present stage of world-communication. It is very evident that there is no place where they can be placed, no people who want them. In the old days when the populations of countries were smaller, and when there was plenty of other land uninhabited, you could do it but you cannot at the present time. Then you have the right to protect yourself from him and that means restraining his liberty just as you would restrain a lunatic, giving him food and drink, so should a congenital criminal be restrained; but you have no right to punish him; you have no right to make his life a misery to him. That is going beyond your right of self-protection.

What you can do is to have schools for him and his like apart from the children of better nature and better training, so that he shall not corrupt them. You can do as they do in America, put him into a labor colony, teach him a trade, make his life happy save for the restrictions which are necessary. Once you can do as they are doing in certain farm colonies in America where they do not put them in prison, but on what is practically an island since there is so much desert land around it and they are practically compelled to stay because they are very much more comfortable inside the colony than facing the dangers of crossing a great part of desert, your problem is solved. They have work daily, plenty of food, associate freely with each other, plenty of amusement and games because they develop the human and social qualities; they are sent there not to be punished, but to be educated and trained in industry and taught that an honest industrious life is happier than living by warfare against society; and when men show traces of improvement, when they are able to lead decent lives and upright lives, when they show themselves serviceable to their fellow men, when they know a trade and are willing to practise it, then if they desire it, they are set free and places are found for them where they

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can practise the particular trade they have learned. And the record of that experiment is successful, for none goes back into the criminal life; they make good citizens instead of habitual criminals of them, and so are gradually building them up in character, giving them the help they want in their weakness and making it comparatively easy for them to lead better and more useful lives. Now, I am not forgetting that in that same America they have terrible prisons; I have only told you of one of the experiments made there and which is being extremely successful. Without going into further details along that line, it is one which should be followed in the new social order. You should make the life of the congenital criminal not burdensome, which embitters him, but make it as happy and useful as you can. Keep him separate but do not lock him up; do not let him be better off in prison than outside so that a man will commit a crime to go where at least he will not starve. You make it a temptation then to go to prison and do not reform him. As you do not punish a person who is ill, so you should not punish a person who is morally ill, and you should drop time-sentences. Why, you do not commit a diseased person to hospital for a time and then allow him to go out and spread infection. The reasonable way to deal with disease is the reasonable way to deal with moral disease. Separate him and put him in a position to earn his livelihood by industry and good conduct. There are many things of the sort that can be started, and I venture to put it to you that if you think over it is better to make our bad material into good material for the nation, because civilisation is responsible in this direction and the nation cannot escape the responsibility.

Now, take our law which we call karma which only means sequence causation. I only allude to that because knowledge of it is necessary, and I am obliged to use the Samskṛṭ term because its English equivalent—translated it

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means action—is not very significant as to what it does mean as a whole. You make your character by your desires in previous lives. There are three great powers you have: your thought, your desire, your activity. By them you mould your future. I have no time to go into full detail with regard to this; you can study it for yourselves if you want to understand it, but it practically means that just as you, an individual, came into the world with a particular character, however you got it, you can set to work upon that character by thought, building it up, eliminating what is evil, shaping it towards good. By a wise use of your desires, you can bring to yourself opportunities of any sort that you wish, opportunities for getting on in the world though that is not a great ideal in life, opportunities for doing service if you have a nobler ideal, the ideal of serving your fellow men. It is like a magnet; desire draws towards you the object of desire, just as a magnet draws soft iron. The law is as unchanging as the law of attraction between magnet and iron. You can work by it and obtain the result you determine. That law of causation which makes you master of your destiny makes the nation also master of its destiny during the future. But the law of brotherhood is in some ways the greatest of all laws for the social order.

Now, looking around society to-day, we find some sorts of work agreeable, inspiring, delightful to perform; other kinds of work turning a human being into a machine and uninspiring in every way, and in our curiously upside-down society we pay most heavily the things which are most pleasant to do, and the more disagreeable they are the less we pay. Taking the very lowest forms of human labor, that which enables us to lead clean and cultured lives, the labor of the scavenger, the man who works in drains, who makes healthy life possible for us, you pay him very badly though he works long hours of labor. Now, if

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you and I had to do scavenging work, we should try to use our brains, our knowledge, so that the forms of scavenging that can be done by machinery should be done. We just put things on the most helpless, the least developed and most ignorant, instead of trying to invent machinery for doing most of the work. A machine would not suffer and be degraded by humiliating and often offensive forms of labor. Wherever it is possible machines ought to be substituted for human beings in the work; some of it will remain for which you cannot get machines at the present time. There the hours ought to be very, very short so that the man should have much leisure; not only should the hours be short, but the pay should be good. I said we were upside down in paying heavily the work which is pleasurable, and very badly the work which is disagreeable. Many of you may think it natural, the order of things; you have grown up in it and it may seem to you second nature. I want to turn you topsy-turvy; if your work gives you pleasure that work is part of your payment; if your work brings you power and fame among your fellow citizens then you want less money. Different things attract different people; some are attracted by money, power, fame, others by a desire to be deemed great. Each has his desires and money is not the only payment.

Lord Haldane, speaking on this subject, pointed out that it was a great mistake to think that money was the only thing that inspired human beings to effort and he spoke what is exactly true. Money is not the only thing; we want love, the approval of our fellow men and women; we want their affection and respect; some want to win great power; these are all the different rewards that come from different kinds of labor, and surely if they work because of the pleasure, respect, affection, power, that should be the recompense, because it is their recompense given fully in return for their labor. If that were done, then you would realise that the

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man who has least is the man who needs most from outside, and that is why the man who works not because he likes the work should be paid most. You know how many undeveloped people always stand at street corners. It was Patrick Geddes who gave the explanation: because they get more sensation at street corners than anywhere else. They stand and gaze around them and the noise and the movement keep them awake. You know an unintelligent man goes to sleep remarkably easily. His mind does not keep him awake, and if he is with no one and has not fresh society or anything else there is nothing to keep him awake. Outside stimulus is a necessity. That is why people stand around street corners. They know then they are alive, really alive; they respond to the rush of human life and vehicles around them, whereas we can be very happy in a room by ourselves; we have trained our minds, our feelings, our emotions with thought, taste, and art, and beautiful things have trained us, and given us much within ourselves so we want less outside. Hence amusements are things which should be free to the poorer people: all art galleries, picture galleries, more and more ought these to be thrown open to people. No one man should be allowed to buy a great work of art and shut it up for his own amusement. The great works of genius should be common property and no one individual's; they should be open to every one and not be the pride of some particular man.

In the days of Greece the great artists worked for the people; their statues were put in the roads; they carved the outsides of their temples and public places with splendid friezes. We have stolen them away from Greece and put them in our British Museum. The sight of beauty beautifies; the contact with beauty develops. Great things should be common property, for everything that is beautiful has a toning effect on the hearts and the minds of those who see them. Half humanity should not be without that which educates and

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brings happiness to human life. It is not right that that which uplifts and gladdens—pictures, statues, music—should be kept for the few; all that should be open to the people at large, and not kept for the luxury of those who already have too many luxuries for body and mind. That means the application of the law of brotherhood. What we want for our own brothers and sisters we want for all, and once we recognise that, we ought to work for it; our larger family should have a share of the good things of life. Nothing less than that is brotherhood; nothing less than that is the recognition of the human tie, the tie which binds all of us together; so that as long as any are ignorant, diseased, unclean, none can be clean, or healthy, or wise, or happy, if we are all of one body. Although we may not realise it the social macrocosm is like an individual and one blood flows through all. If the blood is poisoned at any part the whole of the body suffers. In the words of St. Paul: "For as the body is one and hath many members if one member suffers all the members suffer with it." The same thing has been said by Teacher after Teacher, and yet we remain less developed because we ignore our brethren as members of the same body. Only as that great teaching is put into practice will society really be a social order.

And the last law I want to mention to you is the law of sacrifice. Now, society must either be destroyed by violence or saved by sacrifice. You cannot go to those who are poor and ask them to sacrifice more than they already have done. They are sacrificing themselves daily; there is no need to ask them to sacrifice themselves further. It is those who are cultured and wealthy, who have leisure and opportunity, on whom the duty of self-sacrifice lies. If you take such a thing as "The Theory and Practice of Socialism," whether you agree with it or not, it will serve me as an example of what I mean. The best form of socialism does not come up

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from the poor and ignorant and suffering; it comes from the thoughtful and cultured and intellectual, who, just because they are not suffering, do not feel the bitter resentment against those who are pressing them down, those, who have the leisure to think, leisure to work, and who are willing to give themselves in order that society as a whole may be uplifted. You cannot reform society by violence, and the methods of hatred, of defiance, of social war, can only bring about a worse chaos than we have to-day. By love which seeks to uplift, not by hatred which seeks to destroy and pull down, is the salvation of society to be secured. We who have tried to think out and have turned our thoughts in this direction of social change, we who have time to study and have been educated in order that we may study, we can work out the best lines, the lines of least resistance, and we can gradually preach, nay, rapidly preach and do our very utmost in the social order to substitute everything which co-operates for competition, everything which substitutes mutual help for mutual antagonism, which substitutes arbitration for strikes and locks-out, the two methods of violence used on the one side by work-people and on the other by employers. Co-operate to find a better method of carrying on industry than we have to-day. On every side we see strikes. It is no use formulating that which shows discomfort by hasty movements: "we should do something if we suffer as they suffer."

Our duty rather is to seek a method whereby all suffering shall cease, seek for a better distribution of the wealth which is produced in the world, seek for a fair distribution of results for those who have to co-operate in order to produce all that society needs for its very existence. The danger of the continuous unrest that the great mass of the population, who are not considered in any one of these particular movements, feel is that unconvinced by that which restrains they may get restive because of the strain, trouble, and disturbance

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and desire to move themselves which would be fatal to this stage of world-progress. A man has a right to refuse to work if he chooses not to work. You cannot force him to work. That is not the solution. The suggestions which are being made to try to compel the men must break down hopelessly unless you are going to establish a military tyranny like you have struggled against and broken in other lands. You have to think out a better method, to put your best brains, larger experiences, to work in order to find out a better way of distributing the products which are produced, realising that all should share in the result of common co-operation, that all should have their part in prosperity, or in adversity, for if one be shared, the other should be shared also. It must be realised that in the common social work of supplying necessities, all should supply necessities as a whole—every one has a share, none the right to a monopoly.

I believe there are brains in this country, mind enough to work out better plans of production, of distribution. Have we nothing in this country to inspire men to consider how to bring about a method in which the evil and trouble of the present and the late past will be swept away? Personally, as a Socialist I know certain ways, or think I know better ways of production and distribution, but it is not for any person to force their own ideas but only to let it be known. Try your theories not as exact theories but only to work out how to use your best brains and best individuals to make your woes disappear, to build up a cosmos out of the chaos we see in the labor and capital world at the present time.

I believe that humanity is far enough advanced to learn to co-operate instead of compete; I believe that the principle of brotherhood is sufficiently developed in our hearts now to make such discussion, such arbitration possible; and I suggest that the duty lies most heavily on those whom the past social disorder has most favored, has placed in the position of

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advantage. It is for them to sacrifice utterly their fruit, willingly also to sacrifice and in duty share all the results of common labor and so build up a social order worthy of the Twentieth Century, worthy of a civilised nation, worthy of a nation which, having shown it can be victorious in war, has now the harder task of showing that it can be wise, mild and self-restrained in the victories of peace.

Annie Besant

THE best way of training the young is to train yourself at the same time; not to admonish them, but to be seen always doing that of which you would admonish them.

PLATO

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THE IDEAL COMMUNITY IN GOETHE'S *WILHELM MEISTER*[1]

By JOH. LUISE GUTTMANN

MOTTO:

DOES Fortune try thee? She had cause to do it.
She wished thee *abstinent*: obey, be mute!
What, shap'st thou here in the world! 'tis shapen long ago.
The Maker shaped it, He thought it best even so.
Thy lot is appointed, go follow its behest;
Thy course is begun, thou must walk and not rest;
For sorrow and care cannot alter thy case;
And running, not raging, will win thee the race.

Enweri tells us, a most royal man,
The deepest heart and highest head to scan;
In every place, at every time, the surest chance
Lies in Decision, Justice, Tolerance.

My inheritance, how wide and fair!
Time is my estate; to Time I'm heir.

Now it is Day; be doing, every one!
For the Night cometh, wherein work can none.

[1] Condensed from a lecture in January, 1926, before the Brahmavidyā Ashrama by A. F. KNUDSEN.

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From the hints in his writings, and from the fact that he was among the highest Masons and Rosicrucians of his day, we may suppose that Goethe knew much more of Occultism than he is able to give out. In fact he says so plainly in *Faustus*: "that he has hidden in it many secrets."

Wilhelm Meister was written in two parts. It was translated by Thomas Carlyle, under the title: *The Renunciants*. And that is perhaps still the best translation. The second part, the *Years of Wandering*, is to us, as Theosophists, of greater interest.

Goethe pictures for us a Secret Society, "a choice nobility of high culture and vocation, real aristocrats of the spirit," who have started to wander about in order to seek out people qualified and willing to follow them and form part of the new community they are about to create.

To join the colony one has to have a vocation, to be already a master-craftsman of at least one thing: a science, an art. No one is told what to do, each must see the need and supply it.

No longer can one live for self, for personal gain; all personal pleasure must lie in service to others.

Yet each must be a personality, self-reliant, definite, discriminative, with the quality that can deal both with sinner and with saint; each must be able to obey or command, to work or supervise.

The leaders of the Community are those who can forget themselves for the sake of those under their care; one of the characters in the story explains this:

> Property and Commonwealth: all the property inherited or acquired is a trust given to each, to make the best use of it in serving all the members of the Community.

But the estates and properties are scattered through the nations, evidently, for there are many managers. Yet the same spirit permeates the whole. Everywhere there is

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confidence and trust between those in authority and subordinates. There is strict management and obedience, but very few laws and rules. What is achieved is kind consideration, selfless care and sacrifice, on the part of the leaders and rulers; respect and reverence on the side of the workers. Those who find this impossible return to the world at large. "To make use of every moment of time," is one maxim, and a leader remarks:

> How precious, how important appears the duty which is nearest, whatever that may be.

And so when Wilhelm Meister stands the test, when he is admitted as a member of the inner, the leading Circle, he finds that it is because he has shown that his sense of responsibility was awake.

The central activity of the Community however is education; the making of the perfect citizen. Religion and knowledge go hand in hand; ceremonial in every undertaking; much symbolism in each daily contact. When his time of probation is over, and Meister goes to the central Community, with others, the address of their letter reads: "To the Chief, or The Three."

Meister, as they enter the domain, had noticed that in cut and color of the young peoples' clothes a variety prevailed, which gave to the whole tiny population a peculiar aspect. He is about to inquire about it when he notices another point; all the children, howsoever employed, laid down their work and turned with singular yet diverse gestures towards the party riding past them, or rather to him who was their leader or guide. The youngest laid their hands crosswise over their breast, looking up to the sky; those larger and older, held their hands behind their backs and looked down at the ground at their feet. The older and grown-up workers faced the passer-by all in line, their hands hanging at ease. Each posture being a notification of their place in the degrees and

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gradations of achievement in the character-development their training and disciplines have brought about.

They are not allowed to talk of these things either to strangers or among themselves, and thus their instruction is modified in many ways. Besides secrecy itself has many advantages, it emphasises the facts; certain truths, generally known, when a secret of your study and degree, grows by still reverence, by concealment and silence, for it thus works into modesty and good behavior.

Of education "The Three" say:

Well-formed, healthy children bring much into the world with them; Nature has given to each whatever he requires for time and duration; to unfold this is our duty, and often it unfolds itself better of its own accord.

What the children lack is said to be reverence. So they are guided to develop this by a threefold reverence. First the children are led to reverence what is above them. Later they treat with reverence all that is also below them, the very ground itself.

When it is found that the second reverence is understood, then the members are ranged courageously side by side, frank and bold, for not alone, isolated, but only in combination with his equals does he confront the world . . . Man does not willingly submit himself to humility, to reverence, it is a higher sense, and we must awaken it, it must be communicated to his nature; only in a few it unfolds itself spontaneously. These have always been taken as saints and gods. No religion that grounds itself on fear is regarded among us.

Out of these three reverences springs the highest reverence, the reverence for one's self, and those again unfold themselves from this, so that man attains the highest level of what he is capable.

There is a great cult of youth in this community, and of womanhood. Among the leaders we find a number of very young men and young women. He speaks of young women managing large agricultural estates; and not only that, but clad in "boyish costumes" and riding to their work on men's saddles. All quite unheard of in those days of 1820. Also the young women are sent out into the world at large, as the men are, to help in every way to bring in the new principles of man's relation to man.

Under this aspect we can look upon ourselves as members of a Union belonging to the world; simple and grand is the thought. They are international, children of the Globe.

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Woman in the Community is, if anything, valued higher than man. Goethe never loses an opportunity to praise and and honor woman. He emphasises her intuition, her high faculty of seeing into things, her sound judgment, and effective action; her power to suffer, to endure, to sacrifice self for the cause.

The most versatile characters in the Community are evidently women, and diversity of accomplishments is sought after. "Skill in Action," is really the leitmotiv of the Community, for all are pioneers, and must be ready to take hold in any emergency.

Then in the story they acquire land in a "New Country" the selected leaders and their selected followers take ship, and a new kind of humanity is to be raised there—an unselfish race.

J. L. Guttmann

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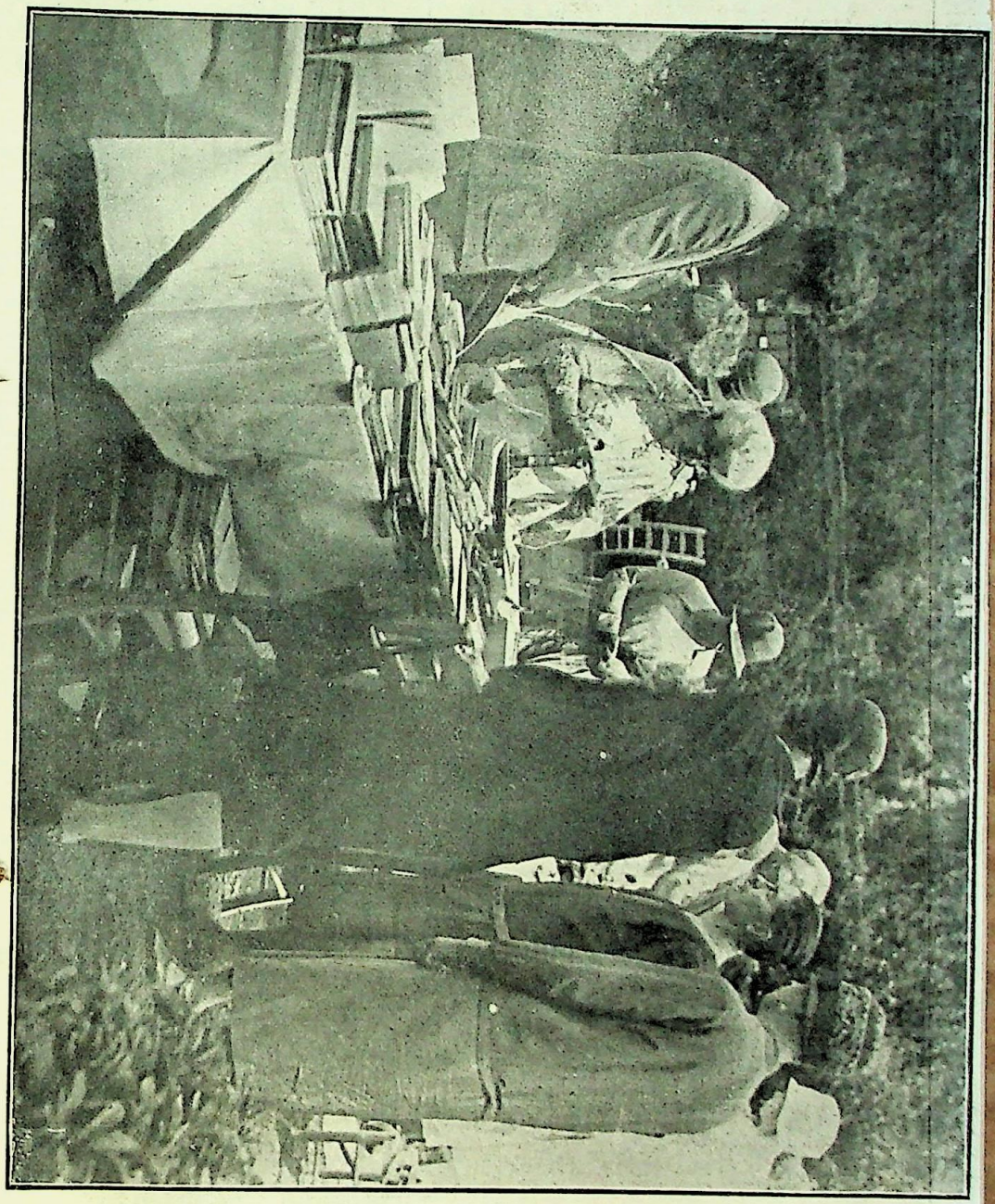
Garden Fete at Avonford House, Wimbledon. Dr. Besant visiting a stall

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Garden fete at Stamford House, Wimbledon. Dr. Besant visiting a stall

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Dr. Besant at tea at the garden fete

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(SIXTY YEARS' WORK

(Continued from page 514)

At the beginning of the year 1888 the first instalment of *Man and His Bodies* appeared in *Lucifer*. She lectured on "The Law of Sacrifice" and "Man's Place in Evolution". In April she began in the small Queen's Hall a series of thirteen lectures, intended to give a general scheme of Theosophy. These were published under the title, *The Ancient Wisdom*, the first chapter of which was published in Letter of July and August 1888, under the name of "The Unity Underlying the Religions".

In the June "Watch Tower," of *Lucifer* there is a reference to the establishment of a Central Hindu College at Benares, to be affiliated to the Allahabad University.

The Sixth Convention of the European Section was a very successful one. It was held in July. Mrs. Besant's lecture on "Reincarnation" was specially appreciated. She was ill during June, but on August 1st she started for Scotland, and in September went to Holland. From Amsterdam she sailed for India.

Green fields and pastures were more restful during this visit. After a crowded lecture and warm receptions at Bombay, she went straight to Benares for the Convention of the Indian Section. The week before Convention, she writes:

Durga Pūjā is a family religious festival something like Christmas, only—Hindus fast instead of feast at their religious ceremonies. A good deal of money is usually spent over it; but Babu Upendranath and his family this year set the example of using the money for the relief of the suffering caused by the high prices of food brought about by the coming famine. They bought many waggonloads of wheat, and opened a shop in their courtyard, where it was sold considerably below market price, thus aiding the industrious who are on the verge of starvation from the raised prices . . . . The

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Dr. Basant at the age of 19

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TWENTY YEARS' WORK

(*Continued from page 514*)

At the beginning of the year 1896 the first instalment of *Man and His Bodies* appeared in *Lucifer*. She lectured on "The Law of Sacrifice" and "Man's Place in Evolution". In April she began in the small Queen's Hall a series of thirteen lectures, intended to give a general scheme of Theosophy. These were published under the title, *The Ancient Wisdom*, the first chapter of which was published in *Lucifer* of July and August, 1896, under the name of "The Unity Underlying All Religions".

In the June "Watch-Tower" of *Lucifer* there is a reference to the establishment of a Central Hindū College at Benares, to be affiliated to the Allahabad University.

The Sixth Convention of the European Section was a very harmonious one. It was held in July. Mrs. Besant's lecture on "Reincarnation" was heartily applauded. She was ill during June, but in August continued her lecturing in England, and in September went to Holland. From Amsterdam she left for India.

Fresh fields and pastures new were trodden during this visit. After a crowded lecture and many interviews at Bombay, she went straight to Benares for the Convention of the Indian Section. The week before Convention, she writes:

Durga Pūjā is a family religious festival something like Christmas, only—Hindūs fast instead of feast at their religious ceremonies. A good deal of money is usually spent over it; but Babu Upendranath and his family this year set the example of using the money for the relief of the suffering caused by the high prices of food brought about by the coming famine. They bought many wagonloads of wheat, and opened a shop in their courtyard, where it was sold considerably below market price, thus aiding the industrious who are on the verge of starvation from the raised prices . . . The

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Convention went very well, and much useful work was done. one thing being the utilising of the organisation of the Theosophical Society to aid in the relief of the starving. The rains have failed over the whole of India, and the harvest is lost. Such a famine has never been before, the food supply cannot last over the winter, and how three hundred millions of people can be fed by imported supplies is the problem to be faced. A catastrophe on a huge scale is feared.

At this Indian Convention Mrs. Besant gave the following lectures: "The Path of Action," "The Path of Wisdom," "The Path of Devotion". From Benares Mrs. Besant and Upendranath Basu started in November on a lecture tour in the Punjab and Sindh, visiting Lucknow, Delhi, Peshawar, Rawalpindi, Lahore, Multan, the latter having had only one preceding Theosophical visitor, Colonel Olcott sixteen years before. From Multan, she writes:

I explained to the people how Theosophy gave them the key to their own teachings, showing them how it illuminated many passages and symbols of whose meaning they knew nothing . . . To-morrow we go to Sindh, quite unbroken ground.

From Hyderabad, Sindh, she writes:

This letter is penned under difficulties, a crowd of women are gazing through the windows and flowing over the threshold, a number of aged men are seated round the room, a puṇḍiṭ is eagerly arguing in Sindhi with a priest of Guru Nānak, and I have refused to answer questions on Paramātman and Ātman on the ground that I have closed my reception and must do my English mail. This is a curious place, the people good-hearted and gentle-natured, very ignorant and very eager to learn, quite untrained in thought, not even conversant with the teachings of their own religion. . . . We left for Hyderabad, travelling all day through the arid tract that lies beyond the fertilising influence of the Indus. There is no famine here, for the country is supplied by its great river and has no rains. In consequence of this

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mud is largely used for the good houses, as plaster might be in England, and they have a curious, clean-cut, flat, massive appearance, with very thick walls and flat roofs. Houses and forts are all of this smooth mud, and last for hundreds of years uninjured . . . The first day's lecture at Hyderabad was attended by a crowd that swept away all the arrangements made to receive about one-fiftieth of their number. I had to stand on a table and address a densely packed standing audience, that remained quiet as mice, but must have been very uncomfortable. On the three following days we had a big awning spread and I spoke from a verandah. Every morning's conversazione has been crowded and the people very earnest, but oh! so ignorant. I got some of the more hopeful together and formed them into a centre for study, but advised them not to join the T.S. till they knew a little more. They have bought quantities of books, clearing out our whole stock. I have had one large meeting of women also, they being as eager as the men.

From Karachi, she turned southward, and at Bangalore in Mysore lectured on "Theosophy, the Science of the Soul," which so impressed the Prime Minister of the Independent State, who presided at the meeting, that he requested an abstract be printed and circulated by the Government, the lecture dealing mainly with education. At the palace of the Mahārāṇī, Annie Besant lectured to the leading ministers and court officials, her visit producing some important results.

She proceeded to Adyar for the Annual Convention of the T.S. This Convention of 1896 equalled, if it did not surpass, either of its predecessors in point of harmony and enthusiasm. There was an unusually large attendance of members. Mrs. Besant's morning lectures on Hinḍūism, Zoroastrianism, Buḍḍhism and Christianity were confessedly the ablest, most scholarly and eclectic she has ever given. An Indian sovereign Prince and the Mysore Dewan attended the lectures.

Her long and stormy journey of nearly five weeks from India to America via England was completed on March 18th, when she arrived at New York. Of course many reporters called on her at Jefferson Hotel. She told them:

I have come to plant the seeds of esoteric truth among the people, not to wage war with anyone . . . I do

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not come to antagonise Mrs. Tingley[1] or to proseletyse among her adherents. We are preaching the same truths to the world at large. I will try to draw converts from the outside public and aid as much as I can those Branches of the Theosophical Society that remain loyal to the parent Society.

New Lodges were formed at New York and Washington; then Annie Besant together with Countess Wachtmeister and Miss A. J. Willson, proceeded westward to St. Louis. Miss Willson, writes:

In New York we had heard of floods along the valley of Mississippi, and as we advanced towards St. Louis, which is built at the junction of the Mississippi and the Missouri, more and more flooded ground and traces of recent heavy rains could be observed from the railway. The papers had been full of the panic caused by the rising of the river, and from this and other causes, we had received a telegram that no lecture could be given at St. Louis; so we passed on to Kansas City. Here, too, a new Lodge was formed. At Topeka we were told that we were the first members of the Theosophical Society who had visited this pleasant little place with a Lodge of a dozen members. The Library Hall was filled with a superior audience. At Denver the crowd of enquirers increased, until they overflowed the hall; and quite a strong Lodge was formed of thirty-two members, one of whom volunteered to find a room for use as a Theosophical Reading Room and centre for enquiry. At Colorado Springs all, at first, seemed cold in regard to Theosophy, but before we left a group of eleven had formed themselves into a Lodge. Once more we boarded the train and climbed across the Rocky Mountains, with their grand and vivid scenery; and descended through the desert on to the well-watered, snow-mountain encircled plain on which stands Salt Lake City. From many causes this centre of the Mormon religion seemed unlikely for

[1] President of the seceded Lodges of America.

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Theosophical ideas to take root and the audiences were small, but once more we found people sufficiently interested to form a Lodge for study. So too at Ogden. Thus far we leave behind an unbroken chain of Lodges in all the towns visited.

Then round the head of Great Salt Lake, across the desert and over the Sierra Nevada, down the full length of California to San Diego, beautifully situated on its land-locked bay, not far from the frontiers of Mexico. In the evening the drawing-room of the hotel was filled two and three times in succession by the crowds who flocked to see Mrs. Besant. Amongst them were a few old members, and it was pleasant to see them expand into a wider understanding of the aims and objects of the Theosophical Society as they listened. They had an opportunity of asking some of the questions which had puzzled them, and they finally united with the new members to form a Lodge. At Los Angeles a reception was given to Mrs. Besant and the Countess by Harmony Lodge, which 200 or 300 people attended. After six days' work, the little party left for San Francisco, where lectures, classes, conversations, a reception at which 300 people were presented to Mrs. Besant, and a celebration of White Lotus Day, were interspersed with Lodge meetings and talks to members. Here we had the pleasure of meeting Mr. Marques, whose observations on the human aura have lately been brought to the notice of the public. On one day five meetings were addressed by Mrs. Besant; for by some misapprehension a public announcement had been made of a lecture which she had refused for want of time, and she would not disappoint those who might come. Visits were made also to Alameda, Oakland and Stanford University, San Francisco; then on to San Jose, Santa Cruz, Sacramento; on to Portland, Oregon, to Tacoma on Puget Sound, with its fir and cedar-clad hills guarded by isolated

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snow-capped peaks. At Olympia the Governor of the State attended the lecture.

In beautifully situated and pure-aired Seattle we found a strong Branch and much hopeful work progressing. This is one of the many Branches which owe their origin to the tireless energy of the Countess. It was only started last summer, but already has its lecture room and library, and over fifty members. One of the ideas mooted by Mrs. Besant at Seattle was that of a federation of all the Lodges in the State of Washington, on the plan of the Northern Federation in England, for the purpose of interchange of Theosophic thought and help in the work. This would mean a meeting every six months in one or other of the towns, and would tend to foster outside interest and to promote a closer tie amongst the members by personal interest.

Spokane distinguished itself by flocking in such crowds to the first lecture that some hundreds had to be turned away. Butte, Montana, came next, a desert of hills honeycombed by mines of copper, silver, iron and gold. Anaconda and Helena, two other mining towns, were visited. At the latter place the Unitarian minister gave up his lecture in the midst of a series and advertised Mrs. Besant's instead. On June 15th we found ourselves in Sheridan, Wyoming, near the house of Buffalo Bill and some of his Wild-West riders. Here we encountered a different type of men from the miners of Montana, cowboys. It was cheering that the young Branch had already thirty members. A few new members joined, and we hope that some of the scattered ranchers carried back to their homes ideas to work into their daily lives. At Lincoln, Nebraska, the Universalist Church was packed both on Sunday and Monday; and a study class was formed. At Omaha a prominent Woman's Club held a reception in Mrs. Besant's honor, and lectures in the Opera House commanded fair

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audiences, somewhat thinned by the heat which drove all who could to leave the town for the country.

At the Chicago Convention many delegates were gathered, and other Sections were represented by delegates, letters or telegrams of greeting. Mrs. Besant, after a sketch of the work in India and Europe, spoke of the new literature, which is of such value to the usefulness of the Theosophical Society and laid stress on the duty of members to perfect themselves in a knowledge of the fundamental teachings of Theosophy that they may be ready to give help to those who enquire. "No movement that is ignorant can live," she said, "and no movement that is ignorant ought to live. The Masters are the Masters of Compassion, but they are the Masters of Wisdom as well."

From Chicago Mrs. Besant worked eastward. A cloud-burst near Menomine had swept away three bridges the day before, and we had to wait patiently till they were patched up sufficiently to permit our train to crawl slowly over them. She left a trail of new Lodges behind her in Michigan: Kalamazoo, Charlotte, Jackson, Ann Arbor, Detroit. In Ohio, Toledo, Sandusky, Cleveland received a visit. Mrs. Besant has recently placed in the hands of the Central States Committee a number of library boxes, containing full sets of books for elementary and advanced study, to be circulated among the various Branches. On our way from Cleveland to Buffalo, N.Y., we passed not far from one of the famous "camps" of the Spiritualists, and such a pressing invitation was sent us that it was decided to go to Lilydale to lecture for them. Missing a train connection necessitated a long drive in the dark through country roads. They were waiting at the "camp," and the Countess and Mrs. Besant were immediately conducted to the canvas-sided "auditorium". Her lecture on "Life after Death" was listened to with deep interest, and the next morning many enquirers came; for the more

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educated and thoughtful Spiritualists are tired of the mere round of phenomena and are eagerly seeking a philosophy which can explain what they know and lead them on to know more. Mrs. Besant lectured again, and a Branch was formed.

After Buffalo and Niagara Falls, we crossed over Lake Ontario to Toronto, Canada. A dozen new members joined the Branch there, and a Lodge was formed at Hamilton. Returning over the blue waters of the lake, at Rochester, N.Y., Miss Susan B. Anthony took the chair at Mrs. Besant's lectures and a Branch was formed. All the interest in Theosophy which had been growing on our way seemed now to culminate, and in Boston a Branch of nearly fifty members was quickly formed; some old members who had dropped away coming gladly into touch again. At Lynn a small united Branch rejoined the parent Society, after being separated for a time in the confusion caused by the late troubles. Her farewell lecture in New York was on "Theosophy: its Past, its Present, and its Future," a vivid sketch of the origin of the Theosophical Society, its past troubles, its present position firmly grounded on knowledge gained by those who had followed the course laid down by its Founders, and its grand future as the spiritual helper and moral educator of races yet to come. This was a fitting conclusion to her six months of continual travel, joyful work and ungrudging aid to all who chose to ask it.

After a rest of but ten days, she resumed her work of lecturing in England, and in December visited France, lecturing in English and in French.

She went to Sweden and Norway in 1898, lecturing on "Theosophy and Christianity," "States of Consciousness," and kindred subjects in Goteborg, Christiania, Stockholm, Upsala, Lund, Copenhagen. She writes of Norwegian Christiania:

Darkness covered the land in a way quite novel to us; there were only about five hours of daylight, and that was not light. The weather varied from clear blackness to foggy

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blackness; there was snow and ice, but no sun; and one felt that Nature here is really an unkind stepmother to her children. The grim tales of Norse mythology seem natural and proper, and the terrible wolf Fenris is felt as an appropriate inhabitant. But in spite of the grimness, Christiania gave us large and very intelligent audiences, and Stockholm gave us a warm welcome. In Upsala, the old University town, the hall of the University was filled with attentive hearers. To our astonishment, Copenhagen presented us with an audience of a thousand people, a remarkable assemblage for the Danish capital, proving how deep was the interest aroused by Theosophy. Amsterdam seemed homelike, after the dark North, with the familiar faces of our faithful Dutch workers. The Dutch press was more friendly than it had ever been before, and by its help Theosophical teachings have reached thousands of homes. The work finished at the Hague. It is good to see how in every land there are eager brains and hearts ready to welcome the message of Theosophy, as bringing a ray of light into the darkness of the world. Men are hungering for religion, but fear to be given stones instead of bread; they are weary of formulæ and empty promises, but listen gladly when truth is offered in a way that appeals to sound reason and sane emotion.

A lecture tour to Scotland followed, and on March 14th, 1898, Mrs. Besant left for India, going via Rome, where she met the members of the Rome Lodge in the afternoon of her arrival. The next day the hall of the Society of the Press in the Piazza Colonna was crowded to excess to hear her lecture entitled "La Theosophie dans le Passé et dans l'Avenir,"[1] in which the work of the teachers of the same great truths in the past in Rome was traced, and the Romans of to-day were urged to welcome the help that had been rejected in the past.

Arriving in Benares on April 3rd, Mrs. Besant busied herself starting the Central Hindū College. She returned to London early in July, and aroused great interest by her lectures on "The Reality of the Unseen World," "Theosophy and Modern Thought," "Esoteric

[1] Theosophy in the Past and in the Future.

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Christianity," "The Hidden Side of Religions," "The Trinity," "Divine Incarnations," "Atonement and the Law of Sacrifice," "Natural and Spiritual Bodies," "Difficulties of the Inner Life," "Resurrection and Ascension," "The Mystic Christ," "Theosophy and Social Problems," "The Good and Evil of Competition," etc.

She attended the Convention of the Indian Section held at Benares in October of the same year. She writes:

In the evening of the second day, the delegates and some invited guests witnessed the famous fire ceremony, in which certain people walk, and make it possible for others to walk, over red-hot wood ashes. This ceremony some time ago was performed every year in the garden of a certain wealthy lady, but since her death it has been discontinued; so one of our members arranged with the people who are able to perform the feat for its celebration during Convention. A trench about sixteen feet long and eight feet wide was dug and filled with wood, this was set on fire and kept burning during the day with fresh wood, until a thick bed of red-hot ashes was formed, filling the bottom of the trench. A slope was made at each end to the level of the ground above. When all was ready, we took our seats, nine or ten feet away from the trench, and very uncomfortable was the heat from the glowing bed. I tried walking along the path between the trench and our seats, but was driven away by the intensity of the heat. The ceremony began with some chanting, and then the two chief performers who were to go first were obsessed with much violence; their yells and contortions were painful to witness, as is usual in such cases. Many cocoanuts were broken in front of them, and the crashing of these and the shouts of the obsessed, the imperious chant of the celebrant, the whirl of the torches by their dancing bearers, and the rattle of the drums made a weird and tumultuous scene. Presently partial quiet was obtained, and an image of Agni, the Fire-God, was carried round the fire in a *palki* which contained also two drawn swords crossed in front of the

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image; a couple of marked swords were carried by two of the processionists; and the obsessed persons, now only struggling slightly, were led in the ranks. The procession went twice round the fire and then the *palki* was set down, a naked sword was given to one of the obsessed and he was led to the edge of the slope leading to the bed of hot ashes, brandishing his sword and dancing and yelling. At the other end he ran round on the path, and then again across the ashes. He cut with his sword at a turban on the path, knocking it into the fire where it blazed up gaily, not sharing his immunity. His obsessed comrade followed him, and when they had run over the ashes several times they were caught by the assistants and held, still struggling to get at the fire. It was strange to see one of them, a small, slight man, swaying half a dozen sturdy fellows hither and thither as he struggled to get free; but this extraordinary strength is one of the characteristic marks of obsession. After this, any man or boy was allowed to walk through the fire, and a number of people availed themselves of the permission. Most of them ran, but one stopped and took up a handful of the glowing cinders; one gentleman, a friend of ours, walked twice over the red-hot bed at a deliberate pace. He states that it felt like warm sand only, and when Dr. Pascal examined the soles of his feet he found them quite uninjured, and the skin of the feet as soft and thin as his own. Such is a simple statement of the facts we witnessed, and I offer it without comment.

The Convention Hall at Adyar presented a brilliant appearance at 8 a.m. on the 27th December, when Colonel Olcott conducted Mrs. Besant to the platform to deliver the first of four morning lectures of her course on "The Evolution of Life and Form". The nave and transept, together with the outside galleries, were packed to overflowing; and the beloved speaker was greeted in the most enthusiastic fashion. His Excellency, Sir Arthur Havelock, Governor of Madras, was present, and was most cordially received. Mrs. Besant's subject was "Ancient and Modern Science," and the theme was treated in a strain of fervid eloquence that it seemed she had never previously reached. She also gave an eloquent and impassioned address at the

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close of the Convention on "Theosophy and the Future of India". The following extract will be of interest:

India in the past was given by the Supreme the one great duty among the nations of the world, to be the mother of religion, to be the cradle of faith, to send out to all other peoples the truths of the spiritual life. That was the primary duty of India, and all good things were hers as long as she fulfilled her dharma. As gradually she fell away from the position of the mighty imperial mother of the world's faith, she lost all else that had made her glorious in the past. Her wealth diminished, her independence was gradually undermined; lower and lower she sank, until her people well nigh lost their place among the nations. Other nations have trodden that path before. There were mighty civilisations in the older world, and nothing but their ruins remain to-day to mark where once they ruled, fought and lived . . . While nation after nation died and was buried, India—India older than the oldest of these—is not yet dead. Her dust is not yet on the funeral pyre. India still lives, breathing faint and low. India, the ancient mother, most ancient of all, still stands as Durga stands. Eternity lies behind the goddess, but she remains ever young; for spirit knows no age, no birth, no dying. And where a nation stands emblem of spirituality, she must live; though her sons deny her and her lovers stand afar off. The mother, looking over the land and asking for someone to serve her, raised her eyes to the mighty Gods and said: "Lo, I will take some of my children's souls . . . and send them forth to other nations; they shall be born among other peoples . . . Their love shall remain when the love of the children in my land has grown cold. Then I will bring them back to my household from the far-off nations of the earth, and I will plant them here to tell my children what they should do to recall amongst them the memory of their ancient faith, the possibility of revival that lies in the

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spiritual nature." And they, from many lands, have heard the mother's call, and have come across many oceans to her summoning voice; and they ask her own children, for very shame, to do her bidding, lest the children of her past returning in the garb of the stranger, should be truer to India than those born on Indian soil . . . I tell you that the future that lies before you shall be greater than your past has been, mightier in spiritual knowledge, grander in spiritual achievement, more potent in spiritual life; that the very Ṛṣhis Themselves who are without, standing waiting, shall again find Their home on Indian soil . . . When the greatest in the nation live the life that is simple, frugal, holy, in the discharge of duty; then only when the leaders are spiritual, all else shall they obtain.

(*To be continued*)

TALENTS are best nurtured in solitude; character is best formed in the stormy billows of the world.—GOETHE.

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A RIVER'S REVERIE

As the softly rippled river ever moved to worship me,
It proclaimed the stirring message of the power of the sea
And the shimmered patient wisdom of its vast eternity.

So I merged myself in oneness with the dreamings of the tide,
And I kissed the foamy mudbanks with the ardor of a bride,
Till I knew myself God's mirror, then forgot myself—and died.

Then I soared into the ocean where the clouds are frozen
waves,
And I played at ball with planets on the shore that Lethe
laves,
Turned to hide-and-seek with comets in and out of Heaven's
caves.

Till at last I grew quite weary of that starry company,
Longed to chase the longtailed squirrels to the branches
of a tree
In the spreading peace of sunset when the mud knows
majesty.

DUNCAN GREENLEES

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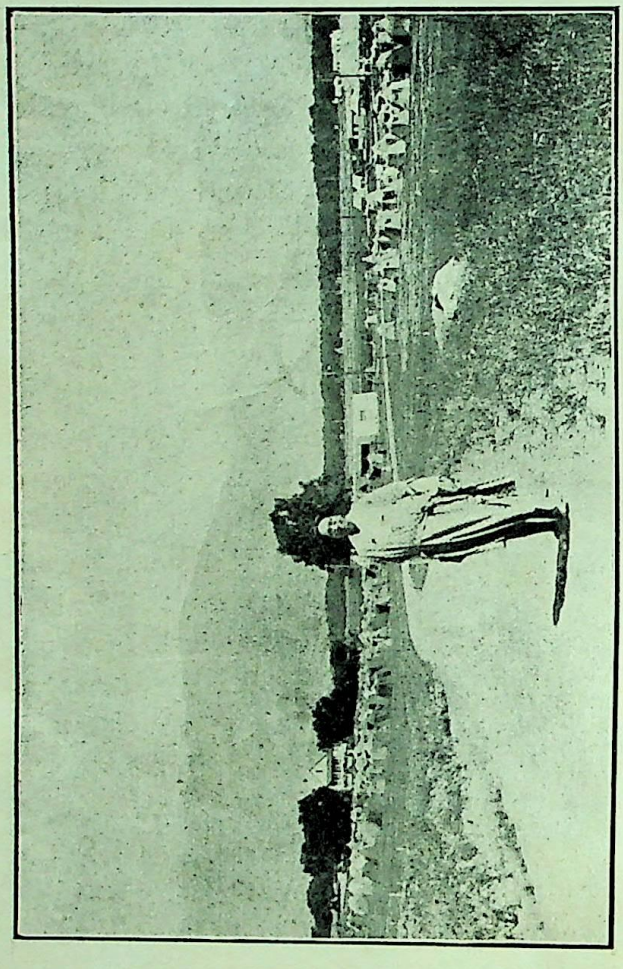
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Dr. Besant talking to a member in the grounds

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Miss Poutz of Krotona and tents for the Star Camp, Ojai

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PROVOCATIVENESS

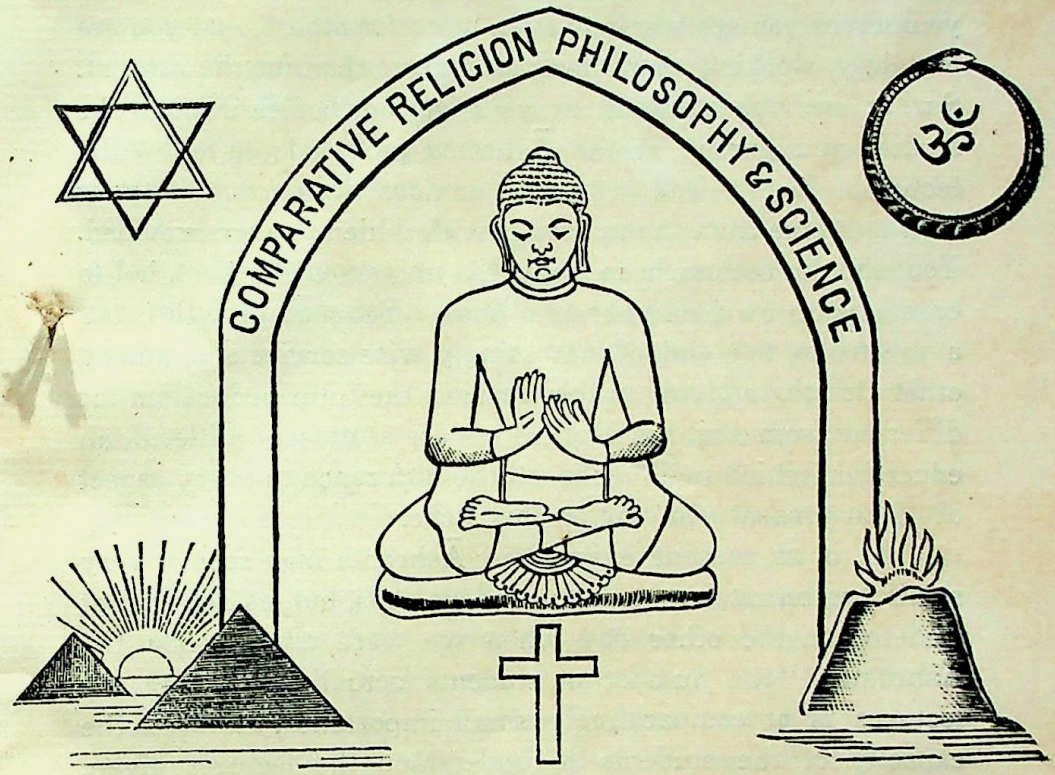
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THE SCIENCE OF PROVOCATIVENESS[1]

By G. S. ARUNDALE

WE have listened with very great interest to Dr. Cousins' résumé of the work which has been done during the past session of the Brahmavidyāshrama. I earnestly hope that every student of the Āshrama is conscious, to some extent, of what he has achieved through his membership and through his study. You who have attached yourselves to what I may call a kind of post-graduate work in our Brahmavidyāshrama are no doubt being considerably benefited, so

[1] Closing address to the sixth session of the Brahmavidyāshrama on March 31, 1928.

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that you have every reason to be glad you have been admitted to membership. But however much you may be working for yourselves you are working even more for others, and you are certainly working more for the future than for the present. Surely are you growing in your various bodies through the studies you pursue at the Āshrama provided you follow the lecturers keenly and with the anxious desire to build your own universe from the materials with which you are provided. You should not wish to copy the universes of others, but to create your own on your own lines. Yet such growth is but a means to the end of increasingly wise service and, among other things, to giving to the world in the future education far different from that with which we are at present afflicted, an education which will make all the difference to every aspect of life at present evolving on this globe.

As it at present exists, the Āshrama may seem a very small beginning for such stupendous ends, but, as Dr. Besant said to me the other day when we were talking about the Āshrama: "the number of students actually attending the lectures is of comparatively small importance, as also is the capacity of the students to understand the lectures given. What is of importance is that the Āshrama should exist, that teachers should be forthcoming to give truth through the various subjects of study, so that gradually into the outer world may filter the wisdom of which the Āshrama should be the receptacle and the channel." It is very probable that Dr. Cousins and those who are his colleagues might sometimes wish—may I say this without offence—they had more intelligent, more receptive, more original students than have so far been attracted. I have often marvelled at the wonderful courage of the Principal and his colleagues giving day in and day out addresses of obviously immense value to listeners who, for the most part, are probably not equipped to spread abroad the knowledge which they receive. It is always

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a source of satisfaction to a teacher if he can perceive overt signs of the value of the lectures which he delivers, and of their being passed on to others by those who receive them from him. But Dr. Cousins and his friends realise that their addresses affect the whole world, and that their delivery here at Adyar to a handful of students is a mere detail. I would venture to say that even if no one attended the lectures none the less should they be delivered, even to empty benches, for their delivery lets loose forces upon the world and even a student-less Āshrama would none the less be performing signal and memorable duty to the world. Of course it is good to have students, but the very existence of such an Āshrama as this, conducted as it is, is of immense benefit to the future, for the Āshrama is doing much more than the mere imparting of knowledge to a mere handful of people. It is sounding—more truly, I think, than are other institutions—the note of Reality. It endeavors, and successfully endeavors, to permeate more closely to the Real and to send out pulsating through the world the power note of Wisdom deeper than that which the ordinary intellect has been able to fathom. I regard this as a most remarkable contribution, for not only does the Āshrama lay the foundation, at least for the future, of the true science of life, but it also summons other educational movements to relate their activities, their interpretations of the sciences with which they are concerned, more closely to Reality. The very existence of the Brahmavidyāshrama here at Adyar, and of any connecting movements it may have in other parts of the world, modifies, at all events to inner vision, the whole educative process of the world. All possible support should, therefore, be accorded to the Āshrama at least by those whose eyes are opened to perceive the intangible as much as the tangible. Of course, I should like to see this hall throng with eager students from all parts of the world, students thoroughly alive, students eager to seize

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the principles here set forth and eager to carry them far and wide. I do hope that as the years pass more and more students from all parts of the world will be attracted to the Brahmavidyāshrama. Its value to its members is at least well-known by those who have been students of the Āshrama. In any case, however, no matter who comes, no matter what the quality of the audience, those responsible for the Āshrama should be happy in the knowledge that on many planes of consciousness they are definitely affecting and modifying the life of the world and are indubitably setting the foundation for the education of the future.

We need not be concerned that the work proceeds slowly. From the report to which we have just listened it is clear that definite progress is taking place. If there be any who are impatient for the hastening of the work may I say to them that after all there is no hurry, there is plenty of that Time which is God's most precious and most-to-be cherished gift to His universe. While there is Time there is hope, nay, while there is Time there is certainty. And there is always Time. When we feel impatient because of our slow achievements let us dwell upon the marvellous patience of the Elder Brethren who say to us: "We know how to wait. We have waited for centuries, indeed for millennia. We are Adepts in the science of constructive waiting." The note of the world to-day is perhaps that of impatience. The law of the human kingdom may be, no doubt should be from a certain standpoint, the law of impatience. But for any who have learned the lessons of impatience there is the Law of Supreme Patience and the more nearly we approach the kingdom of the Elder Brethren the more have we reason to be patient, for the clearer and the more certain is the Goal. In the human kingdom there may yet be doubt and its inevitable concomitant impatience. With us there should be the thought of certainty and therefore of patience which hastens but which is never in

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a hurry. We should know by this time that God so surely attunes Himself in His countless counterparts, though in His own good time.

This does not mean that we should let things take their course, be indifferent with regard to progress. In the midst of our wise patience we are justified that our hearts shall be very restless till they find their rest in Him. And for some of us, for many of us, there may be much room still for happy discontent. But as we grow wise we reconcile this pair of opposites—patience and impatience—and draw fruitage from each, so are we beginning to understand that science which is the science of our regenerated nature.

Personally, I am well content that the work of this Āshrama should proceed slowly for I perceive that it is proceeding surely. I am well content that the Theosophical World University shall not materialise into a corporate body for many years. An infinite amount of spade work has to be done and it is this spade work which the Brahmavidyāshrama is so well doing in all its departments. The spade work must inevitably take time, for the ground is hard and crusty. Hence the digging must proceed slowly. Let it; there is plenty of time. Only let us be sure that we are digging in the right direction, that we are proceeding right down to the depths, for only as we are thus sure will the foundation yet to come be able to be well and truly laid, so that upon it may rest a magnificent and imperishable super-structure. Is not the work before the Āshrama stupendous? Are there not innumerable places at which it may start this digging? Are there not almost innumerable depths to probe? In this connection there is one suggestion I should like to make, since it seems to me to apply to the whole activity of our Āshrama. There is a science as yet more or less hidden from the understanding of mortal man, though not from that of the Immortals, the Science of what I must call, for the want of a better phrase,

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Provocativeness. The Science of Education lies in e-ducation, in the Divinity without knocking at the door of the Divinity within. Of what nature is this Science? Is it not in the nature of provoking the Divinity within from its state of comparative unconsciousness into a state of greater wakefulness? Nothing is more helpful than that which is provocative, than that which sends one coursing along an entrancing line of intuition, of thought, of feeling and of activity. Nothing, of course, is more provocative than clear and sparkling truth, truth garbed no doubt in forms recognisable and able to be appreciated by a seeker after truth. To be an efficient exponent of this Science of Provocativeness it is necessary to have a clear conception of the laws appropriate to the various stages of evolution and to the various individuals living at each stage. Each one of us must live according to his own law, whatever that law may be, and not according to the laws of others, save as necessary for the purpose of co-operation. The animal has his law of life. The mineral has his. The vegetable has his. The savage has his. The civilised man has his, and the spiritual man his. The Free man has his law of life and so on and on and upward and upward. Each ray has its own laws. Each planet its own laws. Each System has its laws. What an immensity of study opens out before us, so that with regard to those around us and to those behind us on the pathway of evolution we may upon each direct a burning shaft of provocativeness so that each is stirred into constructive activity on his own pathway. We must note, almost as it were, at a glance the laws of the life of each individual, so that, appropriately garbed we may provoke him to understand and to fulfil his laws. Thus do we sound without the note of his inner being. I should very much like this Science of Provocativeness to be studied and utilised. It is, of course, a Science of Human Nature. But we do not merely study human nature, we assist it to realise itself. I do not

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think that there are any books to help us. I know of no book dealing with human nature which would give us even the slightest clue to the nature of the contents of the Science of Provocativeness. We must gain a knowledge of the Science by knowing ourselves, and by applying such knowledge constructively in the service of others. I hope that among the members of the Brahmavidyāshrama there are those who really know how to grow, who understand within certain limits the laws of their respective beings, who are learning to abide by these laws and who through this knowledge are able to know, in the name of the Universal Unity those who are around them, and the laws appropriate to their respective stages and individualisation.

I must not pursue this, to me, most fascinating thing, but perhaps it will be provocative of enquiry and will stimulate some of you to become votaries of the Science. God is provocative. Through cataclysms, through catastrophes, through great clashes, through constant oppositions He provokes us, He electrifies us into Self-Realisation. This is at once His sacrifice and His triumph, between which there is no essential distinction. Through the wrong end of the telescope we may perceive sacrifice, through the right end we perceive triumph. Study this science, and you will find in yourselves sparkling, scintillating, effervescing, bubbling life. You will know you are Gods in the becoming, and you will feel stirring within yourselves the attributes of Godhead. Living in the world, you will regard it as a great laboratory in which you can pursue splendid experiments.

I must now stop, but let me conclude by saying that I am sure I voice the feelings of you all when I tender on your behalf, and on behalf of those of us who are responsible for the Theosophical World University, our very grateful thanks to Dr. Cousins and to his devoted colleagues for the splendid work they have been doing for so long. We cannot conceive

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of the Brahmavidyāshrama or of the Theosophical World University without the inspiration, the culture and brilliant gifts of Dr. James Cousins, and though Adyar is immensely sorry to lose him and his wife, we are glad that the spirit of the Brahmavidyāshrama should, through them both, be spread far and wide. Our thoughts will be with them as they tour the world and we are sure that, as a result of their travels, the spirit of our great educational movement will find forms in many countries, so that in the not too distant future we may see growing up a great University of all the Nations of the world, dedicated uncompromisingly to truth and to the realisation of Universal Brotherhood.

G. S. Arundale

ARISE, you little glancing wings, and sing your infant joy!
Arise, and drink your bliss, for every thing that lives is holy!

WILLIAM BLAKE

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THE PROBLEM OF DIVINE HELPLESSNESS

A LETTER TO A CORRESPONDENT

By C. JINARĀJADĀSA

Question

IT is generally held by all believers in the divine guidance of the Universe that God is love and justice. How can we reconcile these attributes with the cruelty and suffering which underlies all the apparent beauty of Nature.

It seems incredible that the Great Architect of the Universe can will the torturing death of myriads of his creatures, yet so long as many animals can only live by preying on each other the law of the jungle is apparently the law of God.

It is often urged that we should not be troubled about the sacrifice of the form which releases the life, but what of the suffering of the sentient forms?

What of the faithful loving dog agonising under the knife of the vivisector, of the cruelty of the fur trade, of the old horse traffic, and the intolerable treatment to which animals are subjected, bad enough here, but far worse in Eastern countries, where kids are flayed alive for the glove trade, etc.?

For all the latter evils due to the cruelty of man he will we are told have to bear the karma, but what of the victims, what compensation for them, and how may we reconcile the law of the sacrifice of the weak to the strong with that of a just and loving God?

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Answer

The questions put are difficult to answer because I think they start from certain premises which are not really justified. I will try to explain, though I fear the explanation will be rather involved.

Most religious thinkers, especially of the West, start with the postulate that God is love and justice, and all that is good and beautiful. Therefore they feel that whatever is cruel and unjust and evil are outside God's Plan, because fundamentally contrary to what is postulated as His nature. The moment evil and suffering are thus postulated as having no part in God's Plan, a very serious problem arises, because if evil and suffering are outside God's nature, they are at least as powerful as He. In other words, we postulate a devil who is all the time opposing and challenging God's supremacy. But to postulate such an existence of evil and suffering as outside of God's Plan means to postulate the existence of something which He cannot dominate.

On the other hand, we must necessarily start with the conception that God is Omnipotent. Then arises the problem, why if He is Omnipotent, He tolerates evil and suffering?

I think the way of understanding lies first and foremost in recognising the limitations upon God's Omnipotence.

As I think of the problem, it seems to me that the moment God creates a universe, His Omnipotence is limited. For instance, we take for granted that all souls, who are sparks of the divine flame, emerged from the flame. Granted that it is so, and that each spark starts out on a process of evolutionary unfoldment, it is obvious that the moment each soul does so start out, he limits God's Omnipotence. Since we partake of God's nature, something of God's Omnipotence must be in us even from the beginning as sparks. If then God permits us to begin our evolutionary unfoldment, He

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gives us a certain freedom of will to work out our problem. This means that, since God has given us this freedom, we may check the full expression of His Omnipotence, for there would be no point in creating us if we were to be merely slaves of His will. Our co-operation with His will must be through conscious identification with the purpose of His will. This identification can only come about after testing His will with our will, and, after long experiment, finding which is the wiser and more just, and so harmonising the lesser will to the greater.

When therefore God sends us forth with our free will, however infinitesimal it may be in each one of us, He does introduce an element of discord. If afterwards He used His full power of Omnipotence whenever any discord arose, undoubtedly He could put an end to it by making us obey, but He does not do so, and that is obvious.

In connection with this thought of the self-limitation of the Divine Will, there is a second thought which is essential, and it is that God, however much He may be the centre of joy and bliss, yet partakes of all the suffering which exists in the world.

Usually people think of God as bliss, and of suffering as completely contrary to the Divine Will. This once again postulates something which is greater than God, because if suffering is not in the divine Plan, it is something as great as, if not greater than, God. Most religious thought decries the idea that God can in any way suffer, though, on the other hand, every religion has in its mystery teachings the myth of the crucified God. If we think of God, not only as identified with man's aspirations, but also with man's failures, I think we shall see some light into this difficult problem. Think for the moment that God does not stand apart from the sinner completely, but that in some mysterious way, as the sinner falls into sin, God is dragged into sin also and made to suffer.

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Then we shall understand something of the tragedy of suffering and misery in the world. For however much the divine Plan is ideal, at our present stage the element of pain in the Plan is accepted by God, and not rejected by Him, as presumably He could do if He exercised His power of Omnipotence. Why then does God accept the cruelties of man which they inflict on each other or on animals, and further, why does God permit the pain which is integral in the evolutionary process, and which we see in such a shocking form in the preying by the strong upon the weak in the animal world?

Accepting the facts as they are, obviously we must presume that in some way pain and suffering are necessary in the divine scheme. By what similes we make this necessity clear to us will depend upon each individual inquirer. One simile which I would adopt is that of a hammer striking on a stone. The stone might say that the blow is a brutal one, if the stone thinks of the results of the blow merely as the shock and the heat generated by the blow. But suppose the real purpose of the blow has nothing to do with the rock, but is to create a spark of fire which exists quite outside of the rock, however generated from the rock with the aid of the hammer; then we would see that the discomfort of the stone had fundamentally a purpose which had nothing to do with the stone itself, but was to generate a spark. Similarly I think we shall find that all the pain in the world is producing results on other realms. Let me take the case of mental and emotional pain. They are terrible to bear, and if we look upon a person suffering them and finally being submerged by their weight, we would see a wasted life of pain and discord; but when from our Theosophical standpoint we see behind the personality an immortal ego unfolding a spiritual glory, then we know that the mental and emotional sufferings are bringing about a purification, not so much of the personality who is suffering, but of the ego.

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Similarly physical pain, I think, brings down something of divine strength, of resistance, as if the hidden Āṭmā were called to descend to the physical plane, by the need of the personality to bear the terrible torture of jangled nerves.

Throughout all this thought of mine, the fundamental idea is that wherever there is pain, the highest consciousness is present as well as the lowest in the pain. Hitherto our Theosophical thought has separated the personality too much from the ego, and we think that the ego is enjoying when the personality is happy, and that the ego severely leaves the personality alone when the latter is in pain. That is the usual attitude of religious people toward God, thinking of God as present in sunshine and in happiness, but as completely absent in the degradation and misery of the slums. If we accept the Omnipresence of God, not only in all good and beauty, but also in all evil and ugliness, then I think we see deeper and more truly into the problem.

Finally we come back to the problem. Why should there be this imperfect universe? It seems to me that absolute perfection can only exist in Divinity so long as Divinity does not attempt to multiply His nature in souls such as ours. The moment He desires to multiply Himself, and brings to birth myriads of children who shall some day rejoice in a glory equal to His, He necessarily limits Himself, and voluntarily offers Himself as a victim to the ignorance and the cruelties of experimentation of His children. But He does this with great joy, because He voluntarily accepts the crucifixion at the hands of His universe, in order that He may bring that universe into a greater glory.

I cannot think of an Omnipotent God in the ordinary sense of the term Omnipotence, and accept at the same time the universe as it is. To me God is Omnipotent in His absolute nature as the Transcendence, but the moment He manifests as the Immanence, then He lays down His

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Omnipotence and voluntarily shackles Himself to suffer with the children whom He engenders. This problem, the most difficult to understand, seems to me a little easier of solution when I think of the Divine Nature, not as aloof in a world of splendor and glory, but as here below on earth immersed in all its miseries and degradations, and yet somehow through it all retaining its intrinsic character of splendor and glory. The problem is how to harmonise the two cries of the crucified Godhead, one, "My God, my God, how Thou hast forsaken Me!" and the other, "My God, my God, how Thou hast glorified Me!" I think these two cries of Divinity can be heard in all nature, and that in listening to both comes the true understanding of life.

C. Jinarâjadâsa

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CLASSIC MYTHS[1]

THE GOLDEN FLEECE

By ARNOLD S. BANKS

GOLD has always possessed an almost magical power of attraction for mankind. As a standard of value it may be dependent on convention, and its worth be largely fictitious, yet there is no denying that as an element it has an intrinsic excellence of being and nobility of nature. As a result it has been the symbol used in many a romance, folk-tale and story, to express supreme desirability and worth.

We readily recall the Gold for which the Alchemists sought, whether physically or as a symbol of spiritual attainment, and descriptions of many a quest and chivalric romance wherein Gold figures, or vision of golden dream-cities.

The element plays a central part in one of the most interesting myths, in the well-known but unusual form of the Golden Fleece.

This adventure story, full of dramatic incident and also of esoteric meaning, is the centre for a whole cycle of myth and literature.

It is a great tale of adventure by land and sea, where went many of the greatest heroes of the early days of the Keltic sub-race, including the sweet singer Orpheus, the World-Teacher of that time, later to appear as the Lord

[1] See Vols. XLV and XLVI.

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Gauṭama Buḍḍha, in another country and century. Let the story be told in outline.

Sixth in descent from the Titan brothers, Epimetheus and Prometheus, was Aeson, King of Iolkos in Thessaly. He had been forcibly deprived of his kingdom by his brother Pelias, who sought also the death of the King's son Jason. The boy, however, had been entrusted to the Kentaur, Cheiron, by whom he was trained to avenge the wrongs of his family. Under Cheiron he grew to be most wise and skilful, and when the secret of his birth was revealed to him he set out to avenge his father and retrieve the family fortune. The wise Kentaur taught him that his quarrel was with Pelias alone, and that the remainder of the human race should be aided by him.

Jason, arriving at the stream which was the frontier of his native country, found there a poor old woman who desired to cross. In pity for one so helpless he carried her over. But this, as he afterwards saw, was in truth one of the greatest of the Olympians, none other than the goddess Hera, Queen of the Ray of Power. Under the weight of his passenger and protectress he had much difficulty in crossing the stream and lost one sandal there, and in this slipshod guise arrived at Iolkos. Now Pelias had been warned by an Oracle to beware of a one-sandalled man. Jason therefore bore, in the eyes of the King, the mark of an avenger destined and foretold. He demanded restitution from the usurper, his uncle.

But a great feast had been arranged, and bards told of great deeds of earlier days, as the custom was. They sang the Saga of Phryxos and Helle, son and daughter of King Athamas; how in order to avert a famine, the King was about to sacrifice his son Phryxos, being misled thereto by a falsified saying of the Delphic Oracle. But their mother, Nephele, gave the children a winged gold-fleeced ram which

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bore them over sea and land. Helle fell off, through fear, into the sea which yet bears her name the Hellespont, but Phryxos went on to Kolchis. Here he sacrificed the ram to Zeus, and left its golden fleece nailed to an oak in the sacred grove, and guarded by a dragon.

It has been remarked by Keightley that the myth of Athamas probably "took its rise from the sin-offering, a real or symbolic human sacrifice, which prevailed in various parts of Greece". He terms this particular example a "sublime form," as in it there were represented noble descendants of Zeus Himself "expiating by their lives for the sin not of themselves but of the people". We are reminded strongly of the Scapegoat which was annually turned into the wilderness by the ancient Hebrews, bearing its symbolical heavy load of the sins of the nation. There may be, far back in the past, a common ancestry to the Scapegoat, the Golden Ram, and the more familiar symbol of the "Lamb of God who taketh away the sins of the world". Some form of vicarious atonement is common to each of these forms.

Jason, inspired by the tale and urged by some crafty remarks of Pelias who would be rid of him, undertook the adventure of seeking out the Fleece and vowed to recover it. He proclaimed the quest, and the bravest heroes of Greece came to join him. He visited the speaking oak at Dodona, oracle of his patroness Hera, and took thence a bough from which to carve a figure-head for the ship and which should counsel him when in difficulty. Pallas Athene, Queen of the Ray of Wisdom, at Hera's request built the ship from the pines of Mount Pelion. The ship was named Argo, "the Swift," and her lordly crew were afterwards known as the Argonauts. Herakles came, and Castor and Pollux the twin brothers, one human and one divine; and Peleus, Admetus and Theseus; and many another hero to the number of fifty of the noblest of Greece; sons of the Gods, warriors, leaders

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and seers. Orpheus himself lent his aid and his divine voice, playing also the lyre while the oars swept in time to the harmony. It was even said, this being a parable, that the ship was propelled by the voice and lyre of that sweetest singer who knew all the infinite creative power of sound and gave in music the message of heaven to earth. After a long series of wonderful adventures of battle, magic and the overcoming of dread powers of Nature, they reached their goal. The heroes were fewer now, for many had died or abandoned the quest.

And now they arrived at Kolchis, and Jason demanded the Golden Fleece. Aeëtes, the King of that place, craftily assented, on conditions. Jason was to tame two brazen-hoofed bulls which breathed flame from their throats. He must yoke them to a plough of stone, and plough a field never before cultivated. He must then sow the field with the teeth of dragons or serpents.

Now Medeia, the daughter of that King, comes to Jason's aid. If he will marry her and take her back to Greece, she will help him by her magic. On his oath to do this, Medeia gave him a salve which should protect against fire and steel for one day. She also told him that from the sowing of the dragon's teeth there would spring a crop of armed men who would attack him, but that he would be able to set them to fight among themselves, and then slay them.

These things happened, but still the King refused to cede the Fleece, and planned violence to the Argo and her crew. Then the enchantress Medeia led Jason by night to the sacred grove, cast to sleep the dragon guardian, and when Jason had taken the Fleece they embarked and set sail.

The King, on discovering their flight, gave chase. Now Medeia had brought her small brother, Apsyrtos. The story runs that Medeia, seeing that they were being overtaken by the King her father, cut her brother into pieces and scattered

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his limbs on the sea. The King stayed in order to collect the body of his son, and the Argo escaped.

The Argonauts passed other experiences and great dangers, such as the fatal isle of the Sirens, whose magic was only countered by the compelling strains of Orpheus, and eventually returned to Iolkos, where Jason delivered the Fleece to Pelias. The kingdom was restored to Aeson, the rightful king, Jason's father, and Medeia by magic gave him back his youth and strength.

This story is an example of one of the most characteristic myths of the Āryan Race. The essential elements are the usurped kingdom; the rightful heir, in exile, or even as Jason, in ignorance for many years of his true parentage and rights; his awakening to a quest; his many adventures; and his return in power. It is obvious that such stories express the history of the soul of man in all its long pilgrimage through the lower kingdoms. This is seen perhaps at its clearest in the Gnostic myth known as the Hymn of the Soul, or the Hymn of the Robe of Glory, or in its better known version the Parable of the Prodigal Son.

There is another essential element generally apparent in this group of myths, namely some supremely desirable article of value or beauty, which the hero must obtain, generally from a far country. In the Gnostic myth it is a Pearl which the hero obtains in the land of Egypt before he turns towards the Realm and House of his Father. Or it is the Holy Grail, or the Golden Fleece, all of them symbols for spiritual treasure. Frequently, too, there is a guardian of the treasure, a dragon that must be mastered. And as the dragon in Kolchis was overcome by magic, so in the Gnostic myth the "King's Son" charmed the "terrible loud-breathing serpent" and lulled him to sleep by runes and mantrams.

One further point of similarity must be noted. The King's son had put off his "Robe of Glory" when he left the

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kingdom for the quest, and he resumed it later. In the Thessalian myth the robe is represented by the Fleece itself, which is at the same time the desirable object of the quest. It is probable that the Fleece was the symbol of the radiant Augoeides, the Buḍḍhic body first formed at the first great Initiation, and that on this account it was the distinguishing badge of an Initiate in the Greater Mysteries. The leopard skin marked the Initiate in the Lower or Lesser Mysteries, which Jason had no doubt entered through the training of the wise Kentaur, for in the beginning the "one-sandalled" arrived at the court of Pelias attired in the leopard-skin badge, and with other peculiarities of dress, so that the people "marvelled whether he were Apollo or Ares".

Now whatever other meanings may co-exist, it seems clear that the myth refers to the adventures of the soul of man, and more particularly to Initiation, perhaps the greatest of all possible adventures. Jason's pre-destined arrival wearing only one sandal may indicate that he was prepared for some solemn rite or occasion. Among various peoples the removal of one shoe has been regarded as protective against magic and evil powers, and as marking the occasion with particular solemnity. In the great story of Aeneas, unhappy Dido performed a solemn invocation at the altar *unum exuta pedem vinclis, in veste recincta*—one foot unsandalled, and with girdle loosed. Added to the incident of the crossing of the stream bearing the goddess of Power and Will, all these details indicate the initiation element in the story, for it will be remembered that the Initiate of the first grade is termed in the East, "he who has entered the stream". It seems that always the adventurer into these regions has to trample with bare heel upon the head of the serpent of the lower nature, which has power to bruise his heel.

The story of the Argo and its crew of great heroes represents the gathering together of all the best qualities of

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humanity and their expression in the man who would attain Initiation and win its great treasure. Their adventures are all symbolical, and it is noteworthy that many of the heroes die or are slain or left behind during the progress of the expedition through distant perilous seas. Qualities and even virtues are in process of refinement and simplification, or even of being transcended, as the human begins to qualify for the superhuman. It is interesting that the ship which contained Jason, the Man and all his powers, was propelled by the magic of the lyre of Orpheus, here become a mythical figure, but to whom we look back as the Supreme World-Teacher in the Hellenic race of that distant time. He at least was one who remained and brought the ship safe home.

Now on arrival at distant Kolchis, where the Fleece was to be won, a new and important factor appears, Medeia, daughter of Aeëtes, the King. It is her help which shall carry Jason through now, not that of the valiant powers who have come with him. She probably stands for the Will. In some respects she seems more nearly to indicate the Desire nature, yet Desire must become transmuted into Will. Some ancient writers speak of her as immortal. Keightley remarks that she "seems plainly to be only another form of Hera," the goddess of Will, who had earlier as Queen of Heaven, befriended Jason in the world of men. Now he meets her under another and more intimate aspect, human like himself.

There were singular conditions imposed by the King before Jason could win the Fleece. He must tame the two fire-breathing bulls, yoke them to the plough, and sow the newly-ploughed virgin field with dragon's teeth. And it will be remembered that from the sowing, a harvest of armed warriors sprang up and would have attacked Jason but for the fact that he set them, by a ruse, fighting together, and thus neutralised them. What can all these creatures of a world of phantasy mean? Possibly they

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refer to changes which take place in the consciousness and powers of the Initiate in the Mysteries before or after he gains the treasure. Needless to remind the student that there are mighty powers latent in even the physical body of man. Sooner or later these are met, awakened, challenged, and must be controlled. That serpent fire which lies hidden in every one is either the guardian of great treasure or the destroyer of the one who has evoked it while still unprepared. "It brings liberation to Yogis, and bondage to fools." It is fiery or electric in nature, and as such manifests duality. The fire-breathing bulls are the particular form in which that duality is here symbolised. They are positive and negative currents within the body, for which the bull may stand as symbol. By the aid of these, by the awakening and intensification within the body, "virgin fields" of consciousness are opened up, and a host of new powers and siddhis spring forth fully armed. These have to be controlled, else would they lead their possessor astray or actively attack him. But even though these are awakened, the treasure is not thereby won. The final effort was made with the direct help of Medeia, the all-powerful Will being used to charm and control the guardian serpent. *Then* was the Fleece won, the Treasure captured, and Jason returned—an Initiate—to his own country, taking Medeia and her brother with him.

Keightley remarks that "Medeia alway acts a friendly part, and it seems highly probable that the atrocities related in the close of her history are pure fictions of the Attic dramatists". If they are an integral part of the myth, however, they may have their meaning. The unnatural and abhorrent slaying and dismemberment of Apsyrtos, in order to evade capture, may mean that Will renounces some of its own power; that when the Initiate has gained powers for himself, not only must they be controlled, but part of their force must be renounced in the lower world to which he

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returns and in which he belongs, for they must not be used for self.

Thus in ancient days by symbol were men taught truths of which it is now possible to speak openly even outside the caves of the Mysteries.

In view of the inclusion of the Boḍhisaṭṭva Orpheus among the Argonauts, it is interesting to note a somewhat similar legend of a former life of the Lord Buḍḍha. It is said that "in a former age, when Gauṭama Buḍḍha was the Boḍhisaṭ Supparaka, he entered a ship with 700 other merchants; but when they had set sail, they passed the 500 islands connected with the southern continent Jambudvipa, and still went on until they knew not in what place they were. For four months they continued their course, but did not find land. They then came to the sea of the seven gems, and filled their ship with the treasures, but afterwards arrived at a part of the sea that is agitated by the flames proceeding from Hell. The others called out in fear, but the Boḍhisaṭ, by the power of a charm he knew, caused the ship to go in one day to a place close to their own village".

Arnold S. Banks

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A PRAYER TO ATON[1]

I BREATHE the sweet breath which comes forth from
Thy mouth,
I behold Thy beauty every day.
It is my desire that I may hear Thy sweet voice,
Even the North wind,
That my limbs may be rejuvenated with life through
love of Thee.

Give me Thy hand, holding Thy spirit,
That I may receive it and may live by it.
Call Thou upon my name unto eternity,
And it shall never fail.

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[1] An epitaph, presumably composed by King Akhnaton, inscribed on the coffin containing his mummy. *The Life and Times of Akhnaton.*—ARTHUR WEIGALL.

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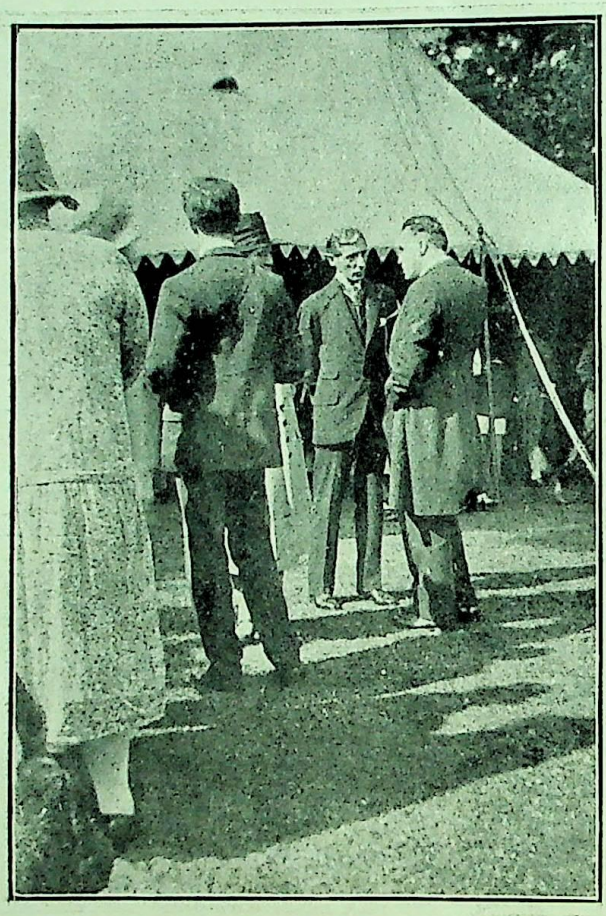
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Professor Emile "Caultmar" as the Fortune teller

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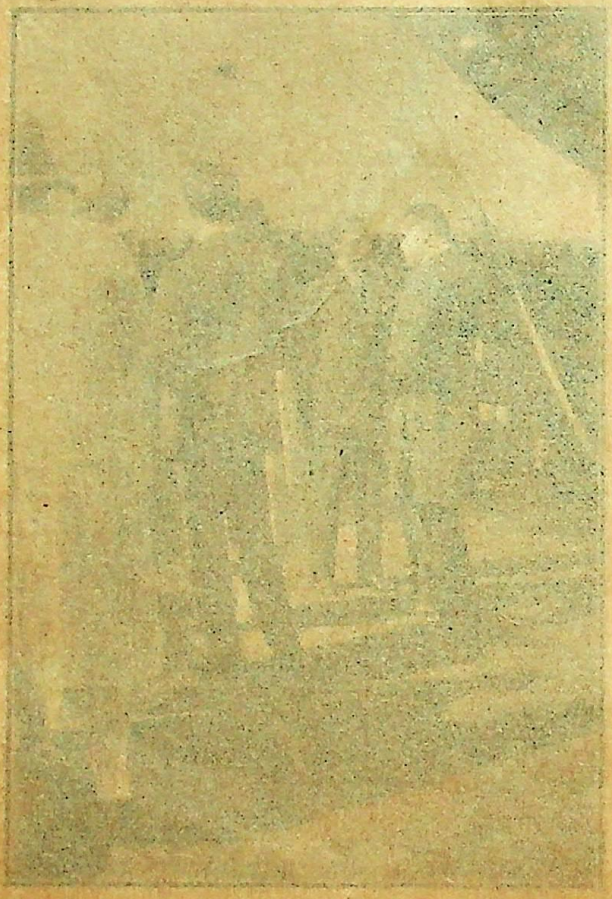
Bishop Wedgwood talking to Professor Marcault at Westside House, Wimbledon

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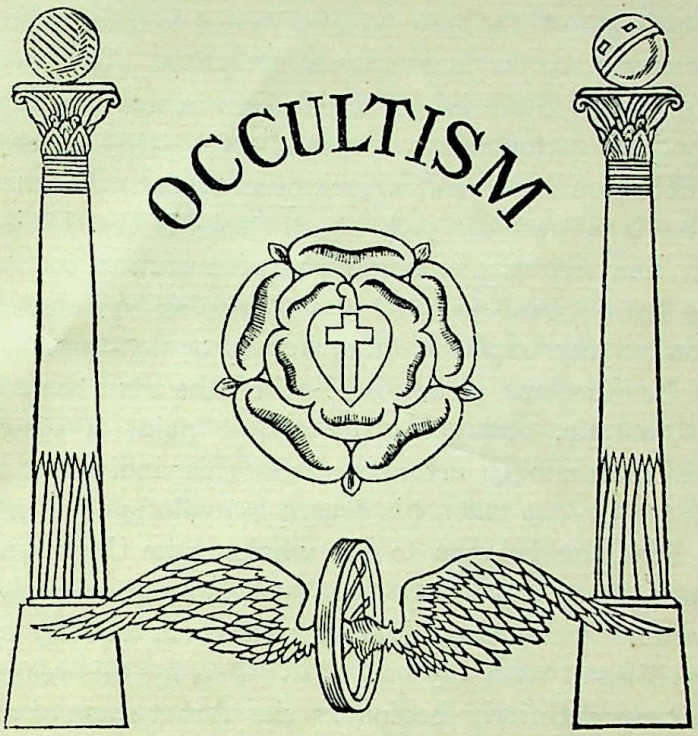
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THE WORK OF A MEMBER OF THE STAFF, II

By An Apprentice on that Line

Addressing the Australian Convention the other day, Bishop Leadbeater, referring to my particular line of evolution as a member of the Staff—or rather as an apprentice on that wonderful line, suggested that my particular job seemed at present to be to go about inspiring people.

Reading this statement in the *Australian Theosophist*, a journal the suspension of which is in my judgment an International Theosophical calamity, I began to wonder what my "job" really is. Generally speaking, it has been adequately

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set forth in a recent article in THE THEOSOPHIST entitled "The Work of a Member of the Staff".[1] But there are other considerations which may be of interest to those who study the nature of the various lines of evolution. The work of a member of the Staff is not specialised in the way in which work on the various Rays is specialised, so that a member of the Staff is, as was said, a jack of all trades. On the other hand, he is a peculiar jack of all trades in that his attitude towards life, his whole conception of evolution, is to a very large extent unconnected with the particular type of evolution going on on the earth, whether human or non-human. The further he develops along the line of the Staff the more he becomes cosmic, and gains the cosmic point of view. He becomes increasingly detached from this individual world, wherefrom he has taken his degree in evolution. A member of the Staff, he belongs to the whole of the Universe of his Lord, and must learn to be equally at home in any part of it, equally able to function in any part of it, equally able to identify himself with any part of it. It is for this reason that his training definitely begins at the Arhat stage of growth, and that he avoids any particular body which would definitely attach him to any particular world. He is normally out of incarnation.

My present inclination is to believe that a member of the Staff belongs to all Rays, assuming the characteristics of the special Ray on which it will be most convenient for him to function. I do not think it would be possible to assert of a member of the Staff that he belongs to such and such a Ray. I have myself now and then thought that I belonged to such and such a Ray. Not so very long ago I thought I had been transferred to the First Ray from whatever Ray I might have been on before. But more careful thought leads me to the conclusion that it is my business to glow with the aspects of

[1] March, 1928.

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the Ray in which my work lies just for the time being. And if anyone were to ask me to what Ray I belong, my reply would be: To all and to each, and to more Rays than to the official seven. Similarly, if someone were to say to me: At any rate you do not deny that you belong to the human side of evolution, I am not at all sure I should not reply: I have worked up through the human evolution, but as a member of the Staff I have to learn to belong to all lines of evolution. I suppose I shall be going against all orthodox Theosophical teaching if I suggest that a member of the Staff has to learn to be as much a Ḍeva as a human being, has to learn to be at home on any Ray. But, as at present advised, that is exactly what I should suggest. I do not say that I have reached this level. But I do say that it is a level I shall some day have to reach. When I find myself mistaken as to this I shall, of course, say so. I am merely registering impressions.

But I am going one step further. I am going to say that while a member of the Staff may be lent to this, that or the other Great Being for work, and may thus owe allegiance to such Being, his Head is the Solar Logos, as Bishop Leadbeater has stated in the course of the same address. I have received infinite graciousness from more than one great Master, first from the Master K.H., the marvellous Teacher to whom pupils on every Ray owe so very much since He is so intimately concerned with the earlier training of aspirants whom He afterwards hands over to their respective Gurus, then from the Master the Prince and from the Master Morya, as well as from other great Teachers. I am the humble servant of Them all. Yet, if I am asked who is my Master, I must frankly reply that none of These is my Master. I do not belong to the "families" of any of Them, for I have chosen the work of the Staff, which is just as much a distinct line as the various lines on which They stand. Of course, I am not such a fool or so overburdened with ridiculous and

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blasphemous conceit as to say that the Solar Logos is my Guru. But I belong to His Staff, and One of His Servants on this line is my Chief. I may, perhaps, be permitted to say that when an individual on one or other of the Rays would think of a Guru on that Ray, I should think of Our Lord the Sun—this being the Physical Representation or Vehicle of the Solar Logos. The image of no particular Master comes into my mind as I think of the Gurudeva, but I am thrilled beyond power of expression in words as my thoughts turn to Our Lord the Sun. He represents to me not merely the most wonderful and marvellous Power, but also One who is extraordinarily immanent. There is nothing intangible about Him, there is nothing afar off. He is tremendously real. He has extraordinary meaning for this little tiny insignificant speck of dust called George Arundale. I hope all this does not sound lacking in reverence. I yield to few in my reverence for our Great Masters. I am not even the dust beneath Their holy Feet. Yet my aspiration, my longing, my fervor—all turn to Him who is even further from me than They, to Him so infinitely far away, and yet, thank God, so near, MY LORD THE SUN, to whose immediate service I am dedicated as an apprentice for His Staff.

Let me go a step further and say that this world of yours has no specific interest for me. Its problems, its strivings, its movements, are not of absorbing interest to me. I may be engaged in one or another of these, and while in them will throw my whole heart into them. But any one of them is not my work through the ages. Yet I am supposed to try to inspire people. How can this be done? There are two aspects of the process, so far as I am concerned. One is for me to set about to obtain a keen and glowing perception of that particular part of the Plan with which, for the moment, I happen to be concerned. Such perception involves a temporary, yet essentially impersonal, identification with such part

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of the Plan. I am in it, though not of it specifically. The second aspect is the endeavor to fit those with whom I have to deal into their part of the Plan, so that, according to their functions in it, they become keen and glowing. I must fire them with my fire. The moment this is substantially affected, and there is no likelihood of the fire and glow dying down beyond a certain point, at all events in the immediate future, my work is done, especially if there be someone to take my place.

You may ask if, this particular work being done, I myself cease to be keen and glowing, so far as this part of the Plan is concerned. My answer is: When a particular place, or individual, has been wired for electric light, and a bulb and switch have been fitted, and the light has been laid on, it becomes merely a matter of switching on the light whenever it is required, provided the wiring remains—and why should it not? Moreover, once the switch has been turned on, one is not bound to turn it off, though one may lower the light for the time being. An individual may so be "wired" to the Great Spiritual Dynamo of the Universe that, with regard to certain aspects of the Plan, the Great Light will flow through him. Magnetically linked to the Centre of Power, he becomes a channel for the Light, and through him thus comes illumination.

When the Light illumines me for a particular part of the work, I begin to perceive and sense its place and function within the whole of which it is a part. I perceive it in its apotheosis, and I sense the road to the apotheosis. I perceive the splendid fulfilment, the glory of it, and with the glow of that glory I seek to fire the hearts and minds of those who are participants in this part of the Plan. With the Glow of the Future I seek to kindle the Present. But as a jack of all trades I have to learn to take up anything and leave anything—take up anything with glowing fervor, leave anything with complete calm. I feel no absorption in schemes, in plans, in

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causes, in movements. I may work in them, but they do not, and should not, mean to me that which they must mean to those to whom they belong. I cannot be to India's Freedom that which our mighty President is. I cannot be to any cause that which the duly appointed servant of that cause must be. I cannot be to Australia that which her servants must be. I cannot be to the Indo-British Commonwealth of Nations that which those must be who have the duty of serving this great movement. I cannot be a member of a particular Nation or Faith in the way in which some have the *dharma* to be, though as, in the present body, both a British subject and a Christian, I have duties which I may not ignore.

As I have already said, my supreme interest is in Our Lord the Sun. Astronomy, though I know practically nothing about it, is the most fascinating of sciences, and the Immanence of Sun-Light is the most entrancing subject for study and for yoga. There is no greater miracle than the transmutation of Sun-Light into World-Life, into the Life of any world.

World-Life is Sun-Light. Let World-Life Shine as Sun-Light

This phrase epitomises my philosophy of Life, so far as this particular world is concerned. The Descent of Sun-Light into World-Life—the Ascent of World-Life into Sun-Light. The phrase, so common in the outer world, "The Fatherhood of God and the Brotherhood of Man," is to me the same as saying : The Immanence of Sun-Light. And the latter means more to me than the former.

G. S. Arundale

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OUR PLANETARY CHAIN

By Annie Besant

(Concluded from p. 631)

From the Life side rather than the Form side as seen from the Buddhic Plane.

Second Round

This Round is characterised by a further descent into matter, the whole Chain densifying. Globes A and G attract to themselves matter of the four lower mental levels, while globes B and F similarly become astral, and globes C, D and E physical. The point of greatest density is reached on globe D. The third class of pitṛs arrive, and touch each lower stage, vivifying it, but stay in no form below the human. The revived forms are the moulds left behind when the Life-Wave passed on; and they are survivals, repellent to the lives more highly evolved. As the pitṛs stream in and make better forms, there is conflict and the old ones go to pieces. The third class pitṛi is busy evolving the second division of matter on each sub-plane, and is growing denser. The fourth class begin to touch the human stage. The vegetable kingdom is the chief work of this Round, its archetypal forms appearing on Globe A.

Looking at man as a whole, he is more solid and coherent, and has filmy mental and astral clouds with his physical body,

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in globe D. He does not seem exactly to evolve one principle in a Round, but rather a bit of each. He builds the form on the downward arc, and vivifies it on the upward, gradually forming the quaternary piece by piece. He does not seem to die but to slide on from form to form.

In this Round, all the piṭṛs do not go on from globe to globe; some seem to fail and fall behind. Perhaps when the Third Round comes, this may be taken up, and by the Inner Round they may regain their position. In the First Round some mineral forms were left and little piṭṛ life was imprisoned in them. In this Second Round some vegetable forms are similarly left, and in the Third Round some animal ones. At the end of the Second Round, the third class piṭṛs are considerably advanced, and the fourth class are human, but of faintest intelligence.

THIRD ROUND

The third class piṭṛs now become fairly human in shape, though cloudy and gigantic. On globe A they have matter of the four Rūpa levels shaped somewhat into form, and on the three higher levels they have threads of their matter. The fifth class piṭṛs begin to forge ahead, and have reached the incipient human stage at the end of the Round.

On globe A the archetypal animals now appear, and animal life consequently becomes much more varied. Each Round has its peculiar archetypes, to be worked out slowly by nature in later rounds. The Fourth Round produces the human archetype, and man could not advance on the Occult Path till the Fourth Round, till the archetypes came forth.

Mars in this Round presents an interesting spectacle. Man is much like a huge monkey, crossed with a reptile of soft, clammy consistency, like jelly in a viscous bag, not stiff enough to stand. He lies about and crawls and wallows. On

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Earth he begins to stand, and has bristles on his skin. He does not see, but stretches out vaguely like a caterpillar. Now appears a smaller race, more like gorillas—the first appearance of the second class piṭṛs. They can see, and they look down on the third class, but are afraid of their greater bulk and strength. These second class piṭṛs incarnate, but at long intervals, and there are distinct races.

The Earth has now a firm crust, but is subject to tremendous earthquakes, avalanches and tempests, whirlpools and volcanoes; and there are astounding mountains fifty miles high, and waterfalls to which Niagara is a trickle. The animals are huge and ungainly, like rough sketches of antediluvian creatures; no hair, scaly and pachydermatous coverings. The best are like a very unwieldy and indefinite hippopotamus. Life is very precarious, owing to natural convulsions.

The second class piṭṛs eat the seeds of tree ferns and tear off their tops; some dig up roots, and often nondescript, foul-smelling growths, possibly primitive truffles. They eat animal food of slimy kinds, and experiment on dead beasts, eating things raw and knowing nothing of fire. They have passions and instincts, no reason.

On Mercury, human life is a little less experimental and less coarse, and some of the animals are less repulsive. There are some creatures like hairless rabbits. Occasionally traits appear in men of a less ignoble kind, and life begins to stir in their less brutal possibilities. A rough kind of affection is now and then seen; and they sometimes share food, instead of snarling over it, as on Earth.

Fourth Round

Now are projected the human archetypes, many of which have not yet come into existence on the lower planes, types

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for the Races of the Fifth, Sixth and Seventh Rounds. Among them a luminous dove-coloured creature, exquisitely lovely, and a great dreamy, starry being, gracious and strong.

Man now becomes a more rapidly advancing creature, showing a certain individual push here and there, instead of sweeping on in batches. There is no withdrawal to a higher plane at death, even with the individualised second class pitṛs, but a fading into unconsciousness and then a slipping into a new form. Some vibrations are set up which affect the elemental essence unpleasantly, and on globe B much coarse astral matter is built in.

On Mars when the new stream comes in, there are some animal-like creatures already in possession, creatures that ought to have reached humanity in the previous Round, and did not. They are ape-like and give one a loathsome feeling, a repulsion reminding one of the mesmeric look in the eyes of the tarantula of fiendish delight in evil. These remind one of the stage on Earth of the "water-men, terrible and bad"; and it must have been with the analogues of these that the "sin of the mindless" came about.

Humanity occupies Mars a long time. They become men more like ourselves, no longer hairless wild beasts; and are better than some Lemurians. They begin building cities, some of them of wood mostly, but later of stone. These are Fourth Root-Race men that are using wood and mud, but there are great differences between men. Some greater persons are manifesting, people with seven principles, but who incarnate as Martians to teach the use of fire. The people do not know how to make fire, but light their fires from the fire of the teacher. Sometimes whole districts are without it, and have to borrow from neighboring districts. Some bold creatures get the idea of obtaining it from volcanoes, and perish in the attempt.

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The Fifth Root-Race are white, a proud warlike people; and build with large unhewn stones. They differ widely and have sex. They have no initiative and do what they are told and because they are told. Now and then individuals do something on their own account, but it is considered improper. They have had Divine Rulers, and in connection with These a few here and there have developed individually among the third class piṭṛs. There are savages in a state of degradation worse than anything we have now.

The Sixth Root-Race are a powerful set of people. They begin by being less civilised than the Fifth, coming from a different part of Mars. They invade the lands of the Fifth Root-Race, take up what civilisation there is and carry it further, ruling the Fifth Race men. At their highest point, they cultivate many plants. Psychism is prominent; in some ways it is more developed than now, but is less under control.

The Seventh Root-Race at its culmination is less warlike than the Sixth. Their supremacy over the Sixth, who retain the material strength and prosperity, is intellectual rather than physical. They are fewer in number, have ideas about right and wrong, are less fierce, and develop a conception of law, forming a definite polity and submitting to its restrictions. They make roads, statues and paintings, and use writing—quite a respectable race, reminding one of the social polity of the ants. This Race was composed of third class piṭṛs, some of them better than the third class now.

When the Life-Wave passes to the earth, many people are left behind. Humanity now seems to "try back," and the First and Second Root-Races are distinctly inferior to the Fifth Race on Mars, some of whom were decidedly ahead of the Red Indians of to-day.

The First Race contains no advanced people, and is comparatively few in number. The individuals do not reincarnate, but live through a sub-race. The foremost seem

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to have come from the Fourth Root-Race in Mars, and belong to the fourth and fifth class piṭṛs. The forms of the Seven Rays were given, each in a different place—chhayas projected by very Great People.

There are some who are now globular, like the regular Root-Race. These are not from Mars at all. They are first class piṭṛs, and they build etheric doubles—chhayas after the model of the Seven—and leave them for the globular creatures to inhabit and copy. The latter are very proud of them, but are not able to keep in them long. The first class piṭṛs seem to be looking round, and seeing if the place is fit for them to come to. They are a low class of Mānasaputras. They go away again, and some return from time to time, as though seeking an opportunity for incarnation. They watch through the Third Race period, as the type grows human though still coarsely moulded, hesitating to take so imperfect a form, though it was far in advance of what they had on the Moon.

Annie Besant

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A HAUNTED STEAMSHIP

By A. BHARATHI

HAUNTED houses or localities is a commonplace in India as in other countries. Boatmen in certain parts of India have superstitions anent ghosts of dead boatmen; among the boating fraternity in China—communities of them are born and brought up, live and die in boats—prevail curious superstitions some of which pertain to the dreaded typhoons, but none of them have attracted so much public attention as the sending to the bottom of the sea of a large Chinese steamer.

Built in 1900, the vessel was named the Hai Ling and put into the up-river trade. On her maiden trip from Shanghai to Hankow she ran aground. On the return trip a boiler exploded. Eleven died on her third trip, the Chinese second mate ran amuck shooting, killing five sailors and wounding three others.

The ghost of the dead sailors henceforth haunted the ship, superstitious Chinese insist. The worried owners of the vessel summoned a Catholic priest and with the aid of holy water renamed the ship Loy Sing.

Half way down river from Hankow, at Nanking, an epidemic of smallpox broke out and nine died. Disaster and misfortune followed in the wake of the vessel.

Three times her name was changed. It became almost impossible to obtain a crew. Those who did work on the ship were paid three times as much as ordinary seamen; even then the crews used to desert with great regularity. Then

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came the greatest blow of all in 1927. The ship was carrying Chinese troops up river. They quarrelled, fought, more than 100 men being killed; the owners then removed the ship from service.

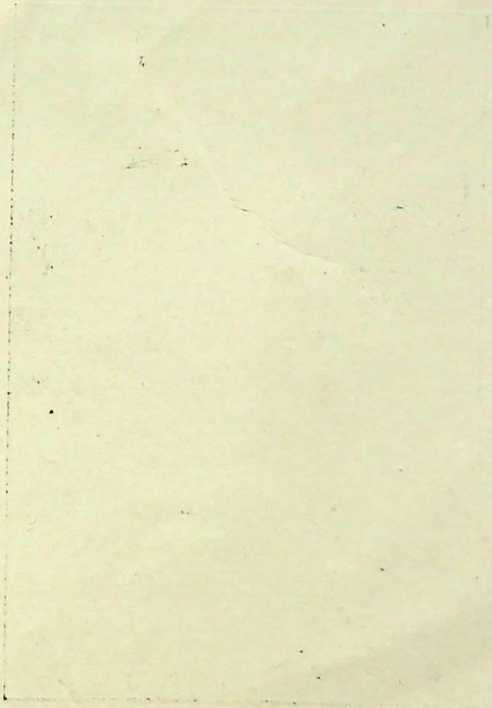
A few weeks ago, after having spent thousands of dollars in rebuilding her, the ship loaded with silks and under a changed name once more left Hankow. On the first night out a tongue of flame suddenly shot out of the hold. The vessel was on fire, the crew battled with the flames for hours. They saved the ship, but lost the cargo. In desperation the owners brought the vessel to Shanghai and advertised an auction, but no bidders came.

Thoroughly exasperated, and influenced somewhat by a plea of the Chinese Seamen's Union, the officials of the company owning the ship decided to have her towed out to sea and sent to the bottom.

A. Bharathi

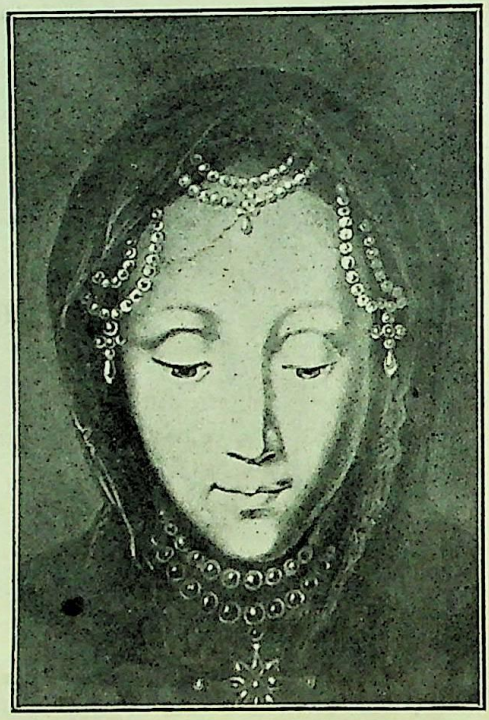
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THE HOLY VIRGIN MARY

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THE HOLY VIRGIN MARY

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THE GREAT WORLD MOTHER

By MARY BRIGHT

BLESSED art Thou, O Handmaid of the Lord!
We praise Thee, worship Thee! Thou art adored
By all the Angels in the heights above,
Enthroned in majesty, art Queen of Love!
Hail, holy Mary, who dost all things bless!
Hail, O Thou all-embracing-Loveliness!
We pay Thee homage! In the inmost Shrine
Feel Thou art Woman, know Thou art divine!

Thou art beloved of all! On Thee all things,
The stones, the trees, the busy brook that swings
So joyously along, for life depend!
The clouds, that softly to the earth descend,
Or in swift-moving cavalcades, give birth
To lightnings, ponderous thunders, tell Thy worth.
Yon lofty mountain, pouring forth a flood
Of hot, red incense, praiseth Thee! The blood
Of tortured beasts, that, shrieking, leaves its home,
Asketh Thy justice! E'en the salt sea-foam
Calleth aloud on Thy exalted Name,
"Mother! Eternal Mother! Endless Flame!"

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Each tiny insect, every little bird,
Earth's mightiest monster, with sweet strivings stirred,
Desiring succour, findeth it in Thee.
The lordly eagle, who upon yon tree
Sitteth in silence, thirsting for his prey,
The sober owlet, turning night of day,
The treach'rous serpent, crafty jungle-cat
Murmureth all unknowing, "THOU ART THAT!"

Each season with its own glad garland hung,
Doth whisper, "Mother, Mother!" As one tongue,
Chanting in ecstasy a soft-breathed prayer,
The whole vast Cosmos doth Thy power declare.
In all creation is Thy presence felt,
By all creation Thy great NAME is spelt.
Through all creation doth Thy love extend,
Thou art COMPASSION, Man's divinest Friend!

Maia or Mary, Isis or Ishtar,
What matter how we call Thee? Every star,
Each planet, system, sun, moon, universe,
That in the Void its glory doth immerse,
Is born of Thee, to Thee pours forth its strain,
"Mother! Great Mother!" From the lowest plain,
Where devils feed and glut on base desires,
Bringing forth progeny to hellish sires,
Up to the summit of the highest Mount,
Thy Fire is felt. Thou art the sacred Fount,
Whence, overflowing from the poet's heart
In wild, sad harmonies, all yearnings start!

The sage, who o'er his dusty tomes doth sit,
Seeing Thy beauty, mutters, "THOU ART IT!"

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The savage who before his idol kneels,
In his first love-thrills, Thee, O Mother, feels.
The shameless courtesan with fiery zeal
Shaketh the earth to find Thee, The Ideal.
The warrior, bravely dying at his post,
Breathes Thy dear name, which first he loves and most.
The great philosopher 'fore Thee is dumb,
The seeking saint doth to Thine altar come
Crying exultantly, with flaming soul,
"Mother divine!" The everlasting Goal
Of all who throng the thorny way art Thou.
To Thee they utter every noble vow.
Alike the chaste, the erring, weak and strong,
In am'rous rapture chant the self-same song.
No man on earth that doth not ask for love—
No man that doth not need Thy care—above
All love Thy love, O Thou thrice Deified,
Co-equal, co-eternal, glorified!

The little child who on his mother's face
Presses a kiss, returns Thy fond embrace.
The babe who in her hair doth wreathe and twine
His feeble fingers, feels Thy touch divine.
Thou art the love of all true lovers—She
To whom is pledged their restless constancy.
Thou art the Wine of Life which all must sup
Who to their lips upraise the Loving—Cup.
Thy purity, Thy grace redeem the world,
With Thy strange beauty all love is impearled.
Straight, sturdy Manhood, blushing Womanhood,
Tasting Thee, murmur, "surely THIS is GOOD?"
Bright Youth Thy fond devotion doth employ,
Sweet Maidens Thy white sanctity enjoy.
Old Age, o'er-weighted with its tale of years,

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In glad remembrance of Thee, sheds soft tears.
Mother Thou art, of all above, below,
And from Thee comes the love all mothers know!

Into the darkness of Life's tragic Hall
Thy glorious rays, like wondrous sunbeams, fall.
Thou goest to the hovels of the earth,
Helping the souls in penury and dearth.
Each new-born babe unto Thy tender breast,
Each gentle mother, is in pity pressed.
In every lordly palace in the land
Is felt the soft touch of Thy friendly hand.
In sympathy Thou kneelest by the bed
Of her who by her pain is vanquish'd,
Soothing the pangs, which Nature, in her wrath
For laws unkept, bestows for Aftermath.
In homes where truth and righteousness abound,
Thou, mighty Mother, with Thy hosts art found
Praising and blessing, while her soul doth dare,
Who suffers, in Thy Litany to share.
To the sad House of Refuge, unafraid
Thou goest, soothest every sorry maid.
To the poor victim of man's dearest sin
With open heart Thou criest, "enter in!"
Her piteous offspring dost as gladly bless
As hers whose cheeks a husband's lips caress.
To the blest fruitage of Thy love divine
Born of each living creature, man and kine,
Thou payest heed, attunest its first call,
The while Thou seest that no harm befall.
By Thee with gentleness men's hearts are filled,
By Thy sweet patience women's woes are stilled.
At sight of Thee, O Mother meek and mild,
The cry is hushed of every little child.

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The dying Thou dost comfort, ease the sick,
By Thee the dead are raised, consoled the quick!

Thou art the great World Mother! In Thy womb
Are all Thy children hid. In dark and gloom
Clust'ring uncounted, they await the day
When Thou shalt choose to send them on their way
Into the Light, themselves to consecrate
And deify. That they, Immaculate,
Immortal Being, may be 'stablish'd
In Thine own strength, their feet by Thee are led
To paths of virtue. Of Thy charity
Thou giv'st, true Mother, both to bond and free!

Star of the Sea Thou art, the shoreless Sea,
Whereon Thou sailest in Time's Argosy.
Thy search-light goeth to its lowest caves,
Rousing the drowning men from out the graves
Wherein they slumb'rous lie. Forever loth
To terrify, Thou liftest them from sloth.
Crying with anxious voice, "create, create!"
Showest them how they best may conquer Fate.
Fair Dove of Peace Thou art! In times of war
Thou harborest all those whose hearts are sore.
In times of peace Thou broodest o'er all lands
Seeking to strengthen everywhere the bands
Which bind men's souls together, till they be
One in Thine own perpetual Unity.

Will, wisdom, art Thou! Thou creative Force!
One with the mighty Rider and the Horse.
Where'er He goeth there Thou goest too,
Seeking some service for Thy Son to do.
E'en He, who in His seeming wrath would kill

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That which He doth create, 'fore Thee is still.
E'en He "Hail Mary!" full of pity, cries.
"Hail Mary!" From the earth unto the skies
Thou art acclaimed, and shalt forever be,
Eternal, Virgin—with the Trinity
In bonds unbreakable forever one
With THAT WHICH IS UNBORN AND UNBEGUN!

Mary Bright

TRUE PORTRAIT OF THE HOLY VIRGIN MARY

AFTER the painting made by St. Luke. It has been kept since the earliest times in the Basilika "Maria Maggiore" in Rome, and has been deeply revered by the popes as well as by all the populace. It is a belief, based on an old, unbroken tradition that this is really the work of St. Luke—cp. the evidence of St. Damascenus of St. Baronius and others—; in the year 590 in the time of Pope Gregory the Great, as it was carried in solemn procession to the church of St. Peter, the plague which raged terribly in Rome, suddenly ceased. This photograph is a true copy of the original; it was allowed to be copied for the first time in the time of Francisco Borgia, sceond General of the Order of Jesus. (See: Dr. Gluckselig's *Christology* and Lanzy's *History of Painting*.)

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SEEDS OF INTERNATIONALITY

WE read in the July number of *The New Era*: The two reasons why October 4th is particularly appropriate for the celebration of the WORLD DAY FOR ANIMALS are: (*a*) because it is the day dedicated to St. Francis of Assissi, and (*b*) because it is well removed from the Animal "Weeks" which are held in April and May in America and the British Isles respectively.

* * * * *

Dr. Alfred Adler has given a year's lectures to an audience of hundreds of men and women of all ages and professions at the People's Institute at Vienna. The purpose being to point out how the mistaken behavior of the individual affects the harmony of our social and communal life—to teach the individual to recognise his own mistakes, and to show him how he may effect a harmonious adjustment to the communal life. These lectures have now been published under the title of: *Understanding Human Nature.*

* * * * *

The month of June has been a busy one for the League of Nations at Geneva. The many conferences held may be divided into two groups, corresponding to the two main divisions of the League's activities: the prevention of war and the promotion of co-operation between the States.

To the first belong the building up of institutions that are to make the outbreak of war less likely and the establishing of alternative methods of settling disputes.

To the second belong co-operation on matters of common concern, such as economic questions, transport and public health.

International law is closely connected with the first. The codification of International Law is a necessity and the League has set to work about it.

The session of the Economic Committee was an important one; the main question was that of tariffs. The Conference agreeing that the existing tariffs choke the channels of trade, raise prices and handicap production. A common intelligence service should be established which having the necessary information will be able to furnish a comparable basis for international action.

From the monthly report of the League of Nations.

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THEOSOPHICAL ACTIVITIES

DR. KAMENSKY writes from Geneva: We had a delightful fortnight with Dr. and Mrs. Cousins. They brought to us the magic air of Adyar and gave us a series of beautiful lectures and talks on India, on the Eastern ideals in Art and in Education and on the University of the future. Several talks have been especially consecrated to the Brahmavidyāshrama and its work.

Outside organisations took interest in Dr. and Mrs. Cousins' lectures and invited them: the Anglo-Genevese Society, the Society of Beaux Arts, the Lyceum, the International Club, the Institut Rousseau, the Women's Association for Peace and Freedom. The press grew also interested and sympathetic, but the crown of it all was the public lecture on "Eastern Ideals in Education," held in the University of Geneva, with the Rector in the chair! The hall was crowded and the lecture carried away the whole audience.

There is no doubt that Dr. Cousins and Mrs. Cousins' stay in Geneva has been a splendid help to the Theosophical movement in Switzerland, especially for the T. W. U. May we soon have a branch of the Brahmavidyāshrama in Geneva.

We have the feeling that we just have gone through a little Adyar congress and that we have breathed the atmosphere of Master's Gardens.

* * * * *

The Summer number of *Service* is full of activities in which members of the T.S. take part or if they do not do so already should gladly take their share as soon as these activities come to their notice.

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REVIEWS

Reincarnation: *A Universal Truth*, by R. F. Goudey. (The Aloha Press, Los Angeles. Price $ 2·00.)

This is a thoughtful and clear exposition of the great Law of Reincarnation. It is full of fresh ways of treatment and it takes in details which are not included usually in books on the subject, such as the length of time between lives, the number of souls in this Scheme of Evolution, Root-Races, etc. The book is divided into three parts. Part I explains the Law of Reincarnation. Part II shows how it is a doctrine common to all great Religions. Part III gives much carefully selected evidence to demonstrate the universality of the belief in Reincarnation.

It is not within the power of the author to give definite proof of Reincarnation, but he makes a wonderful array of names of great thinkers and quotations from verse and prose to show how wide is the belief in the Law. Incidentally the author points out that H. P. Blavatsky coined the word *Reincarnation*, a fact which does not seem to be generally known.

Many books on this subject are needed. It is a subject that is interesting very large numbers of thoughtful people to-day, and it is one that the World-Teacher has referred to often. When Reincarnation, with the sister law Karma, has been understood, the purpose of life "here below" will be seen and with that will come a wonderful change for good in those who are now groping in the darkness, not knowing the "Whence, How and Whither".

So we welcome Mr. Goudey's book, and we hope that it will help to hasten in that change that must come sooner or later. We trust the book will have a wide sale and will reach many, and we recommend it to all members of the Theosophical Society for their lending libraries.

L. A.

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The Wisdom of the Ṛshis, by T. L. Vaswani. (Theosophical Publishing House, Adyar. Price: Wrappers As. 10; Boards As. 14.)

This is No. 2 of the Glimpses Series. It contains the gist of addresses on The Religion of the Ṛshi, Who Were the Ṛshis, Science of Man-Culture, The Mystical Message of the East, The Wisdom of the Ṛshis, the Sun-Symbol, The Spirit of Silence, one of which was delivered in London.

The writing is terse and sincere. Spirit is great, but matter is essential, both deserve equal attention. The author glorifies Nature. He would spiritualise life. He makes an appeal to Indians to be more like their ancestors, and shows how the West also needs some of the ancient Indian wisdom. "If work is worship, worship, too, is our work." The author's vision of the future is that "the new cycle will be a cycle of science [of West] illumined by the wisdom [of East] that builds."

D.

Expecto: A Biology of the World to Come, by F. S. M. Bennett, Dean of Chester. (Phillipson & Golder, Ltd., Chester. Price 3s. 6d.)

A strange book, but a very readable book, by a very sincere man. Yet the book is a very difficult book to understand. The worthy Dean of Chester has boldly gone out on to the broader fields of human experience and his thoughts are therefore the richer. He has found Truth, as all men should, in the manifestation of GOD in Nature, His mantle; "God's footstool" is another way of calling our Earth to mind in its intimate relation to all that God has to show unto man. The other kingdoms, animal, vegetable, and mineral, have only the manifestation of God in Nature for their guidance, solace, and salvation, and it is ample and complete. So too the primitive man, so called, never doubts his relation to God and probably very seldom "blasphemes against the Holy Ghost". It is the Concrete Mind the Intellect, that is the real culprit, that can tell lies and add to them and rejoice in its handiwork. The Abstract Mind is in touch with Intuition, as the emotional body is too, but between them lies the skull and its intellectual separation, and it is there that our troubles lie. For the intellect is not the instrument for the perception of Truth, only of fact.

This book is an instance of this. The Dean candidly avows the fact that a man can get a degree in Theology and know no facts of Natural Science. So in the book there is the constant conflict between

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the basic fictions of his Theology, his wish to be a Scientist, and his intuitive knowledge that certain laws of Nature from the East are true, *e.g*, Re-incarnation and Karma. Yet he repudiates Theosophy, Vedāntism and Buddhism. His Christianity is based evidently on the most untenable points of dogma, as for instance when he says: "For the Virgin Birth the historical evidence may not be very strong; the scientific necessity for it is absolute—if Christianity is true." As if Christ depended on that.

He finds his Ego, his "Continuum" of experience, and is fine in his analysis of it, but then loses it all in the last chapter on "Expecto"; there he is wondering what of him survives, without his "environment" he feels himself as lost. It is almost painful to see him so near and yet miss his own Higher (Abstract) Self; what is "knowledge with the personal factor eliminated," or the "survival value" of experience, of character but the Ego. He sees that wonderful Kabbalistic truth of H. Bergson's, "Creation of a self by itself." But the Dean seems to miss the integration of each item of "survival value" moment by moment, so that there is something to survive, even in a short life, for every faculty is of the surviving or causal Ego, even the memory survives. The lack that is patent in the book is the utter ignoring of the *Way of the Cross*. What has become of The Path? That is the great way of salvation, the great gift of Christianity to mankind with its long road of re-birth before it. It is not the animal kingdom that goes off in error, but mankind, both in error and in sin, and so it takes a million or more lives to fulfil all contracted obligations; but the "good Law" steps in, the great Teacher comes into Incarnation, from age to age, and by the Path, the Law of Service, man cures himself of error and becomes himself a Christ.

For the rank and file of this world's men the book is well worth recommending, for it will stir them to thought, and perhaps to some agreement. As a contribution to progressive church thought it has surely a valuable mission.

A CHRISTIAN THEOSOPHIST

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A Few Problems Solved, by Durganath Ghose. (D. H. Ghose Calcutta. Price Re. 1-8.)

Of the making of books on the *Bhagavad-Gītā*, there is no end; and yet not one of them can be said to be altogether superfluous, for the "Lord's Song" is capable of an infinite variety of interpretation according to the capacity of the reader; and all attempts to make it better known to those who are hungry for good spiritual food must be welcome. Mr. Ghose says that his book is an attempt to offer, in the light of *Bhagavad-Gītā*, "a solution of a few knotty problems of Hindū Philosophy which often prove so many stumbling blocks to most Western readers." How far the solutions offered by him will be found satisfactory is a question which cannot be answered with certainty.

The book covers a fairly wide ground, and its several chapters deal, among other subjects, with such absorbing topics as "Is Gītā an Allegory?," "Reincarnation," "True Meaning of Renunciation," "The Practice of Yoga," "How Best to Die and Attain Deathless State," "Realising God through Nature—The Doctrine of Good and Evil," "Devotion to God—Form Worship versus Formless Worship," "Why We Change". A succinct summary of all the chapters of the Gītā forms a useful part of the book. The appendix contains an English rendering of some selected verses from the original text of the Gītā, and the author acknowledges that in this task he has derived much help from Dr. Besant's well known translation. The book is likely to be found useful by those who, not having the time or inclination to read the Gītā in its entirety, would like to know how it helps in the answering of those questions which all thoughtful men have to put to themselves at some stage of life, about their past, their present, and their future.

C. V. K.

The Morrow of Death, a Treatise on the After-Life. "Amicus." (Rider & Co., London. Price 2s.)

Many all over the world nowadays are no longer content to accept vague beliefs as to what happens after "death" but long for definite explanations or any way for a more plausible theory than has hitherto been given to them. This specially applies to adherents of the Christian faith in which the "fear of death" unfortunately has come to take so large a place.

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The record of life after death, given in this small book, has been obtained through the mediumship of Ernest H. Peckham. The subject-matter is said to be "the experience of the actuality of the life beyond the grave" of a friend of the medium, a minister of religion when on earth. It should be read by the many, who belonging to the Christian religion, yet do not understand the message of the Christ, and who want a more modern interpretation than "the heaven of harps and crowns and rest".

G. Vale Owen in his foreword says: . . . "it will be found that our modern prophets have still a message of good cheer for the toilers in the drab surroundings of our modern civilisation. Such a gospel as they bring us is much needed and not without profit for those of humble mind."

L.

Shrī Rāmakṛshṇa, by T. L. Vaswani. (Ganesh & Co., Madras.)

This is a short study of a great subject. Bhagavān Shrī Rāmakṛshṇa is the foremost figure in recent Hinḍū spiritual history, and so catholic was his outlook that even many who were not strictly Hinḍūs have long been attracted by his magnetic personality. Max Müller has an interesting life of this great saint. Pratap Chander Mazumdar, a brahmo of a very rationalistic type, has paid his tribute to his greatness. Keshub Chandra Sen, another great leader of the Brahmo Samāj, has stated that he owed much of his spiritual progress to his contact with Shrī Rāmakṛshṇa. It is no wonder therefore that so sincere a seeker after God as Sādhu Vaswani has gone into ecstasies over the personality which is the subject-matter of his little book. The Sādhu says: "In this little volume are brought together notes of some of my lectures and talks on Shrī Rāmakṛshṇa and his Message. Only a Fragment is offered in these pages". But it is a very attractive fragment. To the author Rāmakṛshṇa is a "symbol of that true India which stands for the supremacy of the Ātman as the West of to-day stands for the supremacy of an intensely individualised Intelligence". The opening chapter of the book is devoted to a very short sketch of the main incidents of Shrī Rāmakṛshṇa's earthly life. Then there is a discussion of the fourfold Laws of Spiritual life, (1) Law of Prayer and Meditation, (2) Law of Purity, meaning thereby freedom from greed, lust and egoism, (3) Law of Longing, illustrated by Rāmakṛshṇa's saying "I became *mad* after the

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Mother," (4) Law of Fellowship with the Masters and getting linked up with prophets and saints. The Sādhu describes how Rāmakṛshṇa really belonged to the great race of Ṛshis, and quotes some words of wisdom which fell from his lips.

To the readers of THE THEOSOPHIST, Rāmakṛshṇa and his message must be of peculiar interest, for, foremost among recent exponents of Hinḍūism, he stands forth as the apostle of the fellowship of faiths. As he has said, if Religion is realisation, how futile are religious controversies. "Dispute not" is the constant advice of the sage about whom Sādhu Vaswani has written a very readable little book.

C. V. K.

The Sound of Your Face and Other Addresses, by J. Tyssul Davis, B.A. (The C. W. Daniel Company, London. Price 2s.)

The title of this small book catches eye and ear, one gets repaid by further investigation. The author in his Foreword says that "Possibly the Goats of the Parable of Judgment are represented to-day by those who look back to a bygone age for the world of revelation, for evidence of God's activity; and the sheep by those who find in the living present the age of miracles and hear authentic tidings and wonder at God's inexhaustible creativeness." He tries to show under different headings the wonder of many of the modern inventions; comparing the experience of the seer Swedenborg with those made possible now by the use of the televisor; quoting Blake's saying that the sunrise was a grand chorale, he remarks that although physicists have not reached as far as the sun, still it is stated that "every object has its sound".

Speaking of wireless he says: "the human race is enlarging its capacity . . . Let us increase our wave-length of understanding, of sympathy . . . Let us widen the range of our receiving apparatus. Let us tune up with Mecca, with Jerusalem, with Benares . . . Receive all men into the fold and so help make on earth one brotherhood."

We wish the author large congregations willing to open their door to the wider outlook.

S.

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Fate and Action (The Philosophy of Life), by Durga Prasada. (The Grand Himalayan Press, Dehra Dun)

This is a small leaflet of nearly thirty pages dealing with the question of the relation of fate and human will in life. A large number of instances are quoted to show how insignificant a part human will plays in our life, and to what great extent fate dominates our life. The result that the author arrives at is that we have practically no control over the results of our actions. He then quotes the Gītā passage in which the Lord says that our province is confined to work and does not extend to results. He concludes with the philosophy of action for action's sake. The author is quite right so far as he goes. But he has missed a great fact in the law of Karma as explained in Indian Philosophy. What is it that we have to do? We shall not be doing things indiscriminately and leave the right result to the "unknown". There is a law that governs the relation between action and result. There are persons who know that relation. In Samskṛt they are termed Shiṣhṭa, a term explained as meaning those who do not make a mistake as regards the relation of action and result. What they ask us to do is Ḍharma, and we have to do that. Their words are what are termed Āptavacana or Veḍa. Veḍa is the only authority for Ḍharma. Without this restriction, the doctrine of action for action's sake is dangerous. I draw attention to this aspect of the law of Karma, because I have known many people who do what *they* like and demand the impossible from the "unknown".

C. KUNHAN RAJA

Īshāvāsya-Upanishaḍ, with English transliteration and translation, according to the commentary of Shrī Madhvāchārya, by S. Srinivasa Rao, B.A. (Vasanṭā Press, Adyar. Price As. 4.)

This is a useful attempt by an enthusiast to open up the treasures of a small work in Samskṛt called *Īshāvāsyopanishaḍ*, so called after the beginning of the work which runs: īshā vāsyam. Like other philosophical Upanishaḍs, it deals with the nature of the ultimate truth, man and the world and the relations of these to one another. The explanation in this book follows the doctrine that God and man are entirely different from each other, a doctrine associated with the name of Shrī Madhvāchārya. The translation is simple and accurate. The printing and get up of the book is exceptionally nice, the name of the Vasanṭā Press being sufficient guarantee for this. I must say

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that the transliteration could have been a little more systematic and consistent. It is a small matter in a book which does not pretend to be a scientific treatise.

C. KUNHAN RAJA

Chaitanya to Vivekānanda, Lives of the Saints of Bengal. (G. A. Natesan & Co., Madras. Price Re. 1-8.)

A sketch is given of the life of six Saints, covering a period from the fifteenth century up to the present time. An account is given of their teaching and philosophy as found in their "verses" and writings or spoken word. Many good things can be found in this book, but as Rāmakṛshṇa (one of the Saints of whom an account is given) said: "Many good things are to be found in books, but merely reading them will not make one religious. One has to practise the virtues taught therein."

Indian Christians, Biographical and Critical Sketches. (G. A. Natesan & Co., Madras. Price Rs. 3.)

This book is a record of the lives of fourteen Indian Christians: Poets, Educationists, Publicists, Reformers, Ministers of the Church in India. It is said in the Introduction that an attempt is made to show how they have contributed their bit to the making of Modern India.

In some of the accounts too much of the limiting missionary zeal is found, but at the same time one has to recognise that the fact of these Indians accepting the Christian religion shows, that they have gone through struggle and struggle has a widening tendency.

V.

The Path of the Elders, by Ernest Erle Power. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2-8. and Rs. 2.)

Mr. Power is an ardent Buḍḍhist, and a genuine Cosmopolitan, and though he gives his book the sub-title: A Modern Exposition of Ancient Buḍḍhism, it is to the old that he clings. It is to the actual word of Gauṭama the Sage that he would turn, and so keep the "Idea" clear. It is the expositions of the followers that one should avoid. The book tries to give the gist of the teaching, which seems clear and understandable to the author after many years of study, research, contemplation and meditation. It was at the end of two years of life in a Ceylon monastery, that he finally sent the book to the Publishers.

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First we have an explanation of "Suffering," the why and wherefore of the invitation to leave this world. The World is painted black indeed. The way of God is not justified to man, nor man to God. Life is war, and "war is Hell," and we are almost convinced that it is not to be altered but avoided, and ameliorated from without; from a higher plane. Anyhow Gauṭama seeks the cure and announces the way out instead.

That gives us the Noble Eightfold Path. No man can quarrel with that, it seems logical, it makes this world different, it makes this world endurable and to a certain extent it is a cure of the suffering. Yet the something better lies beyond, tempts and sustains the quest, and so one follows the Path of the Elders to the end. This Chapter on the Path, is an excellent bit of psychology, and the end of it, on "Right Rapture" is very convincingly told.

Now we begin to get an inkling of the real value of Buḍḍhism. Buḍḍhism has the advantage over all the other religions, being natural history, as natural as the facts of Geography; each one finds the same landmarks as the other, and the links with the body, the nerves, vital reflexes, all are matters of comparison and verification.

The Chapter on "The Soul" is short but clear, an interesting division is made between the religions, and perhaps there the Theosophist would wish to take issue with the author. It is this: Theosophy is put as a religion in the same class as Hinḍūism; as Theosophy merely shows both the place of Hinḍūism, and the Veḍānṭa, for the men of the First Ray, and that of Buḍḍhism for those of the Second Ray, and does not adopt either, it is just as true that Theosophy is in the same category with Buḍḍhism. The students of the Age of Gauṭama see well the same root in both, so we may let that pass. (See Grimm: *The Doctrine of the Buḍḍha;* W. Druglin, Leipzig; for the original texts.)

The exposition of *Kamma* (Karma) is quite the usual, but clear. So too the Chapter on the Five Constituents: (1) Bodiliness or form; (2) Sensation; (3) Perception; (4) The Tendencies; (5) Awareness. Here Mr. Power seems to fail for the first time, in his analysis. He is dealing only with the "average man" and not with the seer when he says (p. 106): "in reality it is as difficult actually to isolate any of these five as is the proverbial unscrambling of eggs." Mr. Power has had ample opportunity to contact, in the Theosophical Society, those who are aware of all these "Khandhai" and their constitution, but he has overlooked it, and he has evidently not yet found them and known them in and of himself. Even when taken in the abstract,

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as the *Khandhas* of the Āṭman or will, *i.e.*, as the powers of the Monad in the Plane of Nirvāṇa (Nibbana) one can intellectually cognise them as aspects of activity, of Will (Schopenhauer) or of Being. Theories then fall away.

Yet we are indebted to Mr. Power for a clarity of presentation in all these planes of subtle psychology that is valuable to all students. The whole scheme of Buddhism is given in a clear and earnest way and leaves the reader well repaid for his time, especially if he has read in other books and become confused. The book is a distinct addition to the literature introductory to the study of Buddhism.

A. F. KNUDSEN

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BOOKS RECEIVED

THE following books have been received and will be reviewed in an early number:

The Doctrine of the Bhagavaḍ-Gīṭā, by Pandit Bhawani Shankar (The Karnatak Printing Press, Bombay); *Chaitanya of Vivekānanḍa, Lives of the Saints of Bengal*; *Indian Christians, Biographical and Critical Sketches* (G. A. Natesan & Co., Madras); *The Song of the Salmon-God*, by W. P. Ryan (J. M. Watkins, London); *Progressive Studies in Spiritual Science*, by Walter H. Scott, *The Morrow of Death*, by "Amicus" (Rider & Co., London); *True Ghost Stories*, by Cheiro, (The London Publishing Com., London); *The Path of the Elders*, by Ernest Erle Power (T.P.H., Adyar, India).

OUR EXCHANGES

We acknowledge with many thanks the following:

Theosofie in Ned.-Indie (July), *Theosophy in New Zealand* (May, June), *O Theosophista* (January, March), *Revista Teosofica Chilena* (May), *The World's Children* (July), *The Canadian Theosophist* (June), *Bulletin Theosophique* (July), *The New-Era* (July), *The Indian Review* (July), *Light* (July), *League of Nations* (July), *El Loto Blanco* (July), *Theosophisches Streben* (May, June), *Service* (July), *Prabuḍḍha Bhāraṭa* (August), *The Humanist* (June, July), *The Messenger* (July), *The Calcutta Review* (August).

We have also received with many thanks:

Rural India (May, June), *Theosophy in India* (July), *Madhwa-munidasa* (May, June, July, August), *New Youth* (May), *Theosofisch Maandblad* (July), *The Beacon* (June), *La Revue Théosophique Le Lotus Bleu* (June), *Koinónià* (July), *Revista Teosofica Cubana* (June), *Pewarta Theosofie* (July), *The Vaccination Inquirer* (July), *Theosophia* (July,

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August), *De Theosofische Beweging* (July), *Toronto Theosophical News* (June), *The Madras Ayurvedic Journal* (March), *De Ster* (July), *El Católico Liberal* (June), *Gnosis* (May), *Strī Dharma* (July), *The Periodical* (June), *New England Essays* (January, 1928), *Heraldo Teosofico* (June), *The Occult Review* (August), *The Madras Christian College Magazine* (July), *The Vedic Magazine* (June), *The Vedānta Kesari* (August), *The Asiatic Review* (July), *The Scholar* (July), *Bhārata Dharma* (August), *The Dawn* (July), *The British Buddhist* (July), *Occult Science* (June), *Blavatsky Press Bulletin* (August).

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THE THEOSOPHICAL SOCIETY

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The following receipts, for Dues from 11th July to 10th August, 1928, are acknowledged with thanks:

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Canadian Theosophical Federation, Charter fee of "Wynyard" Lodge, T.S., Wynyard, 26 Diploma fees and 20 Annual Dues, £3-18-6	52	4	0

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Biccavole, India ...	Kumara „ „ ...	17-7-1928
Grand Anicut, Tanjore, India	Grand Anicut Lodge, T.S. ...	24-7-1928
†Wynyard Saskatchewan, Canada	Wynyard Lodge, T.S. ...	7-8-1928

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THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

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demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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